

# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Today we see the whole world unified in a tragic sense as sharers in the common woe of war, huddled together in its darkness and its fear. Perhaps that experience will teach us, who are so slow to learn, the meaning of the oneness of the Church of Christ and of the duties to the world that that oneness brings.

—Dr. Nicol Macnicol.

## THE PRAYER-ROOM TODAY

Let this be my desire also, my Father, my one aim in all I do. Unite this long-divided heart of mine; make it one by making it wholly Thine. Bring its wanderings to an end; from purposes that have disappointed it, and from those on which it still fondly sets its hope, bring it back to the one aim for which Thou didst create it, and in which alone it can rest. Give my soul wings, wings of pure desire and single-minded love, that on them it may mount up to the light where Thou art and where Thy saints have dwelt with Thee. Amen.

## Christmas 1942--New Year 1943

By Thos. P. Potter, D.D.

The sky is dark, as black war clouds,  
Hang over all the nations far and near;  
But mid the din and noise of war and strife,  
A voice speaks forth in accents loud and clear:—

### BE STRONG

—God is our Refuge and our Strength, a very present help.

### BE BRAVE

—Therefore we will not fear, though the earth be removed.

### BE REFRESHED

—There is a River, the streams whereof shall make glad the City of God.

### BE CALM

—Be still and know that I am God, I will be exalted in the earth.

### BE ASSURED

—The Lord of Hosts is with us, the God of Jacob is our refuge.

Psalm 46.

Oh, Christ of God, Light of this world of ours,  
Shine brightly soon within the hearts of men;  
Until the clouds of war shall be dispelled,  
And Righteous Peace reign over us again.





# WALLET OF THE WEEK



THE KING JAMES VERSION OF THE BIBLE is said to be the most catholic version of all the earlier translations, especially as respects its marginal notes. The controversial notes of both the Tyndale and the Geneva translations are very much in evidence. James Stuart, the King, overrode Bishops and Puritans alike and ordered that the Authorized Version be made by a Committee composed of the best scholars, irrespective of party. Thus a version was produced which was accepted by all parties.

\* \* \*

BELGIAN CONGO FORCES, taking part in the task of driving the Axis out of Ethiopia, crossed the entire continent of Africa, captured an airport, made prisoners of nine Italian generals, three hundred and seventy ranking officers, and fifteen thousand non-commissioned officers and men and secured the upper reaches of the White Nile River for the maintenance of life in Egypt. They captured much booty from the Italians at Saio, and they were a prime factor in the restoration of Ethiopia to King Haile Selassie.

\* \* \*

THE VITAL WAR MATERIALS found in the Belgian Congo are of incalculable value to the Allies. It is rich in copper, it produces five per cent of the world's total output of tin, sixty per cent of the cobalt, is a fast developing source of natural rubber, and is rich in the quality and variety of its timber and fibers, the latter including jute cotton and sisal. In addition it has rich deposits of manganese, coal, gold, diamonds, and radium, and produces much copal, coffee, cocoa, peanut oil, maize, sugar, tobacco, and has great herds of sheep and cattle.

\* \* \*

COLONEL MARY BOOTH, of the Salvation Army, and granddaughter of the founder of that organization, was freed on Armistice Day after having been a German prisoner for two and a half years. She came very near being executed on a charge of espionage. She was charged with helping refugees and she had passages marked in her Bible. Arrested in Belgium in 1940, she was grilled for hours by the Gestapo, was then confined in an ancient dungeon cell, was sent to prison at Aachen, and then for many long months was confined in a former insane asylum near Liebenau. She was released at Istanbul, Turkey, and went at once to Cairo, Egypt.

\* \* \*

SWITZERLAND'S MAJOR RAILWAY TUNNELS are three in number and they play an important part in the transportation of war materials between Germany and Italy. St. Gotthard, the oldest of them, is nine and one-fourth miles in length. The Lotschberg tunnel is nine miles long. The Simplon, the third of the major tunnels, is twelve and one-third miles long. These tunnels are kept mined from end to end with "precautionary Swiss explosives." Dr. Enrico Celio, the new president of Switzerland, likes to call himself a son of St. Gotthard, because of a family connection with the construction of the tunnel and his own connection with its operation.

THE SERIOUSNESS OF THE FARM PROBLEM is indicated by the fact that more than a million and a half persons have left the farms since 1940. Approximately half a million went into the armed forces, and nine hundred thousand entered industry. The exit from the army of food producers throughout the nation can become a very serious matter in the months ahead if some constructive measures are not taken to restore the equilibrium between agriculture and war industry.

\* \* \*

BRITAIN'S MEASURE FOR DRAFTING WOMEN of thirty-five to forty-five years of age is said to have been in effect a shop-clearance measure, as it stripped the retail trades of many whose services were classed as nonessential. It took the sales woman from whom the Queen bought her pastel dresses and, instead of serving her royal patron at the Norman Hartness Shop, she expects to have a welfare job in a London factory. The dislocations will probably enable some people to know how some other people live.

\* \* \*

THE CARTILAGE BANK, like the blood bank, is an emergency measure for meeting both war and civilian needs. A San Francisco plastic surgeon has been successful in making grafts of cartilage which had been stored for two years. The plan is to collect cartilage from disease-free persons between the ages of eighteen and forty-five to be preserved in a mercurial germicide to be stored in a refrigerator and used as long as it is germ-free. A Tulane doctor proposes the use of celluloid in facial surgery.

\* \* \*

THE SEQUOIA TREES of California are of two species. The red wood trees are not so large as the Sequoia, grow more rapidly and will reproduce themselves from the stump. The red wood has been known to grow to a height of 80 feet and a diameter of 16 inches in thirty years, it contains much water and no pitch and therefore will not burn when green. The Sequoia tree grows to a height of 325 feet and a diameter of more than thirty-five feet, and many trees are estimated to be 2,500 years old—they were already growing when the Egyptian pyramids were building. The life span is believed to be 5,000 years.

\* \* \*

THE RESCUE OF CAPTAIN EDDIE RICKENBACKER and his companions, after twenty-four days on a life raft in the South Pacific, is an epic of the sea worthy to be recorded with the noblest adventures of the world's history. For the eight men, they saved only four small oranges. The most precious relic of this war will not be a sword nor will it be any other symbol of war. It will be the little New Testament from which those men read as they prayed for food and deliverance from death. The perching of the gull upon the head of Captain Rickenbacker in the very hour of their praying, and the thrilling rescue which defeated the ravenous waves of their prey will go down in history as miracles of divine help.



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# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### VOLUME NINETY, CHAPTER I

With this issue, *The New Orleans Christian Advocate* begins the ninetieth volume of the paper published continuously week after week since 1850, with the exception of three years during the Federal occupation of New Orleans in "the sixties." During this long period it has been the mouthpiece of Methodism for this section, its first four editors became bishops of the Church, and its tripod is represented by Bishop J. Lloyd Decell in the present episcopal panel of reunited Methodism.

During the more than ninety years since it was founded, it has weathered many storms, and has under all circumstances been an outspoken leader of thought in its field. With this issue, it enters upon a year in its journalistic career which may be ranked as the greatest year in our national history, a year in which the charter of human freedom shall be rewritten with world applications. In such an event, Methodism will have an opportunity to give of its best in thought and life for the reshaping of world civilization. If the tide of circumstances should increase the troubles of these already perilous days, it will by the same token add to the responsibility of the Church. In any event, it will have opportunity to make contribution for the healing of the ghastly wounds which war has inflicted upon the peoples of the earth, and in that noble service every Methodist agency and individual should have a share. God helping us, we shall endeavor to speak the truth fearlessly, and we hope to make the *Advocate* in 1943 worthy of a place on the ever-lengthening shelf of volumes which enshrine the story of Methodism in Mississippi and Louisiana since 1850.

### SIGNS OF HOPE

One of the hopeful signs of our times is the note of insistence that religion shall return to reality. It is a note heard on almost every hand and its accent is passionately earnest. We are not unmindful, however, that this urge may become an unctuous fashion upon the lips of desperate multitudes who are still only formally religious. But even the changed current of religious thought at least serves to indicate a general agreement regarding the failure of formal religion to achieve social redemption.

Formal religion has long been the butt of caustic and biting jibes. A classic example is the familiar saying, "The Church of England is the Tory party at prayer." At the other extreme, is the characterization of a minister, rabbi, or priest as a "sky pilot," a term which indicates his dissociation from practical reality. One may

admit with all frankness that it is no easy task to keep the feet of a generation in the primrose path, even in as small a community as a local church. It is much easier to "Sail up in the blue where the mountains meet the sky," or to propose to build tabernacles on the peaks of exalted experiences, than to grapple with the desperate realities of the warped wreckage of life.

Even at that, it is a hopeful sign that the conscience of a generation begins to be aroused. It may be that the awakening is due to facts of social, moral and spiritual degeneracy rather than an evaluation of the "driving power of the Gospel in its application to modern life," but that is the theological pattern of salvation. Criticism always precedes reconstruction. It seems to us that there are signs of hopefulness everywhere. In all the channels of church life, Protestant and Catholic, there is an ever greater realization that we must return to spiritual standards if the world is to be saved from chaos. We are not so optimistic as to think that the day of spiritual perfection is at hand, but we do think that there are definite signs of spiritual recovery, and that the thinking of our war-swept world gives evidence of a greater appreciation of spiritual values.

### CIVILIAN MORALE

The first year of the war has not been altogether reassuring to the average citizen. Many incidents have contributed to a lowering of civilian morale. Perhaps some things were necessary for making our war plans effective, but the reaction upon civilian thinking has not always been bracing. The bragging note in public propaganda has too often ended in later confessions which were disappointing and discouraging. This blowing hot and cold has certainly done little to inspire popular confidence, or to stimulate popular enthusiasm.

A second factor has been the constant criticism of those charged with responsibility for the conduct of the war, both as respects the movement of armies and the regimentation on the home front. The tirades of criticism, originating for the most part in Washington, do not inspire confidence in our war leadership, nor create tolerance, not to say enthusiasm, for the restrictions imposed. The machine-gun patter of criticism tends to make the ordinary citizen feel that the restraints imposed are arbitrary and unnecessary, especially when the charges involve unfair discriminations.

The third hurtful fact is the political kite-flying in Washington, which creates the impression that the whole setup is more interested in winning the election in 1944 than in winning the war and in patriotic loyalty to the



men who have been sent into battle. We believe that civilian morale would be greatly strengthened if Washington would stop political bickering and get down in dead earnest to the business of winning the war. In saying this we do not mean to excuse either incompetence or selfishness upon the part of anyone high or low.

### DELINQUENT SUBSCRIBERS, PLEASE NOTE

While the rationing of paper for periodicals does not at the present moment affect the New Orleans Christian Advocate, we must take into consideration the necessity for the rationing, and a ration limitation which may affect us in the near future. It is our purpose to so conserve our allowance as not to do what some English periodicals have been forced to do—cut the size of some issues down to one-third the regular size. In order to do this, we cannot afford to carry subscriptions which may never be renewed. That would necessitate cutting down the size of our paper at the expense of those who have paid for it. Please, therefore, renew your subscription promptly, and do not blame us for its discontinuance if you fail to do so. We have no control over the production and distribution of newsprint.

Remember, also, that our deadline for everything except important news items and announcements is Saturday.

### A NEW YEAR

An old Greek philosopher made himself famous some three thousand years ago by saying, "Nothing is fixed, everything keeps forever moving." That is to say, nothing is changeless but change. Once a year we are brought face to face with this trite fact, when we pass over the bridge from the old to the new year.



Dr. A. P. Hamilton

Whether we wish it or not, we are forced then to stop and take stock of ourselves, of the world in which we live, of life itself—what it has done to us, what we have done to it, and for it.

Whether he is conscious of it or not, every man is a potentially better man at the threshold of the new year. Instinctively, there is something in human nature which cries out for progressive improvement. And deep down in his soul, he wants to be a better man, "next year," when he faces it, just around the corner. No matter how many times he has faced it before and failed to live up to his high resolve, his new reach into the unknown, he still looks at this fresh opportunity, this new chance, with all the wistfulness of a child looking at a Christmas tree all lighted up the night before Christmas.

It is with some such wistfulness that we, as a world, look at this new year dawning upon us in this fateful, this critical, this cataclysmic hour in our history. We have never been caught in such a sluice of time before. There never were such crucial and cruel decisions and breathless moments, hanging on the tick of the clock and on the sands running out in the hour-glass, as wait upon the birth of this year 1943.

We are world citizens, all of us, as never before in all of human history. That is why we look into the unknown

and immediate future with such qualms on the one hand, or with daring faith on the other. Because it requires a stouter and more adventurous faith to believe in a final, righteous, and just settlement of all points of conflict in the world and in the final coming of the Kingdom on earth, than ever before.

That it is required of us, however, is inescapable. As Christians, we have no other alternative but to see beyond the present, and to look for "that far-off divine event, toward which the whole creation moves." Christianity was born in a moral blackout, under the hobnail boots of a dictatorship cruel and terrible. Yet its Founder said: "I have seen Satan as lightning falling from heaven."

Surely if He could see that final triumph in the midst of the "encircling gloom" of that day, we of this ought to take heart. As Dr. Harry Emerson Fosdick said in his radio sermon, "Facing the Future," in discussing the attitude which the Christian must take toward the new year: "This business of living the Christian life is like riding a bicycle; you must keep moving, and moving forward, or you fall off altogether." In this, then, he agrees with Heraclitus, whom I quoted at the beginning, everything is on the move. But for the Christian the direction is everything.

So, then, for the new year, if we as Christians can just keep moving, and in the right direction, we can say with Whittier:

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
God's mercy underlies.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

A. P. H.

## Others Say. . .

### MIXED MARRIAGES

The Ministerial Association of Holyoke, Mass., has drawn up a set of suggestions to guide its members and their young people in respect to mixed marriages. They point out that the Roman Catholic Church stands unalterably opposed to such marriages and that when such a marriage is entered into by one of its members, this church insists that the ceremony be performed by the priest. Before the priest will consent to marry a non-Catholic, this person must take a course in the doctrines of the Roman Catholic Church and must sign under oath a statement that any children born of this marriage will be brought up as Roman Catholics. This implies, the Holyoke Ministerial Association points out, that our Protestant religious heritage is of little or no value.

This report urges that members of the different Christian communions be advised to settle the question of religious practices before marriage. Where intolerable conditions are imposed by a church, the persons contemplating a mixed marriage should be advised not to enter into it.

In the interest of marriage in general these ministers propose for each couple a premarital interview with the pastor and a medical examination. They advise that in



general a minister should not marry strangers unless advance notice has been given and that divorced persons be not married without presentation of court proceedings or writ or without assurance that the proposed marriage would be more successful than the first. They recommend that no minister marry any person twice divorced. The report urges each church to have a permanent program on family life and parent education and that Christian nurture and worship be fostered in each family. Rev. Wellington C. Pixler of the First Methodist Church is President of the Association.—Federal Council Bulletin.

## BOOKS

**A Basis for the Peace to Come, The Merrick-McDowell Lectures for 1942**, six lectures. Abingdon-Cokesbury Press, New York, Nashville. pp. 152. Price \$1.

In this little volume six lecture specialists deal with as many phases of the world settlement at the end of the war and with a view to steering the conditions of the peace toward a constructive and Christian settlement. The price is no indication of its value, for it is a sound, understanding and courageous approach to the whole question. Whether one is able to get every viewpoint of the lecturers or not is unimportant. He will find here stimulating suggestions for his thought upon this very important matter. It is a good book for those who will help to shape that important charter of our new world freedom, and it should be especially helpful to study groups who would know the approach to a constructive post-war settlement.

**Questions and Answers Concerning the Jews.** Prepared and published by Anti-defamation Society of B'nai Brith, Chicago. No price given.

This volume is a very interesting attempt to account for the antipathy exhibited toward the Jewish people. The beginning of this hatred is alleged to have had its origin in the bitter religious emotions aroused by the Crusades which in the twelfth century undertook to establish by force the ambitious program of the Church of that day. As the Preface indicates, it is a handbook of facts compiled in response to the request of a small discussion group, and it follows the pattern of the round table discussions of that company. The answers are given under seven captions, or causes: The charge that the Jews were responsible for the death of the Christian Saviour; Resultant laws repressing the Jews; Industrial exclusion of Jewish craftsmen; Jewish exclusions from military and civil service; Forcing of Jews into the trade of money lending which was denied to Christians; Thrusting Jews into tax collector roles; and their degradation to the status of being the chattels of the ruler and their restriction to "the ghettos." The discussion is followed by an extensive bibliography, and supporting appendices. Whatever may be the reader's view, he will find these pages interesting and illuminating.

**The Pastor's Ideal Funeral Manual.** Edited by Nolan B. Harmon, Jr. Abingdon-Cokesbury Press, New York, Nashville, pp. 224. Price \$1.50.

This book is designed to help the pastor in his ministry to his people in the experience of sorrow. Its contents includes the funeral liturgies of the Protestant, Episcopal, the Presbyterian, and the Methodist

Services. It contains also additional material consisting of processional sentences, invocations, readings from the Scriptures, prayers, and services at the grave, with funeral hymns and poems of consolation. The Appendix provides a manual of professional conduct covering the periods before and after the funeral as well, and suggestive material for funeral discourses. This makes it more than just a ritual or a funeral service manual. It is not designed to stereotype the ministry of the pastor, but rather to guide him in the most delicate office and relation of his professional life.

**The Perilous Island, A Story of Mystery in the Aleutians**, by Frederick Arnold Kummer. The John C. Winston Company, Philadelphia, pp. 212, price \$2.00.

Mr. Kummer, of Baltimore, Maryland, appears to be a man whose lifework has been a process of evolution. He began as a civil engineer and his numerous works include operettas, painting, historical research and adventure stories. His work in all fields has shown sufficient merit to gain for him a worthy measure of recognition by competent critics. His "Courage Over the Andes," revolving around the colorful adventures of Joel Poinsett, reveals the development of the American policy which was summarized in the Monroe Doctrine. In his "The Torch of Liberty," he developed the story of democracy from the time of the Greek resistance of the dictator, Philip of Macedon, to the beaches of Dunkirk.

In his latest volume, "The Perilous Island," he projects the events of the present into the future in a thrilling adventure story for older boys. Steve Perry, the inheritor of a map which charts the location of a gold mine in the Aleutians, is pursued by fate, but not destroyed. A villain in the story had knowledge of the map by being the lawyer for the uncle from whom the map was inherited. He sabotaged the plane in which Steve and Mr. Barr, his friend, were to fly to Alaska, forced down the plane on which he started the journey in an unidentified bomber, and Steve was rescued from the ocean by a fishing boat manned by Japanese at the moment of the attack upon Pearl Harbor. He and his friend overpowered the crew and took over the boat, found the mine, but emerges from the experience as a Navy pilot, not as the possessor of the gold which had lured him forth.

**Applied Leathercraft**, by Chris H. Grone-man. The Manual Arts Press, Peoria Illinois, pp. 210, price \$2.50.

The author of this fascinating study of one of the world's oldest and best-loved crafts is an alumnus of Kansas State Teachers College and has won wide recognition for his professional achievements. "Applied Leathercraft" is designed to meet the requirements of the amateur craftsman and to aid workshop directors in schools to stimulate interest and reach worthy objectives in this particular phase of industrial training.

The amateur craftsman will find here a charting of the geographical sources and of the present availability of leather supplies, a listing of simple and inexpensive tools procurable in almost any locality, with a range of projects and items to be constructed, including wrist bands, belts, notebooks, bags, billfolds, Boy Scout accessories and others. All the details of construction are given in step-by-step explanation, and the instructions are made understandable by

the 180 illustrations featuring the processes. Teachers responsible for the guidance of pupils in workshop activities, and persons with a desire to find entertainment and profit in their leisure time will find in the simple language of these pages and in the minutely illustrated details of design and construction a complete operating compendium for ordinary leathercraft.

**Prayer Poems**, compiled by O. V. and Helen Armstrong. Abingdon-Cokesbury Press, New York, Nashville, pp. 225 and indices, price \$1.75.

This volume is an anthology of prayer-poetry consisting of two hundred poem prayers. The poems are arranged under various relations and topics which help to direct their use. It is so indexed as to make them accessible independently of their topical classification. The assembling and classification of the many poems included, naturally required much work for the discovery of material and discriminating study in the selection of those included. In addition to the merit of the individual poems, the book will furnish a repertoire of such material of great value to the man of limited library facilities as well as being a book of the time-saver type. Represented in the collection, are twenty-seven publishers and eighty-three different authors. Interspersed with the poems are devotional passages from the Scriptures.

**Historic Costumes, A Resume of the Characteristic Types of Costumes from the Most Remote Times to the Present Day**, by Katherine Morris Lester. The Manual Arts Press, Peoria, Illinois, pp. 256, price \$3.50.

Historic Costumes is a new and enlarged issue of the book which was first issued in 1925. Additional information appears in the rewriting of the chapters of the original issue, and Chapter xiii, covering costume designs from 1920 to 1940 appears for the first time in this enlarged edition. The author is the director of art instruction, public schools, Peoria, Illinois.

This work is at once an accurate portrayal of prevailing fashions in all ages and a discovery of the political, sociological and economic influences which those fashions reflect. In the text is a clear and detailed description of the many costumes of the world and those costumes are in turn illustrated by many art drawings so as to make the styles understandable for one who is in no sense a connoisseur in costume designing. The book will naturally interest those interested in fashions, but it will also furnish endless interest and entertainment for those who would understand the causes and influences which were reflected in the many and strange variations in the costumes of the race.

The "most read" and the "fastest growing" newspaper in all China is said to be the bi-weekly, "The Christian Farmer," of which Dr. H. Y. Chung is editor. Issued by the Church of Christ in China, printed in the simplified basic Chinese which has been taught to some millions of people in missionary classes, and using agriculture (in which 85 per cent of Chinese are engaged) as its common ground of interest, it has appealed to the common man, and especially the farmer, as has nothing else in the language. The editorial policy is basically Christian, but Christianity applied to the needs of the farmer, the villager, and the man in small industries. Many persons have first heard of Christianity through its columns.



# CONFERENCE NEWS AND PERSONALS

Rev. M. S. Robertson, pastor of Houma Heights church, has sent in four subscriptions from that congregation. We appreciate his cordial words of greeting and good wishes.

Rev. W. W. Perry writes that he has had a most cordial reception for his fourth year as pastor of the Donaldsonville, La., charge. Bro. Perry is one man whom handicaps do not handicap.

Rev. R. G. Moore, new pastor at Amory, Miss., issued a beautiful folder carrying the program of the White Christmas service held in his church. A feature of the program was a pageant, "Our Love Gifts."

Rev. and Mrs. A. D. George, of Glenmora, La., issued a folder of Christmas greeting to their people and friends. It consisted of a brief interpretation of the Christmas story and its meaning.

Rev. C. C. Clark, pastor at Gulfport, Miss., and Mr. J. R. Porter, Advocate representative for the church, have taken the lead in the Advocate campaign for 1943 by sending a list of twenty subscriptions, three of which were new.

Rev. R. G. Lord, superintendent of the Greenwood district of the North Mississippi Conference, writes that he is about recovered from his recent illness and took up his work the first of January, the day on which he moved to Greenwood.

Rev. C. M. Morris, pastor at Lottie, La., is continuing his forward stride. In addition to paying his Benevolences, he has collected 50 per cent of the amount for retired preachers and he hopes to complete that payment soon.

First church, Baton Rouge, La., has secured the services of the Rev. John B. Koelmay as assistant minister of the church. Bro. Koelmay transferred to the Louisiana Conference from the pastorate of the Methodist church in Marble Falls, Texas.

Rev. J. H. Grice, friend of the editor since college days, writes that he has had a warm reception from his people of the Vaughan, Miss., charge, where he has been returned for the fourth year. They have received him with many material expressions of their generosity and assurances of their appreciation.

Rev. J. M. Bradley, who was retired at the last session of the North Mississippi Conference upon his own nomination as pinch-hitting district superintendent, is making a pinch-hitting record. He was assigned to a supply charge, Arcola-Murphy, and has now been appointed to pinch-hit at Cleveland, Miss., where he will serve until the next annual conference.

Mrs. M. E. Cribbs, Lyon, Miss., who discontinued her Advocate some time ago on account of her failing sight, writes that she has missed the Advocate very much and she begins a new subscription with the first issue of 1943. She says she is one of our old subscribers making good resolutions for the coming year.

Mrs. Henry F. Brooks, wife of the late Dr. Henry F. Brooks, of the North Mississippi Conference, writes that she expects to make her home in Texas, that the two children who are in school at M. S. C. W. will continue until their graduation in May, and

that the daughter teaching at Swiftown, Miss., will remain there. Mrs. Brooks did not say where her home would be in Texas, but she will doubtless let us know later.

## NORTH MISSISSIPPI CONFERENCE APPOINTMENT CHANGES

Bishop Peele announces the following changes in appointments in the North Mississippi Annual Conference, effective as of January 1, 1943:

Greenwood District Superintendent—R. G. Lord.

Cleveland—J. M. Bradley (R).

Arcola—To be supplied.

N. J. GOLDING, Sec. Cabinet.

## LAMBERT, MISS. MARCHES ON

Dear Dr. Duren: We are O. K. in Lambert. Things are going well. Every interest of the Church is being looked after by our people. Sent \$136 Christmas offering to our Orphanage, and we are really and truly getting ready to build a church when the war is over. We had a meeting Monday night, the 21st, and raised \$2,700—\$1,660 of which was paid in cash. We have for our goal this year, \$5,000, and really we hope to go beyond that.

Our people have been fine to us all the time and especially this Christmas.

Sincerely,

L. C. LAWHON.

## WEEK OF DEDICATION

Detailed plans for the participation of every Methodist in dedication of self, service and substance during the Week of Dedication, February 28 to March 7, were approved by the Committee for the Week of Dedication at a special meeting in Chicago on December 11, presided over by Bishop Ernest Lynn Waldorf, chairman.

Actual preparation of church members for the Week of Dedication will begin on Sunday, January 3, when they will be asked to sign covenant cards pledging "to read my Bible and to pray daily for the blessings of God upon the Week of Dedication." The pledge card is in the form of a book mark, which is to be signed and placed in the individual's Bible. Distribution and promotion of the covenants is in the hands of the Commission on Evangelism.

Each of Methodism's 21,000 ministers will receive instructions about all phases of the

preparations and plans for the Week of Dedication in the form of a "booklet of interpretation and reference prepared especially for the use of pastors" by the Rev. Costen J. Harrell, pastor of West End Church, Nashville, Tenn.

This booklet on the purpose and plan of the Week of Dedication, with other materials, will reach each pastor by the end of the month, being mailed from the headquarters of the Committee at 740 Rush St., Chicago, under the direction of Dr. Grover C. Emmons, executive secretary of the Committee.

At the December meeting of the Council of Bishops in Cleveland, individual and collective approval was given by the bishops to active cooperation in all phases of the plans for the Week of Dedication, it was announced at the Committee meeting by Bishop Waldorf.

Enlistment of 86,000 Methodist laymen to work with the pastors in promoting observance of spiritual dedication during the period is the major point in a plan submitted by the Committee on Lay Cooperation, of which Dr. George L. Morelock, executive secretary of the Board of Lay Activities, is chairman. Laymen will occupy the pulpits of most Methodist churches on Laymen's Sunday, February 21, when emphasis will be given to the Week of Dedication.

The plan calls for every Methodist church to be open for services on February 28 and March 7, with laymen in the pulpits in churches on circuits where the pastor cannot be present. Laymen also will give three-minute speeches from many pulpits each Sunday in February.

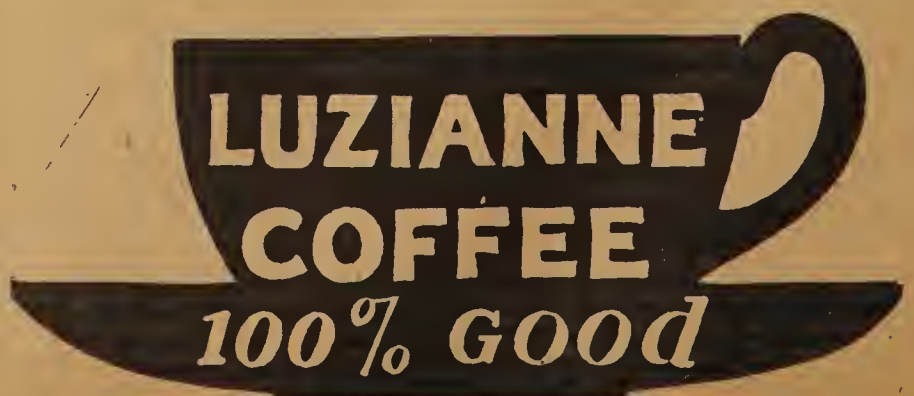
The Committee on Literature announced plans for a leaflet for distribution throughout the church, telling of the spiritual importance of the Week of Dedication, which will be distributed in churches and in an every-family canvas to be made by laymen on February 21.

Other literature for use by pastors and cooperating laymen, including a leaflet explaining how the Church School will cooperate in the Week of Dedication is planned by the Committee on Literature.

Plans for publicizing all phases of the preparation and observance of the Week of Dedication through Methodist publications and through newspapers and the radio were approved as submitted by the sub-Committee on Publicity.

## ARMY CHAPLAINS CONDUCT 52,758 SERVICES IN MONTH

Chaplains' reports show that 52,758 church services were held for United States Army





troops throughout the world during July, 1942, with a total attendance of 2,667,793, the War Department announced today. The average number of men attending each service was 50.57.

When the soldier could not come to church the church came to him wherever he was—on the march, in camp, or at an isolated gun position. Chaplains have become accustomed to covering hundreds of miles of territory in jeeps or station wagons to bring church services to the soldiers. In the last year outdoor worship has become a regular occurrence.

Sacraments were administered on 34,523 occasions during July, with 321,759 participants. A total of 316,103 pastoral and community activities were recorded, at which 3,892,798 people were present.

Chaplains made 40,690 hospital and guard-house visits during the month.

In addition, chaplains solemnized 3,221 marriages, officiated at 650 baptisms, heard 5,359 professions of religion, including adult baptism, and distributed 95,082 testaments and Bibles.

## METHODISM FACES THE WORLD'S CRISIS

By J. C. Haley, Tacoma, Washington  
(Editor's Note.—In this statement, made in Cleveland, Ohio, by Mr. Haley, a lay leader of Methodism in the State of Washington, is food for thought by every Methodist layman and minister).

We Methodists must now recount our Church's past, take careful account of the present, and act for its future. To fail in this is to court disaster.

We now live in Christianity's most tragic hour. A barest sketch of its travail reveals such staggering figures as: five million Chinese soldiers killed in battle; 200 million Chinese bereaved, homeless and ill-fed, with millions starving; five million Russian soldiers slain; millions of Russians with homes destroyed and in dire straits, many more millions of Norwegians, Austrians, Greeks, Belgians, Poles, Dutch, French, Slovaks, Czechs, and others in like distress, to say nothing of the same anguish of our misguided fellow humans in Germany, Italy, Rumania, Bulgaria and Japan.

There are those who know who tell us we shall lose on fields of battle and on the seas, 500,000 or more of our own sons and fathers; and that countless millions of dollars will be poured into destruction.

What are we as Methodists doing about all this as a great Church? And to what end will we willingly accept it?

Our united Church is now the largest communion in America next to the Roman Catholic Church. We number 7,336,263, exclusive of infants.

The truly heartbreaking figures, when analyzed, completely condemn us.

In 1941 our per capita giving to all benevolences was \$1.56—for all the compassionate causes for the entire year! Three cents a week! Our shame should make us truly bow our heads, and ask God's forgiveness. To our everlasting discredit we are fifth from the lowest in benevolent giving of the nineteen leading American denominations. And this money came from both the living and the bequests of the dead of other years.

Nor can we find comfort from the record of our total giving to all causes. This amounted to \$75,535,476. In per capita this was \$13.08 and we were third from lowest.

As a further proof of our inadequacy, we see the Nazarene Church giving \$32.34 total per capita and to benevolences \$4.43.

To World Service we gave 66 cents per capita and to missions we gave 40 cents per capita. This meant 16 cents per capita for Methodist foreign missions. To World Service we gave 9 per cent more in 1942 than in 1941, or an additional 6 cents for the year. For missions this increase was .036 cents, and of the share going to the foreign field, 1½ cents—for all the terrible needs of those millions of God's children!

Jesus said to Peter, "Lovest thou me?" and Peter replied, "Yea, Lord, Thou knowest that I love Thee." Jesus said, "feed my sheep, feed my lambs."

To all his causes we gave 26 cents per week—to our "neighbors" we gave of it less than 3 cents. Jesus said, "If ye love me, keep my commandments." What were they? The second is like unto the first, "Love thy neighbor as thyself." In self-searching, we must ask, "Do we love Him? Have we fed his sheep, his lambs?" He said he who was neighbor was the Samaritan who brought succor to a man foreign to him who was beaten, robbed, and left dying.

We have a foreign world—beaten, robbed, and left dying—and our answer is 16 cents for a year—one-third of one per cent—per week, while we have lived in abundance. Our national income has gone to the dizzy heights of 93 billions of dollars! Once before it reached a "new high"—in 1929, when it was 83 billions. What did we give them? The record is we gave that year \$21.34 in total and to benevolences (not including conference benevolences), \$3.03. Then we had no world in despair to outstretch starving hands to us. This year our \$1.56 included all benevolences of all congregations!

In fact, for seventeen years our foreign mission giving has shrunk from year to year.

Can it be we have hardened our hearts to the brokenhearted, to those in prison, those who thirst, are hungered, and are naked? Have we grown smug and indifferent in our materialism surrounded with comforts? Or, have we been blinded by a terrible unawareness?

If the former, may God forgive us. If the latter, may God grant us sorrowful hearts, chastened, and then wills kindled with the fires of a fervor to make amends as best we can and now enter into a covenant of real service and sacrifice.

Time is short. God grant that as a great Christian church under orders from a Compassionate Christ, we may not give "too little and too late."

By reason of our glorious past, when in other days we responded to the challenge of the world's needs, and now our present size and ability, God will hold us responsible in this present hour. Eight million strong, we can give leadership to the forces of Christ and can strike a Christian note of compassion, of brotherhood, of tolerance, and of justice.

It is our task to bind with loving hands the wounds of the world and to make expressive Jesus' way of loving our enemies and doing good to those who spitefully use us.

Can we then respond with a 10 per cent or a 25 per cent increase in our benevolent giving? No, never—a thousand times no! Let us, then, if we would be his disciples, deny ourselves and take up our cross daily. It will take many millions to do our job, and the money must be available for use this very coming year!

Our sons are responding to the nation's call to arms most gloriously.

We in Christ's army can and will do not less, having our Leader's "call to arms."

Our resources make a fund of many millions a very simple matter. When a modest-income church of 638 members in Cincinnati can and does give \$8,316 to World Service, \$13.50 per capita, we have a proof of how light our task would be.

In the State of Washington, we spent last year, according to tax receipts, \$42,000,000 for intoxicants. We have a total population of 1,700,000. So we spent \$26 for intoxicants for every man, woman and child in the state. And this year we have a 55 per cent increase thus far, or \$40 plus per capita.

Methodism can and should match the \$13.50 that Columbia church, Cincinnati, gave per capita.

Our statesmen in our executive places of leadership have the plans for a great forward program. All they lack is the money. Our appropriations for 1943-44, by our Discipline, being only what we gave in 1941-42, or 16 cents for foreign work, can mean only less work instead of more because of the now higher costs.

We must be aroused to the world's peril and lead in the ways of peace and brotherhood. It must be done quickly or we may perish. We Methodists in the immediate months to come have a tryst to keep with Destiny. What is our answer? Christ commands!

## WISE OR OTHERWISE

By Rev. James H. Felts

Teach your children to give as well as receive if you wish them to know real joy.

All the leaders insist that this is a people's war. One thing is certain, the people are the real sufferers.

Who said Italians could outrun Germans? Rommel set a new record in Africa.

Happy is the man who, having only a few words to say, says them, and sits down.

The man who is producing on the farm is as vital a factor in war as the man who goes to the firing line.

The Church did not begin at Pentecost. No man knows when or where the Church began.

The arm-chair farmer, the arm-chair strategist, and the arm-chair reformer seemed to be classed with the corner grocery dry-goods-box prognosticator of the yesterdays.

"The difficult is that which can be done immediately; the impossible is that which takes a little longer."

The man who lives to serve himself is dead while he lives. The man who lives to serve others never dies.

"When a chap's bogging down in the slough of despond, nothing cheers more than a friendly 'Halloo there!'"—Channing Pollock.

Even Gene Tunney, ex-prize fighter, learned that "moral courage is more important than physical courage."

Perfection is not something sought but something aimed at. The target is visible. It takes practice to hit it.

A tack that does a good job is more to be honored than a nail that does a poor job.

True or false? God was "first of all a tribal deity."



## PERSONAL NOTES AND INCIDENTS

A letter from Bishop A. Frank Smith informs us that he has been ill for some time with a throat infection but that he is now about straightened out. We trust that he may soon be entirely recovered from the ailment.

A card from Rev. E. S. Lewis notifies us that he has been moved from Guntown to Arcola-Murphy charge, to fill the place made vacant by the transfer of Rev. J. M. Bradley to Cleveland. Bro. Lewis stated that no announcement of the plans for filling Guntown had been made.

Rev. A. Y. Brown, pastor at Lexington, Miss., attended the Conference on Ministerial Training at Garrett Biblical Institute, Evanston, Illinois, December 29, 1942, to January 1, 1943. Bro. Brown reports a fine program and a good conference in every way.

Dr. A. M. Shaw, of Oakdale, La., writes that his youngest son, Lt. Chaplain Joseph C. Shaw, has completed the course in the Chaplains' School at Harvard University, graduating with honors, and is now stationed at 112 Station Hospital, Fort Jackson, South Carolina.

Rev. Frank A. Matthews, who was transferred to the West Texas Conference since the session of the Louisiana Conference, writes that after traveling 625 miles from Vinton, La., he is now located at Sander-son, Texas, which is his new appointment. He is delighted with his new field.

The flood situation in the Valley of the Ohio River and the rivers of the Northwest has become serious in many respects. The destruction of life and property in the wake of the onrushing floods will naturally be followed by disease epidemics and the suffering incident to the evacuation of the people from the danger zones.

We appreciate very much the interest of Mrs. W. M. Kent, of Shreveport, La., in asking the change of her address to 1600 Highland Avenue, Shreveport, and the assurance that it means much to her. It is a pleasure to do anything possible to see that the Advocate reaches every subscriber, and especially those who are interested.

## DEATH CLAIMS ORMAND M. GEORGE

On the morning of December 31, Ormand M. George, 1831½ Valence Street, New Orleans, died following a very brief acute attack. He had been in failing health for some time, but the suddenness of his going was not altogether expected. He was born on November 18, 1859, and his recuperative powers were greatly lowered by age as well as by disease.

Mr. George was a very modest and unassuming man, qualities which were matched by his faithfulness and dependability. He had a long career as a business man in New Orleans where he was greatly respected. He was a member of Rayne Memorial church, and for many years was a member and the efficient secretary of the board of stewards. He was careful and accurate in the handling of every detail of his church responsibility. He is the last member of the family into which he was born, and is survived by his wife, who was the former Miss Anna Walshe. Funeral services were held from a local

undertaking establishment and interment was private.

## A MESSAGE FROM BISHOP SMITH

It is to be hoped that every one of our pastors in the Louisiana Conference will observe Sunday, January 17th, as Louisiana Civic and Moral Foundation Day. A sermon should be preached upon good government, law enforcement, and the evils of liquor and vice. Our people need to think of these matters, not primarily from the standpoint of an election, but from the standpoint of their inherent evil, and the Christian duty of Methodists to abstain from them. Those who desire to do so may find arguments to convince them that prohibition cannot be enforced, but even the most ardent antis cannot defend liquor. Let us keep the light on the evil itself, and not be distracted by arguments over methods at the present moment. When sufficient sentiment shall have been created against the evil itself, methods will be found for its eradication. Certainly there can be no compromise with liquor, or vice or civic corruption of any fashion.

An offering for the Foundation should be taken in every church, following the sermon on the 17th. Explain the Foundation to our people, and make friends for the movement.

Faithfully,

A. FRANK SMITH.

## A STUDY OF MINISTERIAL SUPPLIES

By C. O. Ransford

### South Central Jurisdiction

Conference	Charges	Admitted on Trial	Supplies
North Arkansas .....	221	9	64
Little Rock .....	167	4	52
Central Kansas.....	222	8	96
Kansas .....	230	..	58
Louisiana .....	203	9	19
Missouri .....	202	5	64
Southwest Missouri .....	244	4	77
St. Louis .....	200	3	46
Nebraska .....	336	1	131
New Mexico .....	91	..	12
East Oklahoma .....	202	2	54
West Oklahoma .....	278	5	83
Central Texas .....	242	7	8
North Texas .....	209	18	25
Northwest Texas .....	219	13	9
Southwest Texas .....	209	..	20
Texas .....	300	12	17
Total.....	3,775	100	840

### Northeastern Jurisdiction

New Hampshire.....	84	2	20
Maine .....	165	2	57
Troy-Vermont .....	108	..	48
New England .....	210	3	70
New England Southern.....	139	5	44
Erie .....	188	5	47
New Jersey .....	224	8	99
Total.....	1,118	25	385

(Note: The column giving the percentages of Supplies had to be omitted.—Editor.)

## VASHTI CLINIC ROOM DEDICATED

A new clinic room was recently dedicated in the Health Center Building of Vashti School, Thomasville, Georgia, in memory of

the late Miss Mattie Ball, of Thomasville. The Rev. J. C. G. Brooks, pastor of the Methodist church of Thomasville, was in charge of the service. Miss Mary F. Floyd, superintendent of the school, presented the room to Miss Muriel Day, executive secretary of educational institutions, who accepted the room on behalf of the Woman's Division of Christian Service. Members of the staff and girls of the school attended the service.

## LOUISIANA ANNUAL CONFERENCE SETS JANUARY 17 AS SPECIAL DAY

The report of the Temperance Board, as recorded below, was adopted unanimously by the Louisiana Methodist Annual Conference:

We, your Board of Temperance and Social Service, after careful consideration and examination recommend the Louisiana Moral and Civic Foundation.

This organization incorporated into one body all temperance and moral forces working in Louisiana.

The primary purpose of the Louisiana Moral and Civic Foundation is to create and promote moral and civic responsibility in all citizens of Louisiana.

We earnestly request that every citizen of Louisiana who believes in sobriety, law observance, law enforcement, civic improvement, and high moral living become a member of this movement.

We further recommend that all Methodist churches in Louisiana include the Louisiana Moral and Civic Foundation in their annual budgets.

We recommend that this Annual Conference set January 17 as Louisiana Moral and Civic Foundation Day; that the organization be presented to the congregations that day, and that an offering be taken for the support of the Foundation. This offering is to be sent to Rev. M. M. Snyder, 1013 Dante Street, New Orleans, La. We ask that the results of this day be reported to the secretary, Mrs. H. H. Hoff, 3724 Pitt Street, New Orleans, La.

In conclusion, we recommend that all members of the Louisiana Annual Conference who are or shall be members of the executive committee or committee of one hundred in the Louisiana Moral and Civic Foundation, be and are hereby made members of the Board of Temperance and Social Service of this said Annual Conference.

A. C. LAWTON, Chairman;

T. F. KING, Secretary.

## DELIGHTED WITH ABBEVILLE, LA., CHARGE

Dear Dr. Duren: Abbeville has always had the name of being a very pleasant charge to serve. We soon found out why it has such a reputation.

In the first place, we were given a most hearty welcome when we arrived, and found our pantry well filled with groceries, which included such items as coffee, sugar (five pounds), and bacon. That impressed us!

Before Christmas, the pastor sent letters and envelopes to each member, asking that the amount we had been assessed for the superannuates be raised, and the Sunday before Christmas the full amount (\$126) was brought in.

We were truly overwhelmed, however, by the action of the board of stewards at their



first meeting. They bought a nice Dodge car at a cost of \$650 and presented it to the pastor! The car is like new and in perfect condition. Had we been here for several years and had done our work well, such a gift would still have been a surprise, but as we have just come on the work, it is a wonderful testimony to the Abbeville Methodist people and shows their liberality, interest and love of God's kingdom. We were made humble and very grateful by such a gift, and we shall endeavor to do our very best to render a good service here.

We have one of the finest board of stewards we have found anywhere, a very active W. S. C. S. and a splendid group of young people. There are also many Advocate subscribers here, and your paper is well loved.

Yes, we, too, have found Abbeville a very pleasant charge to serve.

Faithfully yours,

OTIS W. SPINKS.

### MISSIONARY EDUCATION AND EVANGELISM INSTITUTES FOR THE MISSISSIPPI CONFERENCE

Hattiesburg District—Main Street, Hattiesburg, February 1.

Meridian District—Fifth Street, Meridian, February 2.

Jackson District—Galloway Memorial, Jackson, February 3.

Brookhaven District—Brookhaven, February 4.

Vicksburg District—Port Gibson, February 5.

Seashore District—First Church, Gulfport, February 10.

The meetings will open at 9:30 a.m. and close at 3:30 p.m. The program on Evangelism will be from 9:30 to 10:30, and for Education from 10:30 to 12:30, with an hour for dinner, and the Missionary program will be from 1:30 to 3:30 p.m. Dr. J. P. Bartak will be the speaker representing the General Board of Missions and Church Extension,

and we certainly have a treat in store for those who attend.

A change was made in the date for the Hattiesburg Institute at the request of the district superintendent.

W. D. HAWKINS.

### CHARITY NO SOLUTION

The Christian Church must no longer be satisfied with the exercise of charity, said Rev. Leslie D. Weatherhead at the City Temple on Sunday. Charity was twice cursed—for the giver and for the receiver. The giver of charity tended to pile up for himself merit by giving something which, in ninety-nine cases out of a hundred, he could easily spare. Charity was conscience money; it was a way of giving ourselves an anaesthetic. And it was bad for the receiver, too. It put him in the position of having to receive something as though he did not deserve it. The man who received the dole in the old days of unemployment was made to feel that he was receiving charity. The dole ought to have been regarded as a retaining fee which the Government gladly paid to a man whose potential worth it recognized but of whom at the moment it could not make use.

"It may be more blessed to give than to receive, but it is cursed to receive when you cannot give back." Charity was no solution of the social problem. The Church, as the ideal community, must hold up the standard, not of charity, but of sharing.

—Christian World.

### SHEPHERDS, AND SHEEP. AND BARREN ACRES

By Mrs. C. C. Brooks

Methodist School for Navajo Indians  
Farmington, N. M.

Education to replace mental darkness, better living conditions instead of their primi-

tive way of life, and Christ in place of the evil spirits they worship are three prime needs of the Navajo Indians today. In our school in Farmington, N. M., Methodism's only institution for this vast tribe, we feel that we have barely begun to scratch the surface in meeting these needs. The development of trained Christian leadership for the Navajo people must receive increasing emphasis.

Most of the Navajos are shepherds, but the desert land on which they pasture their sheep is so barren that it requires sixteen acres to support one sheep. As a result the homes are widely scattered, and there is not a single village on the entire Reservation of 16,000,000 acres. Because of the desert nature of their land and the difficulties of travel across it, the Navajos have had less contact with the white man's civilization and religion than any other tribe in the United States. At no time has the government provided schooling for more than half the Navajo children and many of those attending have remained too short a time for the schools to make much impression on them. As a result, they live in their native hogans and worship their gods as their forefathers had done at the time Columbus discovered America.

Let us see what happened to one youngster who came to us at the age of seven. He could speak no English when he came, but quickly adapted himself to his new way of life. He passed through the eight grades of elementary work and then entered our high school. All through his course there was a daily Bible lesson, but now he was able to take an intensive Bible course. In his senior year he took a course in Bible-English, which emphasizes the building of programs for church and young people's meetings and the organization of Sunday schools and daily vacation Bible schools. His own meetings on the campus were planned to teach him to conduct such meetings himself. He helped with the younger children in our Sunday school and occasionally went out on the Reservation with other

(Continued on Page 16.)

### METHODIST HOSPITAL EXPANDS SERVICE

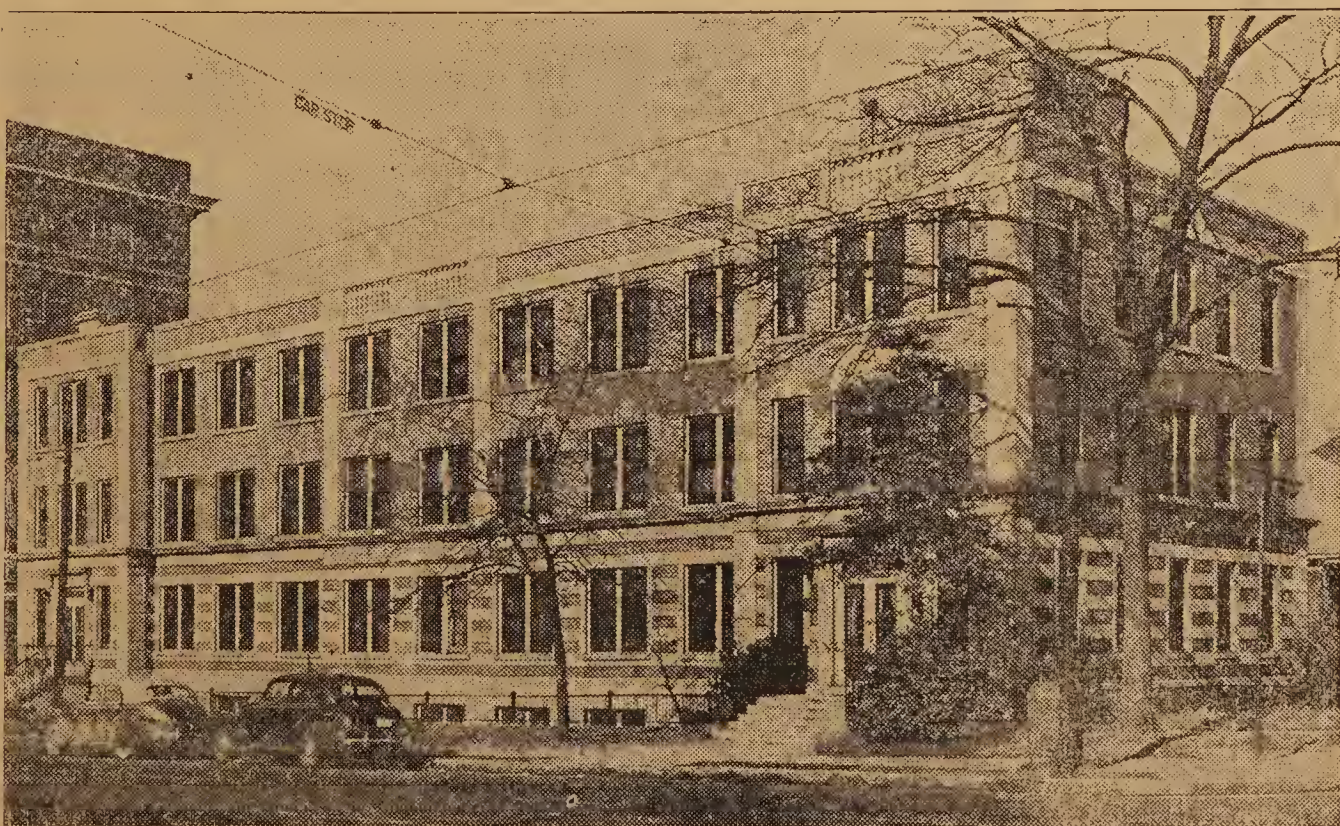
L. M. Stratton, President of the Board of Trustees of the Methodist Hospital, Memphis, announces the purchase of the Memphis Eye, Ear, Nose and Throat Hospital, located at 1060 Madison Avenue.

The building is three stories and basement, and occupies a lot 150 x 100, located close to the medical and hospital center of Memphis and exactly one-half mile from the Methodist Hospital. It was designed and built for its present purpose, in 1927.

The Board of Trustees of the Methodist Hospital see an excellent opportunity to extend a much-needed service to the people of Memphis and the surrounding country.

The staff consists of more than twenty outstanding specialists in Memphis. The hospital has 65 beds, and an excellent Out-patient Department is operated in connection with the hospital.

The purchase price of the property was \$85,000. The new management, under the direction of Dr. Henry Hedden, well-known administrator of Methodist Hospital, took effect on January 1, 1943.





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "A New Earth Wherein Dwelleth Righteousness"

"For the Facing of this Hour" challenged us in our programs last year. One thought has most certainly dawned upon us, that in the facing of this hour, with its gigantic problems of war and post-war peace, "a new earth wherein dwelleth righteousness" must be born. Such phrases as "just peace," "new world order," "economic justice," and "good will" are familiar words over our radio and in the newspapers each day. The Committee on Literature and Publications has been very much aware of the need of "a new earth wherein dwelleth righteousness" and brings this topic to you for 1943.

Life is being organized today in more and more intricate and complicated ways. The old individual morality is not enough. Religion must adventure forth into the social order. Is not a new decalog of social ideals, somewhat as follows, actually growing up in the Christian thought of our day? Are we willing to accept any lower standard?

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, the Japanese, Russian and Mexican are all my beloved children.

"Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, its playgrounds, libraries, schools, and hospitals, and its low record for prostitution, robbery, murder, and political corruption.

"Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

"Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

"Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

"Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

"Thou shalt lift the world out of war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

"Thou shalt honor men for character and service alone, dishonor none because of race, color, or previous condition of servitude.

"Thou shalt not bear false witness against

thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger, or Sheeney.

"Thou shalt remember that when thine own ancestors were savages and barbarians, other men brought them to the saving and civilizing Christian gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy war ships, goods, and moving-picture films and forget to export the Christian message and Christlike spirit also.

"Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto falsehood and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of our salvation."

\* \* \*

### Greetings to the Women of the Mississippi Conference W. S. C. S.

2212 Fifteenth Street, Meridian Miss.

Dear Friends:

Writing first as the editor of your page in the Advocate, I wish to express appreciation for the many words of encouragement and commendation which have come in regard to the worth of this page. It is your page, and we do want it to be of real value. You can help by letting us know the type material you would like to see printed here, and by sending to us accounts of special activities carried out by your local society.

Now, writing as your secretary of Christian Social Relations and Local Church Activities, if, during 1943, we are to help build "a new earth wherein dwelleth righteousness," our local committees will have a busy year.

We have just celebrated the coming to our earth of the Prince of Peace, who "found no room in the inn." Our lives, like that ancient inn, have sharp limitations. As a boy with only one dime to spend must choose carefully, so must we choose how we would invest our limited strength, time, money and ability. Many and varied are the choices that we make, but few are of real value. Our lives may be filled with things that are good, but of lesser importance. The continuing tragedy of the Christ is that He is still crowded out because there is no room for Him in the inn of our lives today.

We must "budget" our time and make sure that at least "a tenth" is reserved for the work of the building of "a new earth wherein dwelleth righteousness."

At the beginning of this year, may we remind you that practically every activity of the local society comes under the head of "Christian Social Relations and Local Church Activities"—everything which is done under what we formerly termed "local work" is a part of the work of this committee, so please keep a record and include these activities when making your report at the close of the quarter.

In a few days we will send to each local secretary of C. S. R. and L. C. A. a "work sheet," with suggestions for activities dur-

ing the year, and we hope that it will assist in promoting a more constructive program.

May God bless you and keep you and give you peace during this year of 1943.

Sincerely,

KATHARINE A. WILSON.

(Mrs. Stanley Wilson).

\* \* \*

### Newer Lines of Work

In her letter to the conference secretaries, Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, urges that we feel it our special responsibility to promote the newer lines of work in our local societies. The Girls' Interest Groups, the Student Work, and the Wesleyan Service Guild.

### I WONDER.

Are we, as Christian and church people, as mindful of the poor in our midst as we are of the rich?

Oftentimes, not enough present at their funerals, other than relatives, to sing a song or even help make necessary disposal of the body for funeral services and burial. Usually one floral offering by the undertaker—maybe one or two more. Probably deceased were loyal members of the church or their parents were, but poor.

Now, I wonder if the wealthiest member of our church or some member of his family, or if any prominent person of our town or community, were to pass away, would we be on hand?

Well, I have been to many places of sorrow like this and we were all on hand. The business and the professional man, officeholders, rank and file, all, all there—not standing room in the church or home.

Yet Jesus was so poor, so humble as the world today judges wealth. He was ever mindful of the obscure as well as the prominent.

When the poor move in as strangers, come to our church, do we put forth as great an effort to visit them and be cordial as we do to the prominent ones?

Let us be honest with ourselves—do we?

As the world watches us, who say that we are Christians, do we impress them with our Christlikeness?

I wonder!

Now, I certainly do not mean to neglect the rich, God bless them; how many of them are blessing the world in so many ways.

James 2:2-10, just what does that mean?

I wonder.

CONTRIBUTED.

"Mummy, you said that baby had your eyes and Daddy's nose, didn't you?"

"Yes, darling."

"Well, you'd better keep your eyes on him; he's got Grandpa's teeth now."—Exchange.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

### EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Suggestions for Prayer for January

Pray for new leaders of the Woman's Society of Christian Service who take office this month.

Pray for Madame Chiang Kai-Shek, first lady of China, and a great Christian leader, who is a guest in our country. Pray that her health may be restored and that she may be returned to the side of her husband to bear with him the great burden of this nation.

\* \* \*

### World Day of Prayer, March 12, 1943

First Friday in Lent.

Program written by Dr. Georgia Harkness and Mrs. Mays.

Theme: "Father, I Pray that They May all be One."

See page 32 of Methodist Woman, January issue, for prices of materials.

\* \* \*

### Reading Suggestions on Christian Social Relations and Local Church Activities

"The Negro and the War," by Earle Brown and George Lighton. Price 10 cents. Public Affairs Committee, 30 Rockefeller Plaza, New York City.

"A Touchstone of Democracy—the Japanese in America." Price 10 cents. Social Action, 289 Fourth Avenue, New York City.

"Defense Communities—An Urgent Religious and Social Problem." Price 10 cents. Information Service, 297 Fourth Avenue, New York City.

"Children in War Industry Areas." Price 15 cents. International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

\* \* \*

### Have You Ordered Yours?

Treasurer's Record and Report Book should be ordered immediately for your society. It contains record for local society finances, remittance blanks for sending in funds to district or conference treasurer. These are the only blanks available for the local treasurer. Price 35 cents.

\* \* \*

### The Seven Keys to Progress

1. Master Key (Spiritual Life).
2. Key to the Bookcase (programs, literature and magazines, study courses).
3. Key to the Home (increasing memberships through visitation).
4. Key to the Community (Christian social relations; activities growing out of study).
5. Key to the Bank (increased giving through stewardship education).
6. Key to the Schoolroom (Young People's and Children's Work).
7. Key to the Alarm Box (supplies, reports).

Logically, this is the month to use the "Key to the Bank," and the finance committee, together with the treasurer, should devise plans to this end. The income of our missionary work in 1943 will be conditioned largely by the emphasis which the local societies put upon the pledge obligations and by the willingness of each member to

assume her personal responsibility in this matter.

The Master Key will unlock the deeps of the soul and permit the Divine Spirit wholly to possess and motivate every experience of life.

The Key to the Bookcase unlocks a wealth of materials prepared for use in the Woman's Society of Christian Service.

1. Every society should have a minimum of ten monthly meetings based on the program and worship booklets prepared by the Woman's Division.

2. Every society should have an increase in joint subscriptions to the Methodist Woman and World Outlook; every program committee provided with a joint subscription.

3. Every society should have an approved study course each quarter, or an increase of one over the previous year. A society may begin its study work with an informal study.

\* \* \*

### First Quarter—1943

January

1. Plans for 1943 by the president.
2. Plans for—(a) Increasing membership, including young women; (b) Adoption of budget; (c) Send amount of Conference Pledge to district secretary.
3. Study committee announce plans for the year.
4. Monthly meeting, with items from the Methodist Woman.

\* \* \*

### Fourth Zone Meeting—Sallis

The fourth zone meeting of the W. S. C. S. of Zone Five, Columbus district, met at Sallis in an all-day training school on Nov. 10, 1942, with Miss Tryphena Rogers, chairman, presiding; Mrs. E. W. Waugh, secretary.

We were honored with the presence of Rev. E. B. McElroy, Williamsville's pastor, and Rev. W. B. Potts, of Sallis church.

Quiet music, "God of Grace and God of Glory," used as a prayer.

Hymn 37, "O for a Thousand Tongues."

Minutes were read and approved after one correction.

The offering was taken by Mrs. Arnold Love, of Williamsville, and Mrs. A. A. Long, of Sallis. The amount, \$2.83, brought the total amount in the treasury to \$20. A motion was carried to invest \$5 of this amount in a Baby Life Membership, to be presented to the Williamsville society for little six-months-old Stanley Hartness.

The secretary read a letter from Scarritt College, asking us not to neglect our financial obligation to Scarritt, as leaders are needed now more than ever.

A letter from Mrs. Ratliff, our conference president, was also read. She urged us to give of our best to the Master's cause, saying "The great commission is to preach, teach and heal until every person can be reached."

A nominating committee was appointed with Mrs. Arnold Love, of Williamsville, chairman. Serving with her were Mrs. C. B. Fullilove, of Kosciusko, and Mrs. W. S. Donald, of Sallis.

A memorial service was led by Mrs. J. H. Brown, of Sallis, honoring the memory of Mrs. W. A. Clark, Mrs. Bamon Terry, and Mrs. M. A. Shearer, all of Kosciusko. She said that, although these members had passed away, their influence would continue to live. She repeated the comforting words of Christ, "I am the resurrection and life. He that believeth on me shall never die." Mrs. John Boswell also paid a tribute to these departed members. She said that Mrs. Clark was especially missed because of her active service in the church and society. Mrs. Terry and Mrs. Shearer, although in ill health for some time, were ready to serve in every way possible, playing the part of Martha in doing what they could.

The morning worship was beautifully given by Mrs. Roger W. Williams, of Williamsville, using the call to worship as a musical reading. She was accompanied at the piano by Mrs. Arnold Love, of Williamsville. We sang hymn 167, "Lord, Speak to Me that I May Speak." Mrs. Williams used as her scripture reading John 4: 5-29. In her meditation, she said, "Christ honored the woman at the well, who left her water pitcher, going away to bring people to Jesus. May we emulate this example." The congregation stood and sang hymn 168, "The Voice of God Calling."

The zone chairman appointed group leaders for the afternoon as follows: Mrs. Z. O. Graham, district secretary, leader for group 1; Mrs. A. A. Long, of Sallis, leader for group 2; Mrs. John Boswell, of Kosciusko, leader for group 3; Mrs. Tom Love, of Kosciusko, leader for group 4 and 5.

We were dismissed for lunch with prayer by Rev. E. B. McElroy.

A delicious plate luncheon was served. Each visiting member had brought one dish and the local society furnished chicken salad and coffee. The delightful fellowship of the noon hour was most pleasant and profitable.

We re-assembled for the afternoon session with the singing of "A Charge to Keep I Have."

The zone decided to carry on their work in spite of the rationing of gas, meeting each time in Kosciusko because of its central location.

The nominating committee reported the nomination of the following officers for 1943, which was confirmed by the house, viz.: Mrs. E. B. McElroy, chairman; Mrs. Roger Williams, vice-chairman; Mrs. Onie Guess, secretary and treasurer.

Mrs. John Boswell, in behalf of the zone, expressed great appreciation for Miss Tryphena Rogers, who has completed three years of service as zone chairman, and for Mrs. Waugh, who had served as secretary and treasurer for two years.

Mrs. John Boswell introduced the Life Members: Mrs. Sam Atkinson, Mrs. Z. O. Graham, Mrs. J. H. Brown, Miss Tryphena Rogers. Shady Grove reported four baby Life Members. Sallis reported three baby Life Members. Kosciusko reported one Life Member for 1942.

Rooms were then assigned to the group leaders, where much study and discussion

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Planning for the Winter Study

Calling for effective preparation on the part of leaders of children, the winter quarter presents large opportunities for the missionary training of boys and girls of the Methodist Church. Where the Group Graded Lessons are used, both primary and junior children will spend the Sunday morning sessions of the church school during January, as well as all additional sessions held during the same time, in the study of Latin America. The workers with children will wish to make thorough plans for the teaching of the units on South America. Church schools not using the Group Graded Lessons or the Closely Graded Church School Courses, may wish to lay aside the lessons for January and study the missionary units on South America found in the Group Graded Lessons.

The outline which follows indicates the missionary materials that will be used in the Sunday morning and additional sessions of the church school:

1. Missionary units in the Group Graded Lessons during the winter quarter. (For the smaller church).

(a) For Primary Children. The entire month of January will be devoted to the study of a unit on South America. The teacher's notes may be found in the magazine, "Child Guidance in Christian Living" for January, 1943. The pupil's materials will appear in "The Primary Class" for the same month.

(b) For Junior Children. The month of January will be spent by the juniors in the study of a unit on South America. The teacher's notes will appear in "Child Guidance in Christian Living" for January, 1943, and the pupil's materials may be found in the "Junior Quarterly."

2. In the Closely Graded Courses no specific missionary units occur during the winter quarter. However, plans for many sessions in the courses for primary and junior children, as well as the observance of World Service Sunday, make provisions for sharing friendliness with others both near and far.

3. Missionary units for the additional sessions during the winter quarter:

(a) Weekly additional sessions throughout the year:

1. For Junior Children. Juniors will spend the month of January in the study of a missionary unit of South America. The materials will be found in "Plans for Additional Sessions" in "Child Guidance in Christian Living" for January, 1943.

(b) Additional sessions when missionary units occur in the lessons for church school:

1. For Primary Children. Additional sessions will be held for primary children when the regular lessons of the church school are missionary. Where the Group Graded Lessons are studied by the children, it is urged that these additional sessions be held during January and into February, if desired. The materials for the sessions will be the manual entitled, "Children and Churches in Latin America," by Lois B. Eddy. Price 25 cents.

2. For Junior Children. As for primary children, additional sessions will be held for

juniors when the regular lessons of the church school are missionary. When the Group Graded Lessons are used, it is suggested that these additional sessions be held during January. "Journeying in South America," by Lola Hazelwood (price 25 cents) may be used, or "Plans for Additional Sessions," found in "Child Guidance in Christian Living" for January, 1943.

(c) Monthly meetings.

1. For Primary Children. Manual: "Children and Churches in Latin America," by Eddy.

2. For Junior Children. Pamphlet, "New Flashes from Latin America," by Kramer.

For additional sessions for primary boys and girls the manual, "Children and Churches in Latin America," by Lois B. Eddy, suggests a variety of experiences through which the children may learn to know their neighbors in Latin America—experiences which they will thoroughly enjoy. These may include: "Looking at a collection of objects, dolls, stamps which have come from the countries in Latin America. Looking at pictures of Latin America. Talking with someone who has visited in countries in Latin America and learning about the people there. Taking a trip to a museum or library to see some work of people of Latin America. Making a map of products from Latin America. Enjoying a treat from Latin America. Planning a group enterprise through which the children may record what they learn about Latin America; this may take the form of a book, a frieze, or a movie. Dramatizing a story. Learning songs that tell of God's care of all children. Learning to sing a song children sing in Latin America. Learning to play games children in Latin America like to play. Making an offering for the work of the Methodist Church. Sharing with others some things the boys and girls have learned about neighbors in Latin America."

For juniors who have been meeting each month for purposes of missionary education the pamphlet, "News Flashes from Latin America," by Emma Jane Kramer, has pointed out activities for study, work, worship, and sharing, which the children have liked immensely. One group, for example, has been at work illustrating the hymn, "The World Our Neighborhood," as suggested in program four. The words of the hymn are meaning much more to them as a result.

All secretaries of children's work and other workers with children will wish to make plans so that the boys and girls with whom they work will take part in the study of Latin America, and will share in activities as significant and worthwhile as these.

\* \* \*

### Opportunity for Parents

**Responsibility and Opportunity of Parents.** The discussion in the meeting of the Progressive Education Association of the influence upon children of the emotions and prejudices of parents recalled many a similar discussion at the meetings this year of the Interboard Committee on Missionary Education and the Missionary Education Movement. This phase of the work is emerging steadily in importance, and it will be one of the major concerns during the com-

ing year of all those who are interested in the missionary education of children. In the November issue of "Childhood Education" the statement was made that: "From the seventh month on, our prejudices begin to tell in our children. . . . The tone of voices rather than the word itself carries meaning to them."

There is a grave challenge, therefore, to help parents realize the effect of their own attitudes upon their children, and the necessity of trying to form such attitudes in the light of the deepest insights that Christian conviction and experience afford.

### Missionary Education of Pre-School Children

Growth in friendly attitudes, and concern for others, with a beginning of ability to help others, are goals sought in the missionary education of pre-school children. As far as the children themselves are concerned, the church school curriculum materials and plans provide continuous emphasis upon acts of friendliness and helpfulness. There are certain units especially rich in opportunities for the children to share, to give, and to help. Both parents and teachers should be made aware of opportunities and responsibilities in this area. It is recognized that all plans which relate to pre-school children and their parents shall be centered in the Council of Children's Workers. The following plans are suggested for the Council of Children's Workers in making these plans effective in the local church:

1. Hold a special meeting each year of parents and teachers to consider the growth of friendly attitudes and concern for others on the part of the little child.

2. Encourage classes or groups of parents and teachers to use the parent electives in "The Christian Home."

3. To get other parents and teachers to join them in a study of the beginnings of missionary education of children.

4. To take the initiative in making these plans an integral part of the on-going church plans for parent education.

Some elective courses recommended for parents' study groups:

1. Parents' electives in "The Christian Home."

2. "The Beginnings of Missionary Education," by Lucy Bickel.

3. "The Children of the Church in War-Time," now being prepared by Mildred Widber for the Missionary Education Movement.

4. "Missionary Education of Children," by E. Mae Young.

\* \* \*

### Additional Sessions

A recent survey revealed that too few churches have given serious enough attention to additional sessions. A large part of the deficiency of missionary giving in the W. S. C. S. was caused by the decrease of children's offerings. Below explains the plans for additional sessions and the missionary offerings of children:

It is hoped that the teachers of the children in the Sunday morning session of the church school will also have charge of the additional sessions; in some cases this cannot be done, and other leaders must be secured. Members of the Woman's Society

(Continued on Page 16.)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JANUARY 10, 1943

By Rev. W. C. Newman

### LEARNING FROM THE MASTER TEACHER

Lesson Text: John 3:1-16.

Golden Text: John 3:16.

"I should like to have been with him then" runs an old, old song familiar to most of us. And its theme is familiar too. If only we could have heard Christ's blessed words, could have witnessed his miracles, how wonderful it would have been.

But the sentiment of that song seems to me a little shallow. The chances are that we would have been as indifferent to his teachings as were so many of the multitude who followed him for the loaves and fishes. We might even have been among those who so bitterly resented those teachings that they killed him.

Had I heard the hillside Preacher's word, Would I have guessed? Would I have known That this was the One we ought to seek? And he alone?

#### The Teacher's Subject

Jesus was quite frankly a moralist. He made no effort to apologize for this fact, nor did he seek to make it easier for his hearers by teaching entertainingly of some pleasant task to be lightly achieved by little labor. He set up the standard of perfection for men, and proceeded to teach them how to attain it. As a current preacher has aptly said, "Jesus asked the impossible, we ask only the reasonable."

I am sure he was not uninterested in the affairs of the world, his own race, the political movements of his day. That he knew literature is certain, for he quotes from the poets. But he was primarily concerned with one subject—God, and man's relationship to him.

No one could divert Jesus from this all-important subject. Nicodemus began this conversation with a conventional word of praise; Jesus was a "teacher come from God" simply because he worked miracles. But immediately Jesus launched into a lesson about how a man could become able to "see the Kingdom of God."

#### The Master Teacher and His Method

Our church has undertaken a very wide training program for all kinds of Christian workers in the hope of making better teachers and leaders of us all. And that is good. He who undertakes to speak of such infinite things as these ought to do it to the best of his ability.

But we could do no better than to discover the ways of teaching which Jesus used. He taught, first of all, by living example. He preached, he counseled, he told stories, all with a moral. And sometimes, as with Nicodemus, he put some mighty truth into a figure of speech as all his people

loved so much to do.

"Ye must be born again," he said, and Nicodemus wondered how it could be. And some have strained that figure to make it mean some weird magic, some ghostly bewitchment.

But Jesus had chosen the most familiar experience of human existence with which to picture this matter of getting into the Kingdom. Everyone living had been born; the most uneducated person in the world could understand that. No one ever got to be a person except by being born.

So must one enter the Kingdom. He could not buy his way in, work his way in, get in by influence or heritage. He must become a new person.

#### The Master Teacher and His Students

It is significant that the students of Jesus ranged the whole scale of human existence. Rich and poor, ignorant and learned, old and young, good and bad—they all won his concern, and to them all he gave his personal attention, and no one ever escaped his notice.

His classic and unforgettable definition of God was given to the woman at the well in Samaria, whose past was so blotched that she would not have been received into "nice" company today. His lovely story of neighborliness made its hero a member of the most despised race of his time. Publicans and sinners were numbered among his followers. Even one of his disciples had been a corrupt politician, and another was so unstable as to make it necessary for Jesus to be very patient with him and help him often to recover his balance.

But he also taught the rich young ruler, and Simon, the leper, and Mary and Martha and Lazarus.

The fact is that Jesus knew no dividing lines of social, economic, or racial nature. To him men were all his students, and he was a "teacher come from God."

### HIGHROAD

"Highroad" is a monthly journal for Methodist youth, designed to bring to them all the materials needed for participation in the complete youth program of the church.

Lesson materials for Sunday morning meetings of young people may be found in Highroad on those pages devoted to the Group Graded Lessons. These lessons, prepared from the Group Graded Lesson Outlines of the International Council of Religious Education, are developed around the experiences of seniors and young people in order that they may be helped to a better understanding of how the Christian religion functions in life, and how they may grow toward higher levels of Christian living. The January sessions feature the missionary activities of our church today, while the February and March lessons, titled "Toward an Understanding of Jesus," point up the inner questions which Jesus faced in his life and ministry and should make more real the pupil's relation to Jesus as Lord and Savior.

Programs for the evening meetings of the Methodist Youth Fellowship are provided for in Highroad by two series of study units. Series One is designed for use by those groups where all young people, twelve to twenty-four years old, meet together, and where resources for independent planning and work are somewhat limited. Series Two calls for more initiative on the part of both the young people and their leaders and presupposes a higher age level of participants. In January, Series One and Two are combined in a new treatment of Latin American missions. Profusely illustrated and dramatically presented, this material should deepen young people's appreciation for and understanding of our "Good Neighbors to the South," and encourage a type of fellowship meeting which is especially inspirational.

The February Series One units are called "God at Work Today." This material seeks to develop in the young person the ability to see God as a creator still at work in the world, and to strengthen a desire to cooperate with him in the use of resources for the good of all people. The March sessions are particularly appropriate for young people, as they deal with typical crossroad life-situations where the young person must choose.

The February and March Series Two units are "Youth Friendships" and "Our Sister Churches." The latter is developed somewhat in the manner of "Good Neighbors to the South," presenting a large body of interesting material in both pictures and text, and encouraging an ecumenical viewpoint.

Eight months of the year Highroad carries an additional piece of curriculum, known as the Young People's Elective Unit. These units are dated in Highroad, and some are published later in pamphlet form for use at any time. They are written for use by college-age young people and may be used in either morning or evening meetings. The February and March elective consists of eight sessions describing the "Origins of the Old Testament."

In addition to the above materials especially designed for teaching purposes, Highroad carries both fiction and non-fiction which many times concerns an area of experience under consideration in the lesson and program units. At all times it is of high literary quality and contains some special insight into human values and Christian experience. Outstanding features of this kind in the January, February, and March issues are: "Boomtown," by Violet Wood; "War Marriage?" by Regina Westcott Wieman; "They are Part of this War," by Priscilla Holton; "In Time of Life, Prepare for Death," by John Keith Benton; and a new serial, "Red Dawn," by Rebecca Caudill.

Recreation leaders and party chairmen will find help through Highroad's monthly playleader page; movie-goers should enjoy the regular feature in this area by Margaret Frakes; and all young people will be stimulated by the page on the work of the "Soapbox," which publishes letters sent in by our readers.



# THE CHRISTIAN FIRESIDE

## PENNY-WISE

By Rev. Vivian T. Pomeroy, D.D.

Most Christmas stories are about babes; many are about mothers; a very few are about fathers; but hardly ever is there a story about a quite old person. This is queer; for I am sure there cannot be a perfect Christmas without some very old people, even if they are like old Scrooge, who got a new heart when Christmas came; and I am also sure that in the First Christmas Story there was at least one very, very old person. So now I am glad to be able to tell a story in which Grandma is the most important character.

It was almost Christmas. The children had emptied their banks and were counting up their neat piles of pennies and nickels and dimes, for they were going out to buy their Christmas presents for Mother and Father and Grandma. Peter was eleven, Sarah was nine, and Penny-wise was seven. Penny-wise was not her real name, but Grandma called her that because so soon she knew just what a penny would buy. "That child," said Grandma, "is so like Great-Aunt Joanna that I could cry." This interested the children and they wished they could see Grandma cry, just as they wished they could see Uncle James "rolling in his money," as Grandma said he was. But Grandma laughed instead of crying, and she said: "Dear Aunt Joanna! She was penny-wise and pound foolish, for she saved her pennies and left the dollars to me, and I have spent many of them foolishly, I am glad to remember." This distressed Father, who wished Grandma wouldn't say such things, and he praised Penny-wise for her sense. But Peter thought Grandma was right. Peter adored her; she was so lovely and naughty and ready for fun and never said: "Oh, no! I wouldn't do that." And she would quote a little verse, which went:

Common sense is good to have,  
But never let it master you;  
For then it will deprive you of  
The foolish things it's wise to do.

So it wasn't surprising to Grandma that Peter's pile of dimes was very small. She knew he had done a few foolish things. So, when nobody was looking, Grandma slipped him five dollars and said: "Go ahead! Buy your presents. It's a secret between you and me." "I ought not," she added, "to have secrets from your father, but he scolds me, and I'm afraid of him." And then she laughed. Grandma often laughed.

So the children set out.

On Christmas morning Father was very pleased to have such useful and sensible presents—a garden rake, an excellent hammer, and a little wooden tub of shaving soap. Mother got a pair of useful, ugly, warm slippers. It's a pity when useful things

are ugly; but they often are. Grandma got some English wool, and there were some lovely wax night-lights from Peter. She didn't sleep very well and could always, as Father told her, snap on the light; but she said: "No! Peter is right. Night-lights twinkle and make me think I'm a little girl again."

The children danced about, opening their presents. Piles of paper and ribbon lay about. Suddenly there was a ring at the front door bell, and a huge box arrived for Mother. It was a huge box. "Why!" said Mother, and she smiled at Father, who looked embarrassed and shook his head. "No," he said, "not guilty." Mother opened the box, and there lay, all fresh and dewy, masses of roses, red and white, and a card which said: "For my loving mother, from Peter."

Everybody gasped and said: "But how could he?" "Where did he . . . ?"

Grandma was so excited that she almost danced. "It's all O.K.," she said. "Peter came by that money honestly. I happen to know."

Father said: "I'll bet you do. It's very extravagant."

Sarah and Penny-wise only stared.

Mother said: "I just have to hug somebody, and it will have to be you, Peter."

Father said: "I still declare it goes against my New England grain to think what a rash son I have. He's qualifying for President of the United States."

"But it was his money," Grandma said, laughing again.

"Well," said Father, "his or not, it was very rash and extravagant."

Grandma said: "Nonsense! Where should we all be, I'd like to know, if God himself hadn't been rash and extravagant and lovely to us at Christmas? Now that was a wild thing to do if you like. The Prince of the World in an old stable. Very risky and glorious."

Father said: "Now come, come, Mamma!" And it wasn't Mother he was talking to; she wasn't listening; her face was buried in the roses.

Peter looked at Grandma, and Grandma looked at Peter, and a secret smile passed between them; and Grandma whispered to Peter: "I do love you, Peter, and I won't 'come, come!' whatever your father says."

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## RESPIRE

Autumn ends, not by the calendar, but by the season itself. The leaves are gone, save those few parched hangers-on that will cling the winter through to twigs of oak and beech and ironwood. The weeds have ripened and their pods are empty. A few jays remain, and the earliest juncos are dropping in; but even they speak softly now.

The quiet days and the silent nights are at hand. One walks abroad in the hushful evening, a quiet so deep that footsteps are exaggerated even in their echo, and voices ride the chill air an amazing distance. So deep the silence that we shall hear the faintest whisper of the first snow.

Gone is the crisp rustle of September leaves. Gone the loud complaint of the katydids, the crickets and all the other insects of the early fall. The frogs and peepers are

silent. The chipmunks are resting from their frantic scurrying of the harvest season, and the squirrels go quietly about their business. Winds that rushed through the full treetops of six weeks ago now sway the naked branches with a cold swish. Even the streams have ceased their brawling.

Winter creeps in, silent as the stars; only when it is full upon us will it howl round the house corner and rattle its icy knuckles at the door and windows. It is as though time itself were now at rest for a moment, a solemn pause before the season of the Nativity and the turning of the year.

—New York Times.

## THE GALLANT SOUL

It was Sunday morning, and all the bells were ringing.

How sweet and stirring and challenging their music was! So long had they been silent that once they broke into melody their triumphant tones touched, as it were, some deep and hidden spring in the heart.

She was in her kitchen when the bells rang out for victory in North Africa.

As she told me afterwards, she paused, a pan of potatoes in her hand.

Bravely, loudly, persistently, the music of the bells swirled about her, catching up her spirit, taking her unawares, calling to something elemental in her.

"You know," she told me a day or two later, "I haven't been to church for years—not since my mother died. There isn't much chance these days, with my husband in the Middle East and three children to look after—the eldest six, and all of them a handful. So that, what with one thing and another, life's been hard and wearing, and I've run out of patience. . . ."

She paused. Then, smilingly, she went on: "But those bells found me out. They spoke to me. They called me. They were the bells of victory; and there in my kitchen I knelt down and asked God to help me to win a victory over bad temper and depression and sharpness of tongue. And, somehow, ever since that Sunday morning, I've been happier and kinder, and life's easier."

—Methodist Recorder.

## Yes, We Know Some Folks Like That

An autoist asked a farmer where a certain man lived. The farmer replied, "About two miles down the road, but they're not at home or you'd hear their radio."—Exchange.


## Easy to Spend What We Ain't Got

It's not what you'd do with a million,  
If riches should e'er be you lot;  
But what are you doing at present  
With the dollar and quarter you've got?

## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis



**Church Furniture**  
Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue  
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JACKSON, TENNESSEE



## WILLIAM ALFRED WRIGHT

William Alfred Wright was born at McComb, Miss., March 5, 1866. About thirty years ago he moved to Shreveport, La., where he lived until his death a short time ago. He joined the Methodist Church as a child, and he lived an earnest and devoted Christian life.

He married Miss Arturine Green, of Meridian, Miss. To them were born seven children, all of whom, except Mrs. J. B. Wright, survive and mourn his loss. The living children are: Mrs. Arthur Reid, Mrs. Carrie Anderson, Mrs. Irene Bloxom, Mrs. Maud Legg, Mrs. Inez Noble, and Billy Wright, all of Shreveport, La.

Brother Wright was widely and favorably known, was a staunch character, and always exhibited the sunshine of his Christian hope. His greatest success in life was as a home builder. He gave much thought to making a Christian home for his wife and children, such a home as they might delight to remember. His hospitality and his spiritual appreciation made his home a place of rest and refreshment for all who entered there. His friends were always welcome.

The funeral service was held at Wynn Memorial Methodist church, Shreveport, with Rev. B. D. Watson, pastor, in charge.

One who loved him,

G. A. LAGRANGE,

A former pastor.

## REV. AND MRS. R. F. WITT

(Editorial Note.—These two memoirs were prepared independently of each other. The one for Bro. Witt by Dr. T. M. Brownlee, will be found in full in the Conference Journal. The one for Mrs. Witt was prepared by Rev. W. B. Jones at the request of Bro. Witt. The duplication of material made them too long and took from their effectiveness when published together, and they are condensed from the memoirs as originally prepared, and with the consent of all interested parties. They summarize the facts, but are not the memoirs as prepared by Dr. Brownlee and Bro. Jones).

### Robert Franklin Witt

Robert Franklin Witt, son of Thomas Conway and Caroline Witt, was born at Houston, Miss., October 23, 1853, and died at Meridian, Miss., October 30, 1942. He was converted at a camp meeting in 1870, and united with the Methodist Church under the ministry of Rev. J. B. Stone. He was licensed to preach at a quarterly conference in New Albany, Miss. He was ordained deacon at Columbus in 1880, was admitted into the Mississippi Conference at Brookhaven in 1881, into full

connection in 1883, and was made an elder in 1887.

Following his decision to devote his life to the ministry, he entered Cooper Institute, an educational institution at Daleville, Miss., from which he was graduated in 1881. His first work was a supply appointment to a vacancy at Shubuta in 1881, caused by the death of Rev. J. J. Smiley, the pastor. There he met Miss Emily Rogers, to whom he was married on December 27, 1881. To them were born six children, two of whom died in infancy, and four survive him. They are: Basil F. Witt, Chicago; Lynn Elbert Witt, Omaha, Neb.; Mrs. Alva Witt Hooper, Meridian; and Mrs. Anna Lee Ansardi, New Orleans.

These facts cover briefly the calendared events and the family connections of his life, but they say little of importance concerning the man himself. He was rugged and strong physically and was deeply consecrated. His ministry was decidedly evangelistic in type and scores of people were converted and added to the churches as a result of revivals which he held. These evangelistic gifts were shared with his brethren in neighboring charges. He recorded in his diary the building of seven churches and the improvement of the parsonage on nearly every charge which he served.

His retirement came in 1914, following a break in his health at Silver City, his last appointment. Following superannuation, he moved to Meridian, Miss., where he spent the remaining years of his life. As opportunity offered, he preached for the pastors of his home city and surrounding territory, and when he was not preaching for another he was a faithful and helpful worshipper at Central church.

During the winter preceding his death, he was seriously ill, and for a time his life was despaired of. As spring came, however, he improved, and just a week before his death, Dr. and Mrs. Hooper honored him with a party in celebration of his eighty-ninth birthday. All the ministers of the city were present, as were many other friends. After the party was over he told his daughter, Mrs. Hooper, that it was the happiest occasion he had enjoyed in a long while.

But the work of the sturdy and stalwart soldier of the cross was done, and haunting shadows rapidly deepened in his path. On October 30, without even becoming ill, the wheels of life stood still. The veteran of eighty-nine years went with the angels to dwell in the Father's house forevermore. He was buried from Central church, Meridian, on the afternoon of November 2, and his body was laid to rest in Magnolia cemetery beside that of his wife, who had preceded him in death by exactly two months and a week.

In the fading light of the sunset of life, he wrote across the page of his diary: "For sixty years I have joyously worked to make this world a better place in which to prepare for that brighter, better world awaiting the just. May God bless this labor of love and may it bring fruit into the harvest many days hence."

### Mrs. Emily Rogers Witt

Sarah Emily Rogers was born in Shubuta, Miss., August 6, 1861. She was the daughter of David and Joana Hinkle Rogers. At the age of sixteen she was converted and joined the Methodist Church. She grew to womanhood and personal attractiveness in the little town of her birth, and became the wife of Rev. R. F. Witt at the age of twenty. From that point she journeyed with her

minister husband through the experiences of an active ministry covering thirty-four years, and then through twenty-seven years of retirement down to the end of her life. The story of her family is told above in connection with the record of her husband's life and ministry.

Inside the circle of the ministerial career which she shared with her husband, she lived her own life and gave of its beauty and the richness of its experience to those among whom her lot was cast. Her devotion as a wife was supplemented by that graciousness and tact which contribute so materially to pastoral success. In circumstances of trial and difficulty, her faith was always sufficient, and her Christian bearing was a source of strength and inspiration to all with whom she worked.

Sister Witt and her husband established their home in Meridian in 1915, where she had the joy of association with her aged father until his death in 1926.

As a mother, she was self-giving and beautifully sacrificial. She possessed in a rare degree the qualities and characteristics which enter into the building of a happy home and the making of a useful family. As a friend, she was constant and true, and she delighted to render any and every service to the needy in the name of her Lord. With her charming personality and her genius for friendship, it was but natural that she should have had a wide circle of devoted friends.

In her character as a Christian, she was earnest, sincere and consecrated. She exhibited her devotion in all the work of her church, the missionary society, the Church School, the W. C. T. U., and in various club activities. Though frail in body and in failing health, she was a faithful and appreciative worshipper in the services of her church until the long illness preceding her death deprived her of that privilege. Her daughter and son-in-law, Dr. and Mrs. Hooper, gave up their home in Biloxi to be with the father and mother in Meridian, and there ministered to them in age and suffering to the end. After two years of waiting, the angel of death came on Sunday night, August 23, 1942, and she went to meet her Saviour and to be with her friends in the heavenly home. She was buried from her own home on the morning of August 26. Many friends paid silent tribute of love and devotion to her memory and her long and beautiful life. In peaceful Magnolia cemetery, Meridian, her body awaits the heavenly trumpeters at the resurrection morning.



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## MENTHOLATUM



## SHEPHERDS, AND SHEEP, AND BARREN ACRES

(Continued From Page 9.)

boys and girls to help in meetings held in the hogans. In all of his courses, public speaking and self-expression were emphasized.

Included in his academic work were strong vocational courses, better methods of sheep-raising, agriculture and shop work. At the same time the girls were learning sewing and cooking, homemaking, and home nursing. Our courses are planned to meet college entrance requirements, for our school is fully accredited in the State of New Mexico, and our graduates are accepted in any college or university without question.

For every student who comes to our school we have three aims. We hope to bring him to a vital knowledge of Jesus Christ as his personal Savior. In this matter he must have strong convictions if he is to be able to overcome the taboos and fears of evil spirits which were instilled in him in early childhood and which still control nearly 90 per cent of the people. Since every seventh man on the Navajo Reservation is a Medicine Man, our students are constantly challenged by the active opposition of those who so completely dominate the spiritual life of the tribe.

Our second aim is to give to the students the best possible training for the life they will live after they leave us. When they return to the Reservation to establish Christian homes, the boys will be able to raise better sheep and the girls will be able to take better care of home and family than if they had not been in our school. And we trust that as the years pass we will find more and more such homes—shining light in the midst of pagan darkness.

The third aim of our work, and that to which the other two contribute, is to provide trained Christian leadership for the Navajo people. We have at Farmington a school for 150 children—150 out of a total population of 50,000. If what we accomplish is for these individuals only, the results of our work are far overbalanced by the forces of evil at work in so many others. The only hope for saving the tribe lies in the realization that these boys and girls, with high school training and some with additional college training, will come into places of leadership where their opportunities for accomplishment will be far greater than individuals absorbed into the tribe.

We have had our high school only a short time, and have had just four graduating classes, so none of our graduates is beyond his early twenties. Indian custom decrees that the places of leadership are held by the old men, who do not relinquish that prized leadership to younger ones. But as the years pass and these young people become more mature, some positions of leadership will inevitably pass to them. Already we see it happening. Some are married, whose homes and babies are a joy to us. Others are in college. In all cases those who have taken advanced training have been able to handle the work satisfactorily, while some have made outstanding records. Others hold positions of responsibility and trust in mission stations and government posts on the Reservations. On all sides we hear enthusiastic reports regarding their work.

Not long ago while attending a Tribal Council meeting, Mr. Brooks was seated next to an Indian Service Supervisor. Upon

learning who Mr. Brooks was, the supervisor said: "Oh yes, I have used some of your boys and girls in my work and they are tops. I'll take your students any time I can get them."

## FREEDOM (?) OF SPEECH

By Ruth Franks Whitton

The busy tongue, as all may see.  
Is such an active little tool.  
With both ends wagging wild and free,  
It tells the world that here's a fool.  
It prattles on in heedless bliss,  
Attending to other folk's affairs.  
Not one earthly thing does it miss;  
And what it knows it always shares.  
Though some be circumspect indeed,  
And utterance give to considered word.  
I'm sure that naught shall e'er impede  
The gossip's tongue. It's always heard.  
In matters of both church and state  
It gums the works with much ado,  
While Joe's "poor wife" and Jim's bald pate  
Are sure to get their honest due.  
There's no escaping the windy blasts  
Of those who talk but never think.  
And though we wish they could be gassed.  
We let 'em live, but how they (deleted).

## SEEING THE IMPORTANT THINGS

By Mrs. Irvin Rowland

"For what shall it profit a man if he gain the whole world and lose his own soul?"

Happy and useful is he who can distinguish between the trivial and worthwhile things of life! Instead of wasting his time and energy on the unimportant details, he plunges into the real issues. How easy it is for us to become so burdened with the whys and wherefores that we miss the real purpose of living! We gaze at each stitch and overlook the pattern.

Taking thought and being worried over a matter are far different. We are endowed with brains, and surely it is our duty to use them to the fullest extent. Yet Christ cautions us about being anxious over material needs. Take thought. Assuredly, for thinking is essential for physical well-being, but not worry. Let faith and work supplement the thinking. Worry simply decreases our ability to accomplish.

Our first concern, man's most urgent need, is in the realm of the spiritual. What will be our ultimate destiny if we fail to accept God's plan for an abundant life? If we seek first to fill the spiritual needs, other things will fall in line with due consideration.

What will the gaining of the world mean if I lose my own soul? Let me first find myself, and then by continuous effort and study I shall be able to put first things first. I must not neglect my share of work and responsibility—rather I will better fit myself for it by keeping my spirit free and in tune with God.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

for one hour was given of the duties and responsibilities of the W. S. C. S. A secretary was elected for each group, who recorded the findings of the group which she represented. They later re-assembled in the main

auditorium, where the secretary reported the findings of their respective groups. Many questions were asked and answered in these discussions. Some said they had never in all their lives learned so much in one day.

The day's program was closed with a very effective consecration service led by Mrs. J. T. Coleman, of Sallis, using the stewardship ceremonial in the September Methodist Woman.

This was truly a profitable day of study and worship.

MRS. E. W. WAUGH, Sallis,  
Recording Secretary.

## LOUISIANA W. S. C. S.

(Continued From Page 12)

familiar with children's work may be glad to help at this point.

In three kinds of additional sessions of the church school which take the place of former organizations of children, such as the missionary society, the junior league, junior church, and others. Each church will select the type of additional session which best meets its own need. It may meet during the church hour on Sunday afternoon, or on a week-day. The three types are:

(a) Weekly additional sessions for juniors throughout the year (b) Additional sessions for primaries and juniors for a short period of time when missionary units are studies in the Sunday morning sessions of the church school. (c) Monthly meetings for the present, when additional sessions of either of the above types cannot be considered.

All offerings of the children for missions in the Sunday morning and expanded sessions of the church school are to go to World Service. In all additional sessions for primary and junior children the leader of the group shall receive the offerings, and distribute them as follows:

(a) Forty per cent to the treasurer of the W. S. C. S. in the local church, designated as children's funds. (b) Forty per cent to the church school treasurer for World Service. (c) Twenty per cent to be kept for use by the children for service projects in which they may be interested.

## SHE PRAYED FOR THE DEVIL

By W. W. Reid.

Bishop J. Waskom Pickett, of Bombay, is authority for this story:

"In Bombay, a homeless girl living on the streets was sent to a Salvation Army House for protection. She was a disciplinary problem, but eventually was transformed by an experience of Christ. Soon she became loving and helpful to everybody and spent much time in prayer.

"One evening an officer of the army heard her praying for many residents of the Home, one after the other, by name, and especially for several who had succeeded to her former status as trouble-maker and problem. At last she reached a climax with sentences somewhat like these, 'And, O God, I pray for the devil. Everybody here is against him. They say awful things about him. But there must be some good in him. So bless him, Lord, and cause him to repent. Amen.'"

Can missionary zeal go farther than that? It is at least less harmful to pray for the devil than to cooperate with him as so many Christians more privileged than this ward of the Salvation Army, are doing.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

I pray God, as these mercies flow in upon you, He will give you a heart to improve them to His glory alone; because He alone is the author of them, and of all the goodness, patience and long-suffering extending towards you.

—Oliver Cromwell.

## THE PRAYER-ROOM TODAY

Father, forgive me that in me there has been so little sense of that gift of Thine before which my soul ought ever to stand awed and amazed. Forgive me for prayers that have had in them so little of the spirit of Thy Son, so little of His loving submission to Thy perfect will, His overflowing love to all Thy creatures. Forgive me that in so few of my prayers has Christ been allowed freely to pray within me. Let me come to Thee again through Him, and with Him, and in Him. Let even this poor prayer of mine this moment be altogether in the name of Jesus Christ our Lord. Amen.

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## A Builder

A builder builded a temple,  
He wrought it with grace and skill;  
Pillars and groins and arches—  
All fashioned to work his will,  
And men said as they saw its beauty,  
“It never shall know decay;  
Great is thy skill, O Builder!  
Thy fame shall endure for aye.”

A teacher builded a temple  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised the unceasing efforts,  
None knew of the wondrous plan,  
For the temple the teacher builded  
Was unseen by the eye of man.

Gone is the builder's temple,  
Crumbled into dust;  
Low lies each stately pillar;  
Food for consuming rust.  
But the temple the teacher builded  
Will last while the ages roll;  
For the beautiful unseen temple  
Was a child's immortal soul.

—Author Unknown.





# WALLET OF THE WEEK



THE ALCAN ROAD in Alaska is open to traffic. It runs from Seattle, Washington, to Fairbanks, Alaska. While it is not the shortest route, nor the one that will be usable throughout the year, it is a marvelous feat of engineering skill, efficiency and dogged determination upon the part of the Army engineers. It was completed in six months, and is to be supplemented by a rail route when conditions permit the construction. It will be to Alaska what the Burma Road was to China, a "life line."

\* \* \*

DR. M. SEARLE M. BATES, consultant on Far Eastern affairs for the Foreign Mission Conference of North America, is quoted as saying, "If Japan is victorious, Christianity can exist within her empire only as a docile servant of the military totalitarian state and no resumption of missionary contact is to be expected. If the United Nations are successful, missionary work will again be possible in the occupied areas." This appraisal of our missionary outlook by one who knows the field first hand should help us to visualize our task.

\* \* \*

MR. ERNEST WINTERTON, once a member of the British Parliament and long a Temperance leader, gave a last testimony to his convictions on Temperance in his last will and testament. In bequeathing a legacy in trust for his grandson, he added a clause which gave a modest emphasis to his own views on the practice of total abstinence by expressing the hope that his grandson, though not required to do so by the terms of the will, would practice total abstinence "to equip himself more efficiently for the service of his fellows."

\* \* \*

THE PRESBYTERIAN CHURCH, U. S. A., is said to have closed its best year. It now has 2,013,247 members. For all purposes, the churches contributed \$44,758,104. This was an increase of more than \$2,000,000 over the giving of the previous year. There are 9,484 ordained ministers, and of the gross amount contributed, \$5,384,084 was for various forms of mission work and benevolences. Statistically this is a great report and it should be registered in increased effectiveness in the field of evangelism and in the deepening of the religious life of the members.

\* \* \*

THE ALASKA LEGISLATURE, under a proposed reapportionment measure now before Congress, will be doubled. The Senate will be increased from four to eight and the House of Representatives will be increased from twelve to twenty-four. The Senate will be composed of two from each of the four judicial divisions without regard to population. The House of Representatives will be apportioned upon the basis of population in order that it may strictly represent the people. The expenses of the legislature are borne jointly by the United States Government and the Territory of Alaska.

SIR STAFFORD CRIPPS, who was enthusiastically hailed as the leader of a better Britain, seems to have failed utterly to rally the rank and file of the British people. He failed in his mission to India, and he failed to capitalize the opportunity to lead the thinking of Britain in one of the most accessible moments of many years. He is said to have joined the Archbishop of Canterbury in his effort to awaken the social conscience of the British people, but otherwise he frittered away his chance in acrimonious attack of his Cabinet colleagues.

\* \* \*

SHIP SUNDAY was observed in England on November 29, at the beginning of a period in which every Church and Sunday School was asked to make an offering for the maintenance of the John Williams V, the ship of the London Missionary Society which is now waiting at Suva, Fiji, for the opportunity to sail forth again on a voyage of Missionary adventure. The flag of the London Missionary Society has flown in the far Pacific since 1797, symbol of Christian missionary interest and bearer of the message of Christ to those far-away lands.

\* \* \*

GENERAL HERTZOG, of South Africa, is offered as an offset to American criticism of British Imperialism. An editor of a London religious journal points out that under the actual workings of the Imperial policy in South Africa, a man who fought against Britain was able to rise to the Premiership of that great Dominion, and he came to cordial acceptance of the British system. At the outbreak of the present war with Germany when Hertzog undertook to keep South Africa neutral, the people swept him into political oblivion.

\* \* \*

CALUMET CITY, just outside Illinois, is described as a typical defense boom town with a population of fourteen thousand. The center of gravity in its establishment was the defense industries located there. In the suddenness of its rise, no thought seems to have been taken for the establishment of a Protestant center of worship for the people thus transplanted from their old locations. Over against the lack of a Protestant church is the other fact that there are three hundred and eight night clubs in operation. The children of this world are truly wiser than the children of light.

\* \* \*

GIVE US THIS DAY OUR DAILY BREAD, the petition in the Lord's Prayer, uses a word "daily" found nowhere else in the New Testament, and which some have said Jesus may have invented, but the discovery of the word in the Oxyrhynchus Papyri answers that question. It is never safe to dogmatize upon a word or a form in New Testament Greek, but it is altogether possible that Jesus was teaching his disciples to ask for tomorrow's bread today. Or, to put it in still another way, that he was teaching them to ask the Father to anticipate their daily need.



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# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### "THE HOME FRONT"

There has developed recently something of a hysterical concern for the home front. We do not challenge the sincerity of those who have manifested alarm, but neither do we accept the implication that chaplaincy assignments had any initial responsibility for the situation, nor that the peril of the home front has been very greatly increased by the draft made for chaplaincy service. In our issue of last week, we printed a partial report of a study of ministerial supplies. We shall discuss here only the figures for the South Central Jurisdiction. The total number of supplies listed by conferences is given as eight hundred and forty, or slightly less than twenty-five per cent of the total number of appointments. The number of chaplains furnished by those same conferences, according to report of the Secretary of the Commission on Chaplains as of December 1, is one hundred and forty-five, or slightly less than four per cent of the total number of appointments. That leaves twenty-one per cent of the peril to the home front unexplained.

It seems to be altogether in order for the Methodist Church to bestir itself about the home front problem, but the situation is nothing new. From year to year for decades, this problem has been recorded in the appointments. What have we done about it? It has been greater in some localities than in others, but the spread has been church-wide. Why get jittery about the home front because of the withdrawal of less than four per cent of the pastors for chaplaincy duty when the number is less than one-sixth of the total number of pastors who, for whatever reason, do not qualify as members of the conference on the active list? Perhaps it might be worth while to take a little time to consider the one hundred men admitted on trial from three thousand seven hundred and seventy-five charges composing the seventeen conferences listed. Or better still, to make an investigation of the home religion, evangelism and ministerial consecration as possible factors in bringing about this lamentable situation. We should certainly look at the situation in its entirety.

It is said that baldness among the Romans was looked upon as a deformity and that many people resorted to wigs of false hair to conceal their misfortune. Julius Caesar's laurel wreath was allegedly worn for that purpose. Maybe we are trying to conceal our ecclesiastical baldness by a wreath of plausible alibis. The thought of God blazoned upon the scrolls of both revelation and history is that when Zion travails prophet-children are born. The Methodist Church needs to fall upon its knees in prayer and there remain until the passion of a fervent

evangelism shall spring up in every home, hamlet and church in the land. The Methodist Church will neither save itself nor the world by clap-trap methods, organizations, and the beating of ecclesiastical tom-toms.

### PUPPETS IN A GREAT DRAMA

The least important figure in any drama is a puppet. He stands for nothing in his own right and he profits momentarily by movements which he had little or no share in setting on foot. In the great war now sweeping over the world, he is a personal or a national bystander with the willingness to surrender his fellows and his countrymen to make his own lot easier, or for his own enrichment. It has been the desperate gamble of quislings and states willing to barter the priceless inheritance of honor and freedom for a fancied immunity from the ravages of war.

It is safe to say that the puppet actors in the great international drama which now occupies the world-stage will wear no crown when the story of this bloody struggle shall be ended. Honor will be accorded to those who have counted not their own lives dear, but have accepted the way of personal and national sacrifice. Greece and Poland will rise again because they refused to sacrifice their national freedom upon the altar of a temporary peace, or by a dishonorable barter jeopardize the liberties of mankind. In the same way China and Russia have won a place among the immortals. As in war, so in all of life the puppet hasn't a chance to win in the end. He stands for nothing and his willingness to betray earns for him the contempt of friend and foe.

### GEORGE WASHINGTON CARVER

The death of Dr. George Washington Carver on Tuesday of last week at his home in Tuskegee, Alabama, ends the career of one of the most picturesque figures of the Negro race, and of a man whose pioneering in the field of agriculture will assure him of an honored place among those of that branch of research. He was born of slave parents on a farm near Diamond, Missouri. The date of his birth, "about" 1864, was not recorded, but not so will be the date of his death. He received his primary education in the high schools of Minneapolis, Kan, and was graduated with the degree of Bachelor of Science in Agriculture from Iowa State College in 1894, and as Master of Science in Agriculture from the same institution two years later. He became a member of the faculty of Tuskegee Institute in 1896 and retained his connection with the Institute until his death.



He never married and his one great love was the work by which he became one of the best-known and most outstanding scientists in the field of agricultural research. His devotion to that field remained unabated to the end of his days. Only a few weeks before his death he gave more than forty thousand dollars, the savings of his lifetime, to establish a Foundation for the continuance of the work in agriculture at Tuskegee. It is not necessary to recite the positions of honor which he held, nor recount the medals given him for scientific achievement, in order to make impressive the story of his career. He will live long for the splendid contribution which he made in his chosen field, and the life of the modest and unassuming toiler will be an abiding inspiration to succeeding generations of his race, and no less so to aspiring men and women of other races.

### GUIDING OUR FEET IN THE WAY OF PEACE

As we enter the second year of our participation in the war, there are some things which are heartening. The manifest weakening of Axis aggressiveness and what it portends, and the less "cocky" attitude of Tokyo, are among the more noticeable incidents. The signs in our nation's capital are, however, less indicative of harmony than they were a year ago. Breaking the Democrats stranglehold upon administrative control has awakened the smoldering fires of political differences which makes one wonder if we are heading for a constructive peace when the war clouds lift. There is an ominous sound in the "mocking" propaganda over the radio which we do not like. To us it has a defeatist note which we fear may become a factor in our future policy—a factor which may not guide our feet in the way of peace.

### WHOSE RESPONSIBILITY?

In the community where I grew up, social lines were rather carefully drawn. If you belonged to one of the old families, or if you could buy your way in, everything was lovely. I can very clearly call to mind a young girl who lived in that community. She must have been about ten



B. P. Brooks

or eleven years of age when I first knew her. She had beautiful great big hazel eyes, and lovely ringlets of jet black hair all over her head. She had the happiest smile and the cheeriest disposition I almost ever saw. But she lived "on the other side of the railroad." Her father was one of the town drunkards. Her mother, although a diligent worker, was one whose name the good ladies of the town spoke almost in a whisper and with a shake of the head. Sarah, as I have said, was a pretty girl. She delivered milk for her mother and sometimes peddled a few vegetables and chickens. She always went along either singing or with a happy smile on her face. Everyone, however, conceded that she would come to a bad end. A girl with a drunken father and a mother whose character was questioned certainly was headed for destruction.

As Sarah grew older, she grew prettier. Everyone spoke to her as she peddled her vegetables. Her smile became more attractive, if possible, than ever. She attended school and was as smart as a whip. She had to attend irregularly, however, and finally quit school. Of

course, because of her family, boys didn't go with her openly, but people began to talk of her clandestine affairs with the opposite sex. People wisely nodded their heads and said, "I told you so."

In about her eighteenth year, Sarah suddenly left home. She never returned. After a few short weeks, she faded completely out of the picture. I have often wondered what became of the poor girl.

I have wondered, too, what might have happened if the church and the community had realized that possibly they had some responsibility in the matter. What do you think?

B. P. B.

### "TALKING TURKEY"

By Rev. Henry T. Carely, D. D.

"Talk turkey" is an expression with which most people are familiar, and which is understood to mean a very business-like and pointed communication, usually with the implication that an ultimatum is being delivered which had better be attended to. When a man "talks turkey," he generally has on his fighting clothes.

I do not know how, when, or where this expression originated—I wish I did. It has always seemed a shame to me, though, that such a royal fowl should be connected even by name with such a bellicose bearing. If it be a different word in etymology from the one denoting the foundation of a feast—which is entirely possible—I wish whoever originated it had used a synonym, and left the symbol of Thanksgiving alone in its glory.

So, when I begin "talking turkey," you may know that I am in a perfectly good humor. In fact, I feel a degree of satisfaction that no hungry man ever experienced. To tell the truth, I am in that happy frame of mind that arises from the complacent contemplation of two turkeys—two, mind you, not just one—with appropriate accompaniments, placed upon our table at suitable intervals during the recent holiday season. Jack Vaughan was responsible for one, and Mrs. A. M. Edwards, Sr., for the other. What friends!—and what judges of what's good to eat!

There is a certain esthetic quality about a properly baked turkey, in addition to its gastronomic appeal. As it rests at the head of the table on a platter of the proper size, it gives a sense of proportion, the feeling that everything is just right. The luscious brown is a tribute to the culinary art, and highly satisfactory to the eye. Certain subtle aromas that arise from the dish are very intriguing to the olfactory nerves, and stimulating to those glands whose secretions are indicative of a gustatory treat. A well-baked turkey is indeed good to look at.

I am a believer in the old-fashioned custom of carving at the table, even if I have to do the carving. In fact, I rather like to carve—if the knife is sharp. I have an idea that dull knives have done more to discourage a really beautiful art than any difficulties in the practice of the art itself. Besides, there are certain practical advantages in carving at the table—if you happen to be the carver. When it comes to serving the savory viands, it is a matter of only simple justice for the carver to retain for himself (though he should do it with a degree of adroitness) those tidbits for which he has a special fondness. (For example, if I am serving, you will never know what a wing tastes like!)

So much for the turkey. And then think of the days and days of good old hash!



## KOREAN CHRISTIANS CARRY ON DESPITE WAR RESTRICTIONS

By A. Kris Jensen, Missionary to Korea

Events have proven the wisdom of the early withdrawal of missionaries from Korea. In that way we helped the Korean Christians to establish the fact that they were not dominated by foreign political interests, and we helped them prepare for the war period while missionaries yet were able to travel, consult, and advise freely with both the government officials and the Korean Christians.

We had an agreement with the Korean colleagues that there would be no exchange of messages during the emergency period. Yet we have evidence that the Christians are continuing their church activities in every possible way. This statement does not mean that the Korean church is able to work unhindered. The pressure for the church to conform to the demands of the war government's program is felt with increasing severity. We must remember that pressures exerted by Japanese authorities in Korea are very different from the dealing of the Japanese government with its own people at home.

But it is a great joy to feel that in spite of those difficulties the church does carry on its worship program and its Sunday Schools even though it is discouraged from having its mid-week services, and even though the young people's societies have been eliminated because of their previous international connections.

Most of the property of the former Methodist Mission, such as churches, parsonages and other buildings, and church-lands, had long before been transferred to the Korean Methodist Church's own Zaidan Hojin (Holding Body). This is now under the control of the director-general of the Korean Methodist Church.

Schools, hospitals, and such institutions were registered in their own separate, individual Zaidan Hojins.

The remaining property, missionary residences and grounds, is held under our old mission Zaidan Hojin, with the substitution of nationals for the former missionary membership of the Zaidan, an arrangement made by Bishop Baker and Dr. R. E. Diffendorfer in Korea in January, 1941. The official head of this is Dr. Ju Sam Ryan, who was appointed by the mission executive committee to this post, and who has now had official approval by the government. Under his care, the remaining property will be as ably handled as possible in the present circumstances. Dr. Ryan is also serving as head of the Christian Literature Society, which is still carrying on.

The Methodist Church's general education program in the high schools and grade schools is being carried on under the steady surveillance of the powers which direct all educational processes to meet the needs of their government in the all-out war effort.

The Chosen Christian College continues with the distinguished and venerable Methodist leader, Baron Yun Tchi Ho, as its temporary president.

The Severance Union Medical College, the Severance Hospital, the Haiju Hospital and Tuberculosis Sanatorium, and the Pyongyang Union Hospital are all doing a flourishing business under their own management, but, like all public institutions, with government guidance.

About the Theological Seminary, we know very little. With an entirely new personnel, and with a small enrollment, it is following a different curriculum from the one the

Korean Church previously had planned, but it is still nominally under the control of the Church. The Japanese authorities seem to tend toward a policy of unification of theological training into a single institution.

The determined effort of the government to consolidate all public resources around the war effort has made democratic church efforts all but impossible. Yet we have unmistakable evidence that in spite of the present tendencies in national trends, the Christian church in Korea is determined to continue its activities and spirit in every way within its power.

For this heroic, devoted church we must pray. In them is our hope for the future of the Christian movement in Korea. Before the missionaries left these Christians in 1941, they pledged them loyalty and financial help in the days after the war. Now they are unable to receive any help; yet their need is accumulating, and we should even now be making reserve provisions to help meet it.

Recently, it was reported that Central Methodist church in Pyengyang was burned to the ground, together with the School for the Blind nearby. Many of the preachers and teachers have had their health impaired. Others have lost their financial support because of their relationship to the Christian church. Some have attempted to carry on the church work without adequate financial remuneration.

For the future physical and spiritual health of the church we need now to anticipate a vigorous rehabilitation program. Church buildings will need repairs, old ones will have to be rebuilt. Church leaders who have suffered through persecution and imprisonment must be helped back to places of effective service for the sake of the future of the church.

There are things which worry us when we think about the Christian church in Korea. There are rules and regulations, imposed by the government, which we dislike. There are personalities in high places, even within our church, that some of us would like to have changed. But we all admit that in spite of these difficulties we are very happy and very proud of our Korean Christians. In these days of extreme tension and difficulties, they are proving their ability, they are showing their courage, and from all we are able to learn, they are determined to carry on, to do their part, and to await the dawning of the new day. May God speed that day on its way.

## BEING WORTHY

By Mrs. Irvin Rowland

How badly we need the prayer of Paul for the Colossians: "That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

I want to be worthy of the great love and kindness God showers upon his children. I must walk humbly in all my pathways and let my heart be overflowing with good will, brotherly love, and understanding.

I want to be worthy of the love and companionship of my family and friends. I must be true to my trusts, be honorable in all things and love them as I do myself.

I want to be worthy of any commendation that comes into life from others. My character must always be on the level with reputation. I must live up to what I profess.

I want to be worthy of the blessings of liberty and true democracy. I must be willing to make due sacrifices for their continuance.

Lord, keep before me always the need of being a worthy member of the Kingdom of Heaven. Keep me from growing careless and unconcerned. Help me to be fruitful in good works, and increase in knowledge and understanding.

## WITH THE PASTORS

## A RIGHT START

By Charles O. Ransford

King Solomon had a coordinated mind, but his conduct was not coordinated. It is a sad commentary on life that some men have brilliant intellects, but in practical affairs are failures.

One may have good purposes, but unless he is practical in his detailed work he will be a failure. More preachers and churches fail through lack of a coordinated program than from all other causes combined.

The Methodist Church has a program. John Wesley started the Methodists with a systematic form of government. The early Methodists had methodical ways in prayer and Bible study, in church worship and activities. That is why they were called "Methodists." That is a good and honored name, and we all should endeavor to live up to our name.

Just a little earnestness plus well-thought-out methods should make every Methodist preacher a zealous evangelist for Christ. The Roman Catholic Church is the greatest ecclesiastical organization in the world, but the Roman Catholic Church is organized for power. The Methodist Church has an unusual organization, but The Methodist Church is organized for service.

The efficiency of The Methodist Church is in proportion to its systematic organization. The pastor who would succeed must organize his program and adjust his working schedule to his plans. He must enlist his membership and find a place for every individual.

No pastor with a well developed program has any difficulties in finding workers. Most of the people in our churches have come into our fellowship because they seek the fellowship of the people of God to assist them in working out their salvation. All intelligent and purposeful people like to be in organizations and doing things. Children and young people are particularly pleased to take a part.

The only way to create an interest in the church and develop the membership is to give the people something to do. We might learn a lesson from the politicians. The people to whom jobs are given are enthusiastic and work for the party. The people in the church who have something to do will come to the services and will show their interest in working.

There are indifferent, non-active, and non-contributing members. Many have become interested and active when given some service. To teach a church school class has made some people Bible students. To serve as an usher has developed a spirit of cordiality as a church greeter. To serve as a steward has awakened an interest in church support. To work in the Woman's Society of Christian Service has deepened the religious lives of many women. Work is always a stimulus to interest and activity.

The preacher cannot start working, the church cannot start, and the members will not start until a program is developed and everybody becomes interested. That is getting a right start. The details will take care of themselves.



# CONFERENCE NEWS AND PERSONALS

Rev. M. E. Scott, who saw the completion of the new church enterprise at Eupora last year, reports progress and a good outlook for the year now under way.

Rev. G. P. McKeown writes that he is happily situated at Long Beach, Miss., that he has found the people kind and responsive, and is looking forward to a good year.

Rev. B. M. Lawrance, pastor at Silver City, Miss., is one of the very best friends the Advocate has, and his beginning of the year 1943 indicates that this is to be no exception. Thank you, Bro. Lawrance.

Bro. Wilson A. Carruth, who was stationed at San Pedro, Calif. is now at Receiving Station RSNY, Ships Company, Bremerton, Wash. We appreciate his New Year's greeting and we wish all good things for him in return.

Mrs. R. W. Evans, whose late husband was long a member of the North Mississippi Conference, says that she has been a reader of the Advocate for about forty-eight years and that she has been pleased at its growth through the years.

Rev. P. H. Fontaine, whose sorrow in the loss of his wife left him alone, has moved from Kentwood, La., and is now located at Hermanville, Miss., R. F. D., according to information received in the request for a change of his paper.

In a note to the office, Rev. W. M. Jones reports everything as going well at Batesville, Miss. The entire assessment for Conference Claimants for the year has been paid in full and the outlook for the new year is encouraging.

Rev. J. W. Faulk writes that he is still on the upgrade and that his health shows improvement from week to week. He writes that Bro. Giles, at Lafayette, is off to a fine start and that he is making many friends in his pastoral visitations.

Rev. G. E. Allan favors us with a card which he sent to his people of the Poplar Springs, Meridian, Miss., charge. It carries a picture of the church and the pastor with an appeal for a year-long loyalty expressed by their presence and prayers.

Rev. Benton B. Bailey, a member of the North Mississippi Conference, is pursuing studies in theology at Southern Methodist University, Dallas. He writes that he has missed his Advocate very much since he entered the University and we are glad to know that he feels at a loss without it.

Mrs. Robert Lee Jones, Box 660 Bristow, Oklahoma, in remitting for her paper, says she cannot do without it. We appreciate the fact that so many of our friends who leave our territory retain their loyalty to the paper. Mrs. Jones was originally from Mississippi, and she and her husband lived for a time in New Orleans.

Believe it or not, the press upon which the Advocate is printed went on a strike last week, and Mr. Chalmers had to go home and wreck his Christmas tree and decorate the press with strings of tinsel before we could print the paper. We call that carrying the Christmas spirit to extremes, but the electricity generated had to be neutralized. It worked.

J. W. Harper, Ponchatoula, La., expresses appreciation of the Advocate because it stimulates faith and courage. He says that his younger son, Decelle, has entered the armed services and that this was the only one they had left and now he and his wife are left "getting old and alone." We sincerely trust that the time may not be too long until their son may be back to comfort them in their loneliness.

Rev. W. T. Phillips, pastor at Tchula, Miss., has been having a hog-killing time in a very real sense. A shower which filled the parsonage pantry was added to by a constant stream of spareribs, backbone, sausage, lard, and even a whole hog. Sounds too good to be true. His treasurer has remitted in full for the year on Conference Claimants—the first charge to clear the last hurdle both this year and last.

Dr. W. B. Slack, formerly pastor of First church, New Orleans, and now of Winnfield Memorial, Little Rock, Ark., expresses his appreciation of the Methodist ministers with whom he was associated in New Orleans. He is happily situated and is having a great pastorate in his new charge. From his congregation 135 men have gone into the armed services. Last year he received 197 new members, paid \$6,000 on the principal of the church debt, and thus far in the new conference year he has received 35 members and has raised \$1,500 on the church debt.

Bro. S. L. Orr, a member of the Methodist Church at Homer, La., has our thanks for a generous word concerning the contribution which the editor is making to the readers of the New Orleans Christian Advocate. Also for a copy of the bulletin of First church, Homer, in which the editor's name was included in a list of 15 ministers who had been a special blessing in the life of donors to the Superannuate Fund. Bro. Orr speaks in highest praise of the new pastor, Rev. Virgil Morris, and also of the ministry and character of Rev. W. H. Giles, whom he succeeded.

During Ministers' Week at Emory, January 18-22, Bishop W. T. Watkins will deliver a series on the Jarrell Foundation, the theme being, "Jesus, the Kingdom of God, and Reality." Dr. Edwin P. Booth, of Boston University, will deliver the Quillian Lectures on "Christian Biography," the studies to include St. Augustine, St. Francis, Martin Luther, John Wesley, and George A. Gordon. Rabbi James G. Heller, president of the Central Conference of American Rabbis, will conduct two forum periods on "The Backgrounds of Anti-Semitism in Europe and its Dangers in America." In addition to the teachers of various courses the visit-

ing leaders will include Dr. M. Ashby Jones, Dr. Boyd M. McKeown, and others.

## NURSERY DEPARTMENT CHRISTMAS TREE

Mrs. C. M. Martin, superintendent of Cradle Roll of East End Methodist church, Meridian, Miss., and her assistants entertained the babies in the Nursery Department with a Christmas tree. The room was beautifully decorated and a manger was in full view. The little ones enjoyed the story told. Gifts were given each one present and they brought gifts for little children less fortunate than they.

## PELAHATCHIE PASTOR GETS OFF TO A GOOD START

Dear Dr. Duren: We are enjoying our work on the Pelahatchie-Shiloh charge. The people have a new charge and a new preacher. The preacher has a new charge and a new people.

We have been given a very hearty welcome into our new work. At Christmas time we received two large poundings and quite a number of individual gifts.

Since the beginning of the new conference year, the people have raised enough money to purchase a house and lot for a parsonage and to make the necessary repairs. I do not mean they have pledges for the amount, but the cash is in hand.

Everyone seems to be happy over the new set-up, and we are looking forward to a great year in the advancement of God's kingdom.

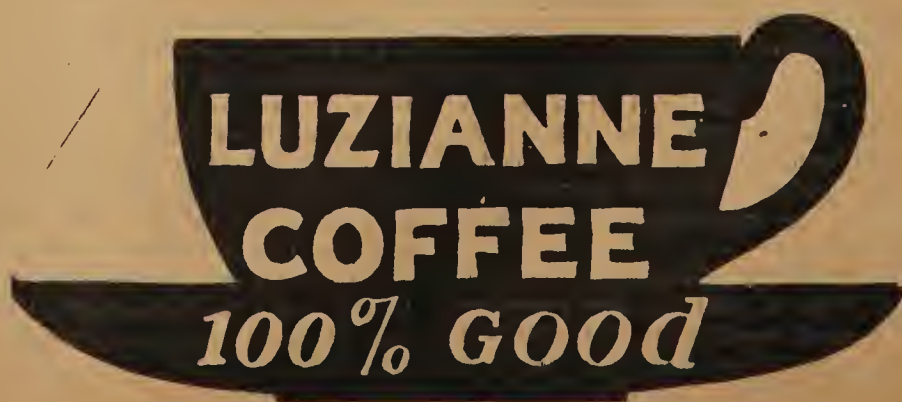
There is one thing lacking to complete our happiness—we have not been receiving our Advocate. Please check your list and change my address to Pelahatchie, Miss.

Your brother in the work,  
R. I. MOORE.

## AN APPEAL FOR CHURCH BUILDING AT L. S. U.

Dear Friend: On Sunday, January 3, there were 500 of us—Methodist students who attend Louisiana State University—at the University Methodist church's 11 o'clock worship service. It is in their name that I am writing to you.

As you know, we have no church building facilities of our own. We hold our services in the Music and Dramatic Arts Building on the campus. This is a courtesy extended to us by the University as a temporary measure.





It is our hope that the year 1943 may bring us the promise of a church building for our worship and of a student center for our educational and recreational activities.

Because I know that you are interested in this enterprise, I want to assure you that we, as students, will appreciate all you can do to help us attain this goal.

ELIZABETH FUSH,  
President, Wesley Foundation.

### MRS. MINNIE McCRORY SHANNON PASSES

Mrs. Minnie McCrory Shannon, beloved resident of Clarksdale, Miss., for approximately fifty years, died of a stroke at her home on Monday of last week. She was 75 years old. Her death came as a great shock to her family and friends.

Mrs. Shannon was prominent in religious, civic and cultural circles in Clarksdale and was known for her kindness and beautiful character. She was a member of the local Women's Club and was a devoted member of the Methodist church. Her husband, the late M. B. Shannon, was at one time sheriff of Coahoma county and was actively identified with the city administration for a number of years.

She is survived by one daughter, Miss Minnie Shannon, and three step-children. Walter S. Shannon, of Birmingham, Ala.; L. C. Shannon, of Maude, Miss.; and Mrs. Farmer Porter, of Memphis, Tenn.

### SHAW JOHNSON NAMED TO SCHOOL BOARD

Appointment of O. Shaw Johnson, vice-president of the insurance firm of J. H. Johnson & Co., Inc., as a member of the Clarksdale, Miss., School Board for the five-year term, which began January 1, 1943, was announced by Mayor T. M. Dye and Commissioners John H. Garmon and H. D. Corley.

He succeeds J. E. Merritt, prominent local wholesale grocer and member of the board of supervisors, whose term expired on December 31, 1942.

Mr. Johnson, a member of one of the oldest and best-known families in the city, was born and reared here and is a graduate of the local high school. He later attended Marion Institute, Marion, Ala., and was graduated from the University of Mississippi.

He has been an associate of his father, J. H. Johnson, in the insurance business here since that time. At present he is serving on the local War Price and Rationing Board, and is a member of the Clarksdale Rotary Club, the Masonic Lodge, the Country Club, and of the Board of Stewards of the Methodist church. He is also president of the Mississippi State Association of Local Agents.

Mr. Johnson's father, who is also prominently identified in local business, church and civic interests, set the precedent for his son by serving on the board for a period of 15 years, as long as he had children in school.

The new board member has one son, Shaw, Jr., attending school.

—From Clarksdale, Miss., Paper.

### MERIDIAN DISTRICT

In my report which appeared in the Advocate of December 31, 1942, a typographical error that appeared somewhere between my fingers and the printed page made me

say, "Some of the circuits observed Laymen's Day." What I tried to say is: "On some circuits, every church observed Laymen's Day." Since writing that report, I have learned that every church on this, the Meridian district, observed Laymen's Day, and, by the help of God, every church on the district will observe Laymen's Day again in 1943.

Our district superintendent, Rev. J. L. Neill, has held three quarterly conferences to date. At Decatur, which was elevated to a station at the Annual Conference in November, the pastor's salary was increased, and one-third of the Benevolences was paid. At Newton the pastor's salary was increased \$200; at Chunky the pastor's salary was increased \$100.

Very encouraging reports are coming in from every charge on the district, one of which is so outstanding I will make special mention of it. This is DeSoto circuit, which was left to be supplied at Annual Conference and to which Rev. Roger Cameron was appointed a few days after Conference. Through the wise and enthusiastic leadership of this young man, the charge has paid almost 20 per cent of its financial budget already. All of the apportionment for General Administration, Jurisdictional and District Work has been paid. An offering for the chaplain of the Sanatorium, and for the Conference Claimants has been taken, and all departments of church work are being well organized, and very satisfactory progress is being made.

Plans are being projected for the observance of the Week of Dedication, February 28 to March 7, and for the spring campaign of evangelism, as well as the simultaneous evangelistic campaign which is to be conducted July 18-31.

The District Missionary-Evangelistic Institute is to be held in Fifth Street church, Meridian, Tuesday, February 2. A very interesting program is being prepared by our district superintendent. Dr. Joseph Paul Bartak, superintendent of Methodist work in Bohemia and Moravia, now in the United States, will be the main speaker on this occasion. Dr. Bartak is an inspirational speaker, and having recently come from a mission field where he was for a time interned as an alien enemy, has a large store of missionary information. Therefore, we account ourselves very fortunate in securing him to speak for us on this occasion.

T. J. O'NEIL, Reporter.

### LOUISIANA MORAL AND CIVIC FOUNDATION DAY

It is expected that the Louisiana Moral and Civic Foundation Day will be observed with great enthusiasm by every evangelical church in the state next Sunday, January 17. Both the Methodist State Conference and the Louisiana Baptist Convention voted in annual session last fall to approve the new temperance and moral uplift organization, and designated January 17 as the day for it to be presented in their churches. Other denominational groups took similar action.

The new organization, which was begun in Alexandria on September 25, 1942, has gotten off to an excellent start. The activities of the Anti-Saloon League, by vote of its Board, have been merged in the new program. Pastors who were mailed literature and envelopes recently are requested to preach on some phase of civic righteousness, to present educationally the Louisiana Moral and Civic Foundation, and to secure as large an offering as possible from their

church for the work. Pastors who do not receive enough envelopes for their congregation are requested to secure the names and addresses of additional donors and send these along with the envelopes. It is requested that the funds from each church be sent in one check along with the pledge envelopes to the treasurer, Rev. M. M. Snyder, 1013 Dante Street, New Orleans. The envelopes which will be distributed are a combination membership card and offering envelope. It is urged that all funds be sent immediately upon receipt to the treasurer.

The liquor forces are busy; they are stream-lined in their approach. The Wholesale Liquor Dealers' Association, Inc., has employed a thorough going, suave, astute propagandist. The beer people are likewise organized. We can no longer oppose the liquor traffic with the old-fashioned "bombastic, knock-down and drag-out methods," which we formerly used. Our enemy today is wearing "white tie and tails." We must meet him in similar fashion. It is confidently expected that the response to the appeal on January 17 will enable us to set up a complete organization with a full-time employed capable director.

Churches finding it impossible to observe January 17 are requested to present the matter at some other date near this. Dr. Edgar Godbold, president of Louisiana College, Pineville, is president of the Louisiana Moral and Civic Foundation.

### BROTHERHOOD

By Ruth Franks Whitton.

Brotherhood is a subject which has evoked much sentiment but not enough practical interest. Simply speaking, brotherhood is Christian love transformed into living. Christianity is love, and the loving heart blooms into fragrant example. Nothing is half so far-reaching in effect nor yet so beautiful as the influence of Christian love.

The brotherhood of man is a duty and a privilege. It is the God-offered solution of humanity's problems. Therefore, let us not be blind and erect barriers of special privilege and prejudice between races and classes. Neither let us be foolishly romantic and cast our gifts indiscriminately before those incapable of understanding or properly using them. Some people, and groups, must be taught to respect the rights of others and to accept their just responsibilities in a world of equalized opportunity and justice. The unfit and dangerous must be restrained, while those blessed with greater understanding and ability must endeavor to create a better world for all mankind. This stupendous task should be undertaken prayerfully and with a full realization of human needs and limitations.

We must necessarily accept the fact that there are varying classes and grades of people, when they are measured against the yardstick of mental, moral, and spiritual fitness or unfitness. We must also clearly realize that these various types of people are not confined to any one race or creed. There is no superior race. It follows, therefore, that the solution of human problems cannot be confined to any certain nation or faction. The majority of the world's ills are directly traceable to the fallacy that the solving of one's own problems would set things to right. This is sheer blindness, because society is an interlocking and interdependent structure. Individual or national

(Continued on page 15)



## PERSONAL NOTES AND INCIDENTS

Bro. W. S. Holmes, our staunch personal friend and a friend of the Advocate since 1872, heartens us by his assurance of continued interest in its visits and its message.

Col. J. H. Johnson, Clarksdale, Miss., writes that he is feeling better than he has for some time. He still makes his week-end trips to his old home, Hernando, Miss., and his friends will be glad to know that he is still on the upgrade.

Mrs. Roy Garnett, Route 6, Lexington, Miss., has our thanks for the assurance of her devotion to the New Orleans Christian Advocate. It encourages us to feel that the tradition of this time-honored journal is being maintained.

Dr. A. T. McIlwain, a member of the North Mississippi Conference and now an official exile living in St. Louis, says that he looks forward to the coming of the New Orleans Christian Advocate which is to him like a message from home.

Rev. Milton J. Peden, pastor at Prairie and Strongs, takes the lead in the Advocate campaign in the North Mississippi Conference. This is the first good list which we have received from that Conference up to this time.

Mrs. J. V. Bennett, known throughout the territory served by the New Orleans Christian Advocate, is doing a magnificent work as church visitor in First Church, Corpus Christi, Texas. Her work among the sick, the needy and the lonely is described as "outstanding."

Bishop Edwin H. Hughes, one of our retired bishops, and one of the most choice spirits in Methodism, will hold revival services in Main Street Church, Hattiesburg, Miss., from March 14 to March 21, according to calendar announcement. Dr. Brunner M. Hunt is pastor.

The Wesleyan Methodist, Syracuse, New York, is to be congratulated upon its centennial number of that publication, issued on January 6. It is in every way a credit to the editor and others contributing to its production and no less so to the church for which it speaks.

Rev. C. L. Oakes, the new pastor of Carrollton charge, is receiving a cordial welcome to his new field and is much liked by all the people. The indications are that he will have a good year. Bro. Lord, the superintendent succeeding the late Dr. H. F. Brooks, is well known there and his coming has given general satisfaction.

Rev. W. F. Roberts, pastor at Jena, La., spent the week-end in the city where he came to be with his daughter, Mrs. L. E. Deacon, who underwent an operation on Friday. Mrs. Deacon and her husband are residents of New Orleans, and we are glad to report that she is coming along nicely following the operation.

Bro. S. D. Turner, affectionately known as "Uncle Sam," will be ninety-two years old in May. He is one of the oldest members of Carrollton charge, North Miss. Conference, and never misses a service at his church. Bro. Turner has been a staunch friend of the editor of the Advocate for half a century, and we have not known a nobler Christian layman anywhere.

Dr. Bruner M. Hunt, pastor at Main Street Church, Hattiesburg, extends his staff for the new year by the addition of

Miss Robbie Lee Leggett, who assumes the responsible position of Director of Christian Education and Church Worker. Miss Leggett was for five years a missionary in China where she was a teacher in Laura Haygood School. For the past five and a half years she has been teaching in Copiah-Lincoln Junior College.

Rev. Chas. F. Smith, of Houston, Tex., a former member of the Mississippi Conference, but now a retired member of the Texas Conference, writes that Rev. C. F. Emery is and has been for weeks in the Methodist Hospital. Bro. Emery is in a very precarious condition and his Mississippi friends will regret to learn that the day of his translation is probably not far away.

Rev. W. H. Wallace, Jr., pastor at Corpus Christi, Tex., will be with Rev. W. E. Trice at University Church, Baton Rouge, La., in February, for Religious Emphasis week at Louisiana State University. Bro. Wallace writes that he has received 855 members since going to Corpus Christi a little more than two years ago, has married 472 couples, led the nation on the Compassion Day offering, \$1,780.00, and has raised for all purposes a total of \$105,022.00.

The death of Dr. A. Lawrence Lowell, the 86-year-old president emeritus of Harvard University, brings to a close the career of one of the most distinguished leaders that institution has had in its three hundred years of existence. He was president from 1909 to 1933. Dr. Lowell had a distinguished New England ancestry and his leadership of Harvard University was sometimes bitterly criticized, but he guided it past all the breakers of criticism and did much to shape its policies to fit the new day in American political and social life.

Bishop Edwin F. Lee, in charge of Malaya and the Straits Settlements, was the preacher at Rayne Memorial Church, New Orleans, on Sunday morning. He based his thought upon backgrounds of ministerial responsibility and assurance in a message packed with missionary interest and spirit. Due to an attack of laryngitis, from which he suffered throughout his week of constant speaking in Louisiana, his voice was not clear, but despite the difficulty he thrilled the large audience which was present to hear him.

## WORLD SERVICE GIVING

All Methodists are urged to increase their World Service giving now for causes in a war-torn world which "so seriously" needs help, by the Rev. O. W. Auman, treasurer of the Commission on World Service and Finance, in his December report, which shows that at the end of the first seven months of the fiscal year there was a gain of 4.73 per cent over last year.

Increased giving of \$95,643 in December over 1941 accounted for the gain of \$86,720 for the fiscal year at the end of the month. Total World Service giving for the seven months amounted to \$1,920,890, as compared to \$1,834,170 for the same period of last year.

Dr. Auman pointed out, however, in announcing these gains, that Methodism was "not yet assuring" the 10 to 25 per cent increase which has been asked from the Church by the Council of Bishops and the Commission on World Service and Finance.

"The income for January and February may determine the results for the entire year," Dr. Auman declared. "That is why

it is imperative that giving be increased immediately.

"If we are to reach our goal we must make a steady and consistent month-by-month advance across the Church from now until May 31, the end of the fiscal year."

## MEMPHIS METHODIST HOSPITAL EXPANSION

The purchase of the Medical Arts Building, 113-119 Seventh Avenue, North, in Nashville, by the General Commission on Evangelism of the Methodist Church, is announced by Dr. Grover C. Emmons, managing editor of The Upper Room, who indicated that the property was purchased by the Commission on Evangelism from the General American Life Insurance Company, of St. Louis, as an investment for the reserve funds of "The Upper Room," a book of daily devotions, which was founded in Nashville eight years ago under the editorship and business management of Dr. Emmons.

The building was erected in 1926 at a cost of approximately three quarters of a million dollars. It is a thirteen story modern office building, with an auditorium which has a seating capacity of 1,000. Eventually it is planned that the auditorium of the Medical Arts Building and certain unfinished portions of the office section of the building will be reconstructed so as to meet the office requirements of The Upper Room and other departments of the Commission on Evangelism, and also made available for general church gatherings and board meetings.

A unique feature in connection with the plans Dr. Emmons has in mind is to convert the thirteenth floor, which is in reality a pent house, into an Upper Room chapel or prayer room. This will be so planned as to symbolize the original Upper Room in Jerusalem, from which the publication takes its name.

The Upper Room has had a phenomenal growth during the eight years it has been in existence. Beginning only as a dream in the mind of Dr. Emmons, The Upper Room has today a circulation of approximately 1,750,000, believed to be the largest circulation of any similar publication in the world. It is published in five languages and in Braille for the blind. These five editions are circulated in every country in the world open to international mailing facilities.

Dr. Emmons indicated that the purchase of this property will in no wise affect the present tenants of the Medical Arts Building, and that his organization will continue at least for the duration of the war at their present location in the Berger Building, 166 Eighth Avenue, North.

It is understood that J. W. Denis, realtor, representing the owners of the Medical Arts Building, has been negotiating the sale of this property for several months. On December 30th a special meeting of the General Commission on Evangelism was held in Nashville, when Dr. Emmons was authorized to conclude negotiations for the purchase.

Bishop Charles C. Selecman, of Oklahoma City, Okla., is Chairman of the General Commission on Evangelism. Bishop Ralph S. Cushman, St. Paul, Minn., is Vice-chairman of the Commission and Chairman of The Upper Room Division of the Commission. Bishops U. V. W. Darlington, Bruce Baxter, Alexander Shaw, and J. H. Straughn, are also members of the Commission. Dr. B. A. Whitmore, of Nashville, is the Treasurer of the Commission.



## IN GOOD FAITH

### God in History

It is truly indicative of the spirit of Western man that even in the midst of this most brutal of all wars there should be so much planning for a just and righteous peace to follow it. We simply refuse to accept the notion that wars are inevitable. We persistently cling to the conviction that something can be done about them to stop them.

That conviction is in our bones. It is our heritage. It is the effect that our religion has had upon us—always facing the worst, always hoping for the best. It is because we have learned that God is not apart from what goes on here, that He is in the historical process, and that He works to establish His Kingdom in that day when the "glory of God shall cover the earth as the waters cover the sea."

It began far back in the days of God's revelation of Himself to the Hebrews. For them God was in the historical process, and, because He was, things that happened made sense, had purpose, contained hope. Even the captivity in Babylon could not dismay them. God was in that, too, using their enemies as a means of His purpose, overruling the plans of wicked men for His glory.

The years passed. Christ was born. Christianity went out into the Roman Empire, into persecution, and death, but with the conviction that, in Christ, God had entered history, endured all that men must endure, and overcame all, and banished death. God was in the historical process—forever in it—raising men to new heights, new levels of life, assuring them that "with God all things are possible."

The resulting outburst of confidence and hope among men was inevitable. It was expressed in St. Paul's question, "If God be with us, who can be against us?" This question was answered by generations of men who believed that God was working His purpose out in the world and that, since He was, there could be no such thing as harsh fate, or hopelessness, or the triumph of darkness, or the victory of evil.

Man had a reason for his hope and his renewed attitude toward life. It was the knowledge that he was a co-worker with God in this world, and that, in itself, was the assurance of victory as it was, too, the encouragement to try, and try, and try again for peace, and human brotherhood and justice.

We are still trying, still hoping, still planning for these things. We cannot help it. We are incurable optimists. We shall always be, so long as we keep the ancient faith of the Scriptures that God is here in the historical process and that victory belongs to Him.

## WISE OR OTHERWISE

By Rev. James H. Felts

When you cut a man's supply line he is nearly at your mercy.

The smaller a woman's hat the costlier it is likely to be.

Christianity is not a religion of place or preferment, but of persons.

Faith is not generated or maintained by theological analysis or philosophical concepts, but by simple, every day conviction that God is and cares.

"Whenever there is a conflict between a business engagement and a church engagement most people do not give the church engagement a chance."—W. C. N.

Real democracy is the church voicing the

mind of Christ to a bewildered world.

We are slowly and painfully learning to spell Americanism with a capital A shot through with Internationalism.

A desire for place may be commendable, but a demand for place is ignoble.

"Even the poorest sermon has a few good points in it." The benediction is one of them.

Cocktail parties make no contribution to life that is not an added social and home problem.

Rumors are generally worth just about what they cost,—NOTHING.

Observing an annual conference at work from the side-lines is absorbingly interesting.

Blessed is the bishop who is not "hog-tied" by personal obligations or promises.

True or false? Adam was in every way a perfect man.

Fulton, Ky.

## THE MISSION OF CHRIST WAS TO SAVE

Luke 19:9-10

By Rev. C. B. Powell

First I wish to state that I have heard a great many sermons preached from this passage of Scripture, some of them were delivered by able men and they were great messages, but to me none of them gave me the satisfaction or made the story clear to my mind.

The outline of the story is very clear, a rich Jew, a tax-gatherer, a chief publican of the city of Jericho, and supposed to have been of higher grade than some others, as he was chief among them. (a sinner).

And Jesus entered and passed through Jericho, and there was a man named Zaccheus who sought to see Jesus who he was and could not for the press because he was little of stature, climbed up into a sycamore tree to see (Jesus) for he was to pass that way.

Sin is a terrible thing and there are so many ways in which people engage in it, sins of various kinds, but sin is sin, and you can not compromise with it. The Bible teaches that it brings death, and destruction, and there is no way out except to answer to the call by coming and accepting just exactly as Zaccheus did—let Jesus into our hearts.

Perhaps the most interesting and the most essential thing involved in the story is, why did he seek, or climb up into the tree to see Jesus? Surely some will say that he had heard of Jesus, such a wonderful character, multitudes following him, it could have been that some of these or perhaps all of them could have a place in the story, but they were not the real cause. He knew that he had sinned in taking the people's money unlawfully, but knowing that he had done this was not enough to drive him to the Lord. When he became sensitive of his guilt it was too much for him, he could not stand it any longer.

There are lots of people who sin, thousands are engaged in it, they well know that it is wrong, and will acknowledge that it is wrong, but there will never be any true repentance until they are sensitive to the guilt. Being sensitive brings them up squarely to the point that the only thing is to seek Jesus. Being sensitive of guilt, and the impression that it is a fact deeper than the higher nature of man, will lead one to God. Under these conditions, and also under the great feeling of strain concerning the guilt, he seeks Jesus.

## THE JEWS

The diplomatic correspondent of The Times has provided some new and appalling facts about the Nazi war of extermination on the Jews in Poland. He quotes a Swedish correspondent in Berlin who reported at the end of last month that, under a recent German order, the entire Polish General-Government would be "Jew free" by December 1. The Warsaw ghetto alone would remain. The rest of the Jews in the General-Government—estimated to number 1,700,000 at the end of 1940—would be liquidated, which means either transported eastward in cattle trucks to an unknown destination or killed where they stood. To this total, says The Times correspondent, must be added the Jews who were in the western Polish territories declared to be annexed to the Reich, numbering 632,000 in all. These facts may be placed alongside a statement made in London last week by the British section of the World Jewish Congress, to the effect that "the total number of Jews murdered in Poland already exceeds a million, and this figure increases daily." In a letter to The Times, the Archbishop describes Hitler's dealings with the Jews as "a horror beyond what imagination can grasp." Dr. Temple adds: "I am assured by Free Church friends that I may write in their name as well as in that of members of the Church of England to express our burning indignation at this atrocity to which the records of barbarous ages scarcely supply a parallel." Dr. Temple holds that any person proved to be directly or indirectly concerned in this outrage should be held responsible when the war is over. We heartily agree. But it remains true that this will not help the wretched Jews in this present hour of their martyrdom. As the Archbishop says, "The matter seems to be beyond earthly resources. It should be the subject of our constant, united and most earnest prayers to Almighty God."—The Christian World.

## JARGON

A correspondent the other day gave a pretty instance of what he calls "choice English." It is a sentence of fifty-three words in which the Ministry of Labor rejects the plea that a certain "key man" should not be called up. A newspaper should not be too conscious about length (or any other quality) of sentences, lest it be presently convicted out of its own print. But this question of Jargon is serious, for the monster more and more encroaches on the use of simple English (which includes many non-English words that have been absorbed into the tissue of the English tongue). Of the two principal forms of Jargon scientists, specialists, and scholars account for one and officials for the other. The specialists outrun the language with their discoveries, inventing new (and often barbarous) words to convey a meaning known only to themselves. The officials construct a phraseology designed to use as many conventional words as possible. Neither party remembers that it is a bad sentence which the reader has to go through twice in order to grasp the meaning or that it is almost certainly too long if he loses breath in reading it aloud. Mr. Churchill, it is known, urges his Ministers and departments to state their views in simple, concise English. May he prosper also in this minor war on Jargon and Officialese.—The Manchester Guardian,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

I have no yesterdays,  
Time took them away;  
Tomorrow may not be—  
But I have today.  
—Pearl Yeadon McGinnis.  
\* \* \*

### Zone Program—First Quarter, 1943

Theme: Officers' Training Day.  
Devotional: "Efficiency."  
Hymn: "Lord, Speak to Me."  
Scripture—  
1. Cultivation of Native Endowment.—1 Timothy 4:14.  
2. The Spirit of Readiness.—Titus 3:1, I Peter 5:2, Isaiah 6:8.  
3. Efficiency Tested by Fruitfulness.—Col. 1:10, John 15:8.  
4. An All-embracing Efficiency.—Phil. 4:13.  
Prayer for Guidance.  
Closing Thought: "There are no great and small. We fancy others greater than ourselves because they light the Divine Spark given them, and we do not."—Emerson.

#### Program

Statement of Purpose of Officers' Training Day: Leader.  
Topic 1. "Accepting Responsibility of Leadership."  
Topic 2. "Qualifications of a Good Member of the Local Society."  
Topic 3. "Quiz, Based on Work of the Local Society."  
Discussion: "Keys to Progress" Poster. (Each local society will receive one copy of this poster).  
Discussion Groups: Divide into groups for study of the duties and problems of different officers, allowing one-half hour.  
Business: 1. Minutes. 2. Roll call. 3. Plans for cultivation of zone organization in 1943.  
Resolved: To keep what we have and to go forward everywhere we can. To urge the use of every available means of communication to keep the organization vitally connected. We can, we must, find ways of going and doing in spite of gas rationing. Have you considered any, or all, of the following suggestions:  
1. Reorganizing into county zones, holding meetings in county seats on days when people are meeting for other things as well.  
2. On a four or five church circuit, hold your meetings on Sunday when quarterly conference meets.  
3. District secretaries and zone leaders collaborating in a monthly news letter or bulletin.  
4. Neighborhood circles are popular now. For monthly or semi-monthly meetings at the church, "share-a-ride" and alternate use of cars.  
5. City churches have each a marvelous

opportunity of sharing their organization with our shifting population—the wives of men in the armed forces and defense projects. This is a new task for your Membership Committee.

Slogan for the day: "When in doubt, consult 'The Revised Guide.'"

Dedication Prayer.

\* \* \*

### Study Course: "The Work of the Woman's Society of Christian Service"

One of the local societies has worked out the following simplified outline of four lessons for the study of "The Work of the W. S. C. S." which we are to use in the Mississippi Conference during the first quarter:

Aim for the course: "The aim of this study is to acquaint the members of the Woman's Society of Christian Service with its relation to the whole Methodist Church; its purpose and plans; the total scope of the work undertaken by this organization; and the contribution such work may make to personal religious growth and toward 'A New Earth, Wherein Dwelleth Righteousness.'"

#### Lesson No. 1

"The Relationship of the Woman's Division of Christian Service to Other Administrative Agencies of the Church."

Purpose: The purpose of this lesson is to help women of the Methodist Church to see the relationship of the W. S. C. S. to the total work of the Church and to discover how the W. S. C. S. functions in local, district, conference, jurisdiction, national and world situations.

(a) Authority for a Woman's Organization in the Methodist Church. (See Discipline, 1940, part VII, chapters II and III, paragraphs 912 and 923).

(b) Purpose of W. S. C. S. (See page 3, "The Revised Guide").

(c) Who may become a member of the W. S. C. S.? (See page 48, "The Revised Guide").

Each topic is to be presented, then followed by an open discussion.

Worship:

#### Lesson No. 2

"The Set-up of the Woman's Society of Christian Service."

Purpose: The purpose of this lesson is to help members to understand the relation of the W. S. C. S. to other agencies.

(a) Use chart showing set-up of Woman's Division in its relation to other sections of the Board of Missions and Church Extension.

(b) Explain interrelationship of society to Division through its officers and committees.

(c) Cooperation through Christian Social Relations and Local Church Activities Department with other community agencies. (Use C. S. R. and L. C. A. Handbook).

Each topic is to be presented, then followed by an open discussion.

Worship:

#### Lesson No. 3

"The Ways in Which the Woman's Division Functions Through Its Missionary Activities at Home and in Foreign Fields."

Purpose: The purpose of this lesson is to help the women of the Methodist Church to become aware of its contributions in missionary areas, both at home and in foreign lands, and to recognize its continuous responsibility for missionary education and cultivation.

(a) Home Work in United States of America, Alaska, Hawaii, Puerto Rico, and the Dominican Republic through different types of work. (See "Red Book"). (Discuss number and types of work). Homeland Series of pamphlets may be used.

(b) Foreign Work in Burma, India, Malaya, Sumatra, Japan, Korea, the Philippines, China, South Africa, South America, Cuba, Mexico, Bulgaria, Poland, and Algeria (North Africa). (See "Red Book"). World Parish Series of pamphlets may be used.

(c) By what method do we learn of our missionary enterprises? (See Handbook, Secretary Missionary Education and Service.)

Worship:

#### Lesson No. 4

"The Relation of the Individual Woman to Christian Service."

Purpose: The purpose of this lesson is to help develop individual religious living.

(a) Through participation in work of Spiritual Life. (See Handbook for Secretary of Spiritual Life).

(b) Discussion: What can the W. S. C. S. mean to the individual woman, and how can it help her to extend the boundaries of Christianity and help to build a "New Earth Wherein Dwelleth Righteousness?"

Worship:

\* \* \*

### Secretaries of Missionary Education and Service, Please Take Notice

Although the Conference Secretary of Missionary Education and Service, Mrs. E. V. Perry, has written to each society, and a number of articles have appeared on this page, there seems to be some misunderstanding concerning the study course to be used during the first quarter.

The course, "The Work of the W. S. C. S.," is taking the place of one of the mission study courses—there will be only one mission study during this year. We are asked to discontinue speaking of "mission study" and, instead, speak of "study courses," this term to include all the studies taken during the year.

Since at the beginning of each year we enlist new women, and since many of our members do not fully understand the "whys" of the W. S. C. S., the Study Committee of the Mississippi Conference felt it advisable to begin the year with this particular course, so that each of us may better understand the purpose of our organization.

Too, we have been asked to place our Bible study so that we can close with the Stewardship ceremony the week before Easter.

Another misunderstanding seems to be "Who is responsible for leading the course, 'The Work of the W. S. C. S.' in the local

(Continued on page 11)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### First Quarter—January, 1943

1. Plans for 1943 by the president.
2. Plan for (a) Increasing membership, including young women. (b) Adoption of the budget. (c) Send amount of Conference Pledge to district secretary.
3. Study Committee announce plans for the year.
4. Monthly meeting, with items from the Methodist Woman.

\* \* \*

### Local Church and Community Cooperation

1. The new pamphlet on Local Church and Community Cooperation.
2. A study class in Christian Stewardship, using some such basic text as "I Have a Stewardship," by Bishop Ralph S. Cushman, or "Will a Man Rob God?" by Cushman.
3. That because our church edifice stands in the thought of the community as God's house, and its cleanliness, its attractiveness, its atmosphere of worship reveal to the community our concept of God and our devotion to Him, we urge each society to make a critical survey of its church property and determine its adequacy.
4. That we continue a careful study of our own communities.

#### Activity

1. That the local society, where possible, include in its cultivation fund an adequate amount for the purchase of literature for use in promoting study in the whole department of C. S. R. and L. C. A.
2. That local church women, adjacent to congested communities and military encampments, meet their responsibility for providing wholesome recreation and Christian contacts for individuals and family groups in these areas.
3. Undertake, with the help of all church members, at least one project toward the beautification or necessary improvement of your church or grounds.
4. Continue to meet the needs for parsonage furnishings.

\* \* \*

### Officers of Inverness W. S. C. S.

- President—Mrs. Dewey King.  
 Vice-president—Mrs. R. R. Knight.  
 Corresponding Secretary and Treasurer—Mrs. J. W. Littleton.  
 Recording Secretary—Mrs. Robert Warren.  
 Secretary of Missionary Education—Mrs. W. F. Fleet.  
 Secretary of Young People and Children—Mrs. G. T. McClanahan.  
 Secretary of C. S. R.—Mrs. M. L. Halbert.  
 Secretary of Literature and Publications—Mrs. J. P. Brown.  
 Secretary of Spiritual Life—Mrs. T. M. Bradley.  
 Secretary of Supplies—Mrs. K. C. Carpenter.  
 Secretary of Octagon Coupons—Mrs. H. G. Halbert.

\* \* \*

### Officers of Benoit W. S. C. S.

New officers of the Methodist W. S. C. S.

were elected at the Monday meeting, and are as follows:

- President—Mrs. W. O'Bryan.  
 Vice-president—Mrs. C. D. Patterson.  
 Treasurer—Mrs. Ida J. Beadel.  
 Secretary—Mrs. J. W. Smith.  
 Corresponding Secretary and Superintendent of Literature—Mrs. R. N. Jackson.  
 Local Treasurer and Secretary of Mission and Bible Study—Mrs. W. B. Dribben.  
 Christian Social Relations—Mrs. J. E. Poe.  
 World Outlook and Methodist Woman—Mrs. Ernest Davis.

\* \* \*

### Report of Itta Bena Woman's Society of Christian Service for Fourth Quarter

- Finished paying pledge in full.  
 Gave a Life Membership to Mrs. J. E. Greer.  
 Sent \$11.25 for the Emergency Fund.  
 Sent in \$17.05 for Week of Prayer.  
 We took "On This Foundation" for our mission study.  
 We had three active Spiritual Life Groups which met weekly.  
 Our C. S. R. Committee did some splendid local work, spending between \$45 and \$50. They gave a good devotional program also. All the regular meetings were held.  
 Our donation for supplies was \$10, given a needy minister.  
 The secretary of Student Work remembered the college girls and boys, and the boys in the service. She placed a service flag, with stars for each boy and girl in the service, in the church.  
 Our Children and Young People held their meetings.  
 We hope in the new year to go forward with new faith and courage.  
 MRS. H. V. THORNTON,  
 Sec. Literature and Publications.

\* \* \*

### For World Day of Prayer

- Poster (17x22) 5 cents.  
 Worship program for Adults and Young People, "Father, I Pray that they May all be One." 2 cents each; \$2 per hundred.  
 The Call to Prayer. Free with program.  
 Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

society?" The Secretary of Missionary Education and Service is responsible.

Since in the packet there is no outline or guide, we realize that it is a bit difficult to work out the course. However, we have given a simple outline on this page and we shall continue to give as much help as possible each week during this quarter.

So, again, we give the following information:

Topic: "The Work of the Woman's Society of Christian Service."

Text: A Packet: "The Woman's Work," compiled by Mrs. Helen B. Bourne. Price 60 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

This is an approved study course, and special Jurisdictional recognition will be given for the study if requirements are met.

**Required Reading:** The Packet which includes Chapter II in the 1940 Discipline of the Methodist Church, which must be read; "The Revised Guide," which must be studied carefully; the three Handbooks to be studied as needed for group work; the Annual Report (the "Red Book") must be assigned by the teacher, to get a thorough view of the work of the Woman's Society and learn as much as possible about the total program. Some assigned reading must be given in at least one of the supplementary books, also in the World Outlook and the Methodist Woman. All members of the class must become thoroughly familiar with the purpose of the W. S. C. S. (If any conference officers are members of your society, use them in this study, for this should be a familiar course for them).

There was a guide for this study in the February, 1942, Methodist Woman, page 26. The simplified guide given on this page was based on it, so the following suggestions will be helpful with either:

Some points to be emphasized:

With lesson No. 1:

1. Why have this study—the need for it. (See aim of course).
2. Where and how we get authority for a W. S. C. S. (Stress only one woman's organization allowed in Methodist Church).
3. How the work of the society relates or compares to work of Board of Missions.
4. Purpose and plans of our Society.
5. How our purpose compares with purpose of Division, Board or Missions, and to Bible.
6. Meaning of emblem and how it gives significance to our purpose—show how alike they are in meaning.

The meaning of the emblem, as shown on the cover of the May, 1942, Methodist Woman, is as follows:

"In the design the triangle is symbolical, correlating the Father, Son, and Holy Spirit, with the cross placed within the triangle; and standing as well for the three uniting churches of Methodism, the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South. Carrying the triangular symbolism still further, it represents three of the Divisions of the Board of Missions and Church Extension—the Division of Foreign Missions, Division of Home Missions, and the Woman's Division of Christian Service. The hemispheres beneath the Cross depict the world parish to which Methodism is called; and encircling the triangles is a laurel wreath, symbolic of the hope of victory in winning the world for Christ."

Mrs. Perry suggests that "since in our first lesson we want to emphasize that we are members of the church first, and members of the W. S. C. S. second, the article in the January, 1943, Adult Student, by Bishop Kern, 'How Good is Our Church Program,' might be applied to our society as well as the church." She also suggests that the little booklet, "God's Purpose," might prove helpful in formulating worship service.

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### The Local Secretary of Supply Work —What to do, and When, and How

Requests will come to you from your conference secretary of supplies each quarter. Present the needs to your Society of Christian Service. Visit your conference institutions and other institutions under the Woman's Division whenever possible and see the work with your own eyes. When presenting to your society the requests for supplies and for "cash supplies," tell something of the institution or project you are helping. Secure additional information about them from the Methodist Woman, the World Outlook, the Annual Report, and the leaflets on the fields of our work. Please see that requests are cared for before supplying any other institutions. If you send to an institution not on your list, often it is over-supplied and some other project suffers.

With every package or box sent, please send the "Shipments of Goods" blank properly filled out. Secure this blank from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Be careful to observe the ruling that only new supplies (plus postage or express) are given cash valuation. Every package should be sent prepaid to the institution, and the name of the society and supply secretary, with her address should be on the package. Send each money gift marked with name of institution to the Conference Treasurer, Mrs. Gilman McConnell, 2562 Terrace Avenue, Baton Rouge, La.

Send quarterly reports on the regular report blank found in the corresponding secretary's book. Names of institutions or projects helped, the value of new goods, the number of used garments, books or magazines, the amount of cash for supplies sent in by your treasurer, and the amount expended for postage or express should all be reported. If you have sent the "Shipment of Goods" blank with your box, a worker of the institution will tear off the receipt at the bottom and return it to you. If you have these, please send them with your report to me.

While the "askings" for supplies from Wesleyan Service Guild, the Young People's interest groups, and the Children, are sent them by their conference officers, they give you the report of the work done, which you include in your report. So you will need to check with these groups each quarter. Please report as Supplies (which are over and above your pledge) only the help which has been given to the following institutions or projects: Business Girls' Inn (formerly called Jubilee Inn, and this institution is helped continually by Shreveport district), Foreign Supplies, MacDonell French Mission School at Houma, Peck Hall and St. Mark's Community Center, both of New Orleans, Sagar-Brown School at Baldwin, and Ministerial Supplies.

The procedure for rendering ministerial aid is the same as last year. Those ministers who of actual necessity because of an emergency of illness or moving, are deserving of this aid. They should write, or the supply secretary who learns of the need should write to obtain an application blank from Conference Secretary. They fill out the blank where there is need, have it

signed by their district superintendent, then send it to the Division Secretary of Ministerial Supplies, Mrs. A. C. Johnson, Elizabethtown, Ky. When accepted by her in consultation with the Division of Home Missions and Church Extension of the Board of Missions and Church Extension, requests are assigned to local societies to be taken care of.

As you start another year of supply work, may God richly bless you and make your faith strong, is the wish of your Conference Supply Secretary.

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### St. Mark's Celebrates Another Milepost

Deaconesses at St. Mark's Community Center, and New Orleans church women, are proud of a picture and article which appeared recently in the New Orleans Times-Picayune, showing Mrs. John B. Parker, who was president of St. Mark's Board when the present building was erected in 1924, and Mrs. J. W. Warren, the current president. Mrs. Parker and Mrs. Warren were among guests at a membership banquet celebrating the Center's 35th anniversary. Their pictures were taken with miniatures of the first building at 619 Esplanade Avenue and the present building at 1130 North Rampart Street. Both miniatures were constructed by the children at the Center.

\* \* \*

### Christmas at MacDonell School

The Christmas season, even in war times, is a joyous one at MacDonell School. The eager expectancy on the part of the children forces the early emergence of the "Christmas spirit." Not less potent are the interesting boxes that begin to arrive in ever-increasing number, and the letters from Sunday schools, missionary societies, and "just friends," who are sending gifts and other Christmas essentials. Then Christmas greetings begin to arrive, and there is the bright emergence of the personality of one after another of the school family and friends of other years. Oh, Christmas is a magnificent jewel of many facets, and its radiance illumines the entire year!

Not the least of these facets is our own share in making Christmas a meaningful occasion to other groups. First, and near to our hearts, come the Indian children of Dulac. Our boys and girls are always glad to work for and share with the Indian children, be it saving pecans for their candy bags, decorating said bags with bright seals saved from former years, making new and fashionable hair bows from old material, or attending and assisting with the program. Then comes the Negro children of a near-by church with whom it is our annual custom to share the Christmas goods and joys—a very appreciative and responsive group. And there are our own rural communities and our "Boys" in the armed services throughout the world. None must be forgotten in this high tide of love and goodwill to all.

Gifts of warm clothing were so abundant that no child at MacDonell lacked any essential, and there was some to spare for needy children elsewhere. Food supplies,

particularly from the Lake Charles district, enabled us to forget, for the time, the high cost of living and the scarcity of commodities. Our local merchants deserve a share in this happy situation, too. The cash gifts provided for candy and other specials and enough for shoes and a haircut for those most in need and without other means of securing them. And, there is still some left to enable us to get eye treatment and glasses for a few most in need of these articles.

Yes, Christmas at MacDonell is a rich and joyous season, and we deeply appreciate the gifts, the love, and the prayers that were poured out in such abundance—gifts to gladden and spiritualize the occasion, but also to re-energize and quicken the vision for and the joy in service. The Christmas spirit represents all the beauty and worth of the Christian way of life, and rare indeed is the privilege of MacDonell workers who find themselves in the center of a vortex of receiving and giving so that they need but to lift the eyes of the soul to get a picture of such eternal beauty and worth that life is forever ennobled and strengthened.

\* \* \*

Dear Friends:

What a great opportunity it is to attend MacDonell School. Privileges not offered in other schools are here in abundance. For example, the girls are taught to cook, sew, work in the laundry, and to play the piano and sing. The boys also have their special duties and training. The church is located so near that it is very convenient to attend, and every service finds us there.

Since outdoor lights were not permitted this year, we could not have our regular Christmas pageant, which we all love and find so beautiful. Instead, a simple program consisting of the "Shepherd and the Angel," "Watchman and Travelers," "Bethlehem Children," and other scenes were presented. The choir sang many of the lovely Christmas carols. A big crowd gathered as usual to enjoy the performance which we were so happy to give.

Sincerely,  
MARTHARINE PORCHE,  
A Junior at MacDonell.

\* \* \*

Miss Elizabeth Harris, a new teacher at MacDonell School, writes:

"Christmas at MacDonell would melt the heart of 'Old Scrooge' himself. Truly, should you experience such a glorious thing as observing these little French children celebrating Christmas, you would feel your own hearts melt and even hurt a little with happiness."

Gifts are only a minor part of Christmas here. We have several "phases"—some of which are "Getting Ready for Christmas;" here we get them into the spirit of happiness and kindness, as well as teach the spirit of giving.

Another phase is the idea of Home and Love. This idea is brought about very vividly and lovingly as the entire school gathers in a body at the real home of the campus, Wesley House, the home of Miss Ella Hooper. There they receive fruit and candy, as well as a cheerful, sunny smile.

Mrs. E. L. Faulk, boys' teacher, writes

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(The copy for this page failed to reach us.—Editor.)

## THE CHRISTIAN COLLEGES IN CHINA FACES A NEW YEAR

By William P. Fenn

A new school year has begun in China as in America. Entrance examinations have been given, and registration is under way. Of candidates there has been an abundance. They have come flocking in all summer, and halls have been filled with perspiring examinees. In other centers too the same scene has been repeated.

This is all part of a larger picture. If last year is any criterion, 25,000 candidates have sat for the government examinations, and some 8,000 will have been admitted. If 7,000 are accepted by all other institutions, that means a total of 15,000 new university students this fall. The total old and new should be well over 50,000. These are pouring in from thousands of middle schools, (high schools) in which enrollment must now be two-thirds of a million. They are coming because a college degree offers almost certain employment at a good salary, and because China desperately needs trained men and women.

What part are the Christian colleges playing in the task of educating this great group of ambitious, eager, and often idealistic youths? The Christian colleges on this great campus here in Chengtu, West China, are full to overflowing. Of the thousands of candidates, only hundreds have been admitted. The University of Nanking, one of five cooperating institutions, could accept only 180 out of 3,000. The others faced similar situations. Even such restrained admission, however, is stretching facilities to the limit, for there are over 2,700 students on the campus, a campus which, before the war, housed 300. We face a strenuous year.

Let me tell you something of what the institution I know best, the University of Nanking, is doing. It is a refugee guest on this hospitable campus, suffering from all the handicaps of refugee life. But its activities continue to be extraordinarily varied, touching on many phases of life.

The College of Arts trains men and women in languages and literature, in philosophy and religion, and in the social sciences, sending them out as teachers, business men, government officials.

It carries on research in Chinese culture; it works with such groups as the Chinese Industrial Cooperatives; and it attempts to interpret the West to the East. The College of Science trains men in the main sciences, sending them out as research workers, teachers, engineers. It studies the applications of science to China's needs, especially in industry; it is a leader in the field of audio-visual education. The College of Agriculture trains men in many fields, sending them out as agriculturists, teachers, extension workers. Its many pro-

jects include studies of Chinese farm economy, the cost of living, cooperatives, seeds, plant diseases, resources.

All this may seem to have little connection with "missionary" work. Some of these undertakings are the result of immediate needs and are being subsidized by the government or private organizations. Others are long-term tasks carried on with little publicity or help year after year by devoted workers. But in all, the university is building up a record of service to the nation and its people. This unselfish service is an expression of Christian love which has its effect on the lives of many besides those who pass through its course. In the early days of higher education in China, Christian colleges provided almost the only opportunities; today, though greatly outnumbered by government institutions, they continue to pioneer in service and in the setting of standards.

Moreover, the implanting of Christian ideals is an outstanding form of missionary service. Obviously, the education of Church leaders comes under this category; but so does the education of Christian laymen. And I believe that education in Christian surroundings of men and women who never call themselves Christians bears rich fruit in changed lives.

But the task is not easy. War is hard on quality in education; and so are numbers. The material from which we have to choose is lower scholaristically each year. That's because of the difficulties under which the middle schools are working in outlying districts, away from libraries and laboratories, and unable to entice good teachers. There aren't enough teachers to go around, and there won't be until the universities turn out many more. That's one challenge. Another is for us to do something with the poor material we are getting. It's not encouraging to have this poor material to handle, but it is a challenge. It means that we have to give much subfreshman work, but also that we have the opportunity of compensating for the inadequacy of their secondary training. Then, too, we face the fact that no longer do most of our freshmen come from mission schools, well-trained and already familiar with the Christian traditions. We have to start with them rather later in life than is ideal. Improvisation, new methods, conscientious teaching, Bible classes and, above all, a Christian atmosphere and Christian contacts are our answer. I think no one is satisfied with the results. As I have said, the task is not easy; indeed, it has been terribly hard these years. But no one has given up fighting the good fight.

The students are facing their problems, too. Economically, many are not so well off as they were two or three years ago. To be sure, we're getting many more sons of farmers and business men than ever before—a very significant development, I think, for we had tended toward inbreeding. But living costs are hitting the professional class from which most of our students used to come. And then, many of them are from

areas now cut off from Free China. It seems strange that the fall of Shanghai should have cut Chengtu off from Hankow—that's like the fall of New York cutting Denver off from St. Louis—but it's true. Two of my students used to get all their money from families in Hankow by way of Shanghai. Now they don't. And there's no route open. Moreover, their family businesses have been ruined by the Japanese, so that there is no money to come, anyway. They're working. Others are working.

But work isn't easy to find. The Chinese labor market is not good, and opportunities on this campus are decidedly limited. I am trying to give a little employment to two or three. But my resources are slight.

Gardening projects are helping a few. Some tutor or teach in elementary schools. Summer jobs such as we have at home are not easy to find. Others carry on such enterprises as soap-making, jelly-making, paste-making.

You ask why they are not going into the army? I ask that myself. For one thing, the government has not conscripted them or even encouraged them to volunteer, in the belief that it needs trained men more than cannon-fodder. In this respect, it's impossible to compare China with the United States, so rich in highly trained personnel. Moreover, the life of a Chinese private is quite different from that of an American; he is a coolie and lives like a coolie—that is, on next to nothing. Many students have become officers by taking courses at the Military Academies, and many have lost their lives in the air force. But the great majority have not had much contact with the war. I do not regret their not enlisting so much as I do their having had other opportunities to identify themselves with their nation's war effort.

Faculty, too, are having hard times. Those who used to live in comfortable six-room, brick-walled, wood-floored houses in Nanking are now living in two-room or three-room lathe-and-plaster places, sometimes with earth floors. And, whereas their salaries may have tripled, the cost of living has gone up 43 times since 1937. The consequence is that savings are vanishing, debts are piling up, and supplemental sources of income are required. Lucky the child who gets any milk at all, or who has an egg a week.

Under the circumstances, I marvel at the loyalty of men who, elsewhere, could live in comfort. One of the greatest proofs of the success of the University is the Christian lives of service of the graduates now standing by their alma mater. Here is a Ph.D. (Columbia) in Chemistry, capable of earning many times his present salary with an industrial firm; here is a Ph.D. (Cornell) in agriculture, turning down tempting offer after tempting offer. Here is a returned student in English preferring work here to the leadership of a department elsewhere or a well-paid business position. To be

(Continued on Page 16.)



# THE CHRISTIAN FIRESIDE

## CAPT. EDDIE RICKENBACKER

The story of Captain Eddie Rickenbacker, already a romantic figure of the first World War, is now about to become a kind of saga of the sea because of his perilous adventure and thrilling rescue after twenty-four days of drifting over the lonely wastes of the South Pacific on a little raft. People now recount his war experiences and his hairbreadth escapes from death in a manner to make him the center of a fortune-enriched circle. That may not be wrong in itself, but it does not account for all the facts in his splendid career.

Born in Columbus, Ohio, Oct. 8, 1890, he appears to have had no outstanding educational attainment. The first mention of a college degree was in 1938, when he was made Doctor of Aeronautical Science by Pennsylvania Military College. This was followed by similar recognition by other colleges in subsequent years. He was practically forty-eight years old before he had any academic rating. It means also that he achieved fame largely because of what he was.

He first received popular acclaim as an auto racer, the winner of national and international championships. Then came the World War when he was chosen to accompany General Pershing to France as a member of the Motor Car Staff. Two months after his arrival in France, he was transferred to the Air Service at his own request, as engineering officer to Issoudun Training Field. As Commander of the famous 94th Pursuit Squadron he soon became a commanding figure on the Western Front. His air squadron was credited with sixty-nine victories, and twenty-six of them were placed to the credit of Captain Rickenbacker himself.

At the close of the war, he retired to private life. The years since have been marvels of industrial success in which he has abundantly justified the military awards which were given him, and the unanimous esteem in which he is held by the American people.

It is not necessary to discount the story of his escape from the airplane crash near Atlanta, Georgia, nor his thrilling rescue from the ocean wastes. By every test the man himself was and is the most important factor in his marvelous story. Being capable, humble, and devout, he won his way into the hearts of the American people. In all probability the most precious trophy of his brilliant career will be the little copy of the New Testament from which he and his companions read as they prayed for food and deliverance. The answer to his prayer in the first instance in the very hours of the asking and in both cases in the terms of the petition, but lifts the deeper things of his heart and life into public view.

## THE SNOW HOUSES OF LABRADOR

By S. King Hutton

The Eskimo dwelling is a humble place: often just one small room. Everything is done there: cooking, eating, sleeping, and the work of cleaning sealskins and sew-

ing them into boots and clothing. I found fine folk in those humble homes, men and women to whom God was real, and in whose company His presence was manifest. The Bible was on a little shelf—five oil-stained volumes, well thumbed with use. The hymn-book was there too, and in the evening the father of the family was wont to read the portion of the day. After the reading, the family sang hymns, then went to bed on their platform of deerskins, safe in the presence of God.

\* \* \*

John was a famous builder of snow-houses. He never failed to find the deep, hard snow that he wanted for his building, and, in about an hour and a half from the cutting of the first snow block with his long snow-knife, he would call to me that the house was ready. While he built, I would get snow melted and boiled, tea was made, and then we crawled into the cold but draughtless shelter of the snow-house. The dogs were fed, and their harness was spread upon the floor to make a bed for us. I think that of all my memories of Labrador, those snow-house nights are the most vivid and the most precious.—The Religious Digest.

## TIME FOR A LITTLE CONSISTENCY

The Christian is to seek the things that are above, to set his mind on them, and to remember that his life is hid with Christ in God. He is so joined to Christ that he is separated from his former life's ways and is dead to the world. Heavenly things are to occupy the Christian's mind, as well as be the objects of his seeking. The outward life of effort and aim, and the inner life of thought and longing are to be continually centered in Christ. "For ye are dead, and your life is hid with Christ in God." The risen life of the Christian is hid with Christ in God. The Christian is dead to the world, but alive to God. Christ is the essence of life, and death is simply more of Christ.

—The Watchman-Examiner.

## THE DISAPPOINTMENT

Robert is a very clever fellow—and a very busy one these days, leaving the university only to do special war-work which keeps him away from home till nine in the evening, and sometimes later.

Margaret, his happy little wife, doesn't grumble—or not very much, anyhow. She says there is a war on, and leaves it at that.

But day after day life is hard for both of them, and holidays are out of the question.

A week or so ago, however, these two had a committee meeting, proposing and seconding a motion for a half-day off. It was carried unanimously—and it was to be a Wednesday.

How they looked forward to it! They talked of it for days! How thrilled they were at the prospect of walking four miles into the country, breathing the scents of the living earth, hearing the birds, facing the sun and wind, having tea at a little wayside cafe . . . and coming home in the twilight, tired and well content.

The day came, the great day—and with it rain.

Well, the idea was unthinkable. The holiday, as Robert observed, was "a wash-out" in every sense.

Did they sit looking glum?

I'll tell you what they did—this university lecturer and his happy little wife. At her suggestion, they spring-cleaned the pantry.

They turned out its contents, washed every plate and dish, scrubbed the shelves, singing as they did it—laughing, too, being frightfully romantic about it, and enjoying it all immensely. So much so that not until the task was well and truly done did they notice that the rain was over and gone!

—Methodist Recorder.

## I WONDER

"Pray for me," a request that has come to me from those in the armed service, some still in the States, others on foreign soil.

As a teacher of youth in my local church for a number of years, it has been my privilege to be closely associated with these young men. I have always been loyal in attendance and study, talking frequently with each one about his soul's salvation. I was satisfied to a certain extent with my method of procedure until one day a letter came from a port of embarkation in which was this message: "Mrs. ———, if I never see you again, I'm ready to meet God."

Immediately I began to wonder how many of my boys were ready. Could they send me a farewell message just as assuring and definite?

I began to pray earnestly, "God, please let me live to have each one of my boys write to me these same blessed words. I'll write to each one and beg them to accept Christ if they haven't. Father, help me." I then wrote to them as I felt led by the Holy Spirit.

I have heard from three. The last one wrote in part, "It is not every day or week that I receive such a sincere letter. This has made something clear to me. Am I ready? The answer is positively, yes. I also give you my word of honor that I will touch no alcoholic drinks, God being my helper." These are his words verbatim.

I'll continue to write, and we'll (the Sunday School class) keep praying until the last one is safe within the fold.

Do we take too much for granted in teaching our Sunday School classes? Do we as teachers let many golden opportunities slip by for leading our pupils to accept Christ as their Savior and to know that they are saved?

I wonder. Oh, I wonder!

A TEACHER.

No prodigal ever became a saint who could not have been a better saint if he had never been a prodigal.

—The Cumberland Presbyterian.

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis



## BROTHERHOOD

(Continued from page 7)

problems can only be solved to the degree that we solve our "brothers' problems. Individuals and nations must each accept and understand their responsibility for the happiness and wellbeing of all. Jew, Gentile, Asiatic, or Occidental, regardless of color, nationality, or religion, must join in a world-wide effort to help and support each other.

Naturally, this involves much more than sentiment. There must be a breaking down of prejudice and misunderstanding and a definite sharing of material goods. On the other hand, care must be taken not to destroy initiative and ambition. A greater concern and respect for spiritual values must also be attained. A Godless world will never attain any great heights. Such a course of action will be unavoidably slow in achievement and many mistakes will be made. However, there can be no lasting peace on earth unless all humanity strives for it with open-minded, bloodless determination.

I am my brother's keeper.

## MISSISSIPPI W. S. C. S.

(Continued from page 11)

ices for the course. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price 75 cents. (Catalog No. is 112, page 29).

Next week we will give some detailed helps for the other three lessons.

Additional supplementary reading: "A Christian Imperative," "Christian Roots of Democracy in America," "The Church and the New Order," "Methodism's World Mission."

\* \* \*

### Resolutions on the Death of Mrs. Mary L. Amis

Whereas, our Heavenly Father, in his infinite wisdom and mercy, has summoned unto himself a most faithful and devoted member of the Woman's Society of Christian Service of Central church, Meridian, Mrs. Mary L. Amis, and,

Whereas, by her departure the W. S. C. S. has been deprived of the active and loyal service rendered by Sister Amis during her lifetime, and her family has suffered the loss of a loving wife and mother; therefore, be it

Resolved, that we, the members of the W. S. C. S., in regular session assembled on January 4, 1943, will stand for one minute in silent prayer for the passing of a great woman, and extend to the bereaved family our deepest sympathy in their hour of sadness; and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be sent to the New Orleans Christian Advocate, and a copy be spread on the minutes of the society.

Respectfully submitted,

MRS. J. E. PARKER,

MRS. H. M. SHUMAKER,

MRS. FLOYD GRESSETT, SR.

\* \* \*

### Important Notice!

It is most important that the women of the Mississippi Conference remember to pay their poll tax before February 1, 1943. This is the year to elect county and state officers and, doubtless, before the close of the year there will be a number of important questions to come before our people.

Talk with other women and urge them to become qualified voters. A politician said recently that church people will never get anywhere until they learn the importance of voting.

## GEARING COLLEGE INTO LIFE

By Boyd M. McKeown

"Yes, we try constantly to relate the college to the daily life and needs of our people," said President J. B. Randolph, of Claflin College, Orangeburg, S. C. We were talking in his office, and this statement was made in response to a question I had asked him.

"Let me illustrate," said Dr. Randolph. "Several years ago Charles Jones, a successful Negro farmer in this section, saw no good in education. He insisted that it always spoiled otherwise competent farm hands, and inasmuch as he worked his 500 acres of cotton with the aid of his children and grandchildren he wanted no disturbing influences and would not talk of college plans for any of his tribe.

"He was an influential member of our race, however, and the college needed his interest and support. Furthermore, we wanted some of the Jones children as Claflin students. I felt that if we could ever get one member of the family here the way would be opened and others would follow.

"Accordingly, I cultivated Mr. Jones very diligently. I displayed interest, which was genuine, in his crops and in his livestock.

"At length, one of the children came to Claflin. Then others came. To date, four of the Joneses have been students here. But that is not all. Each of the four returned to the farm and the things they learned with us are being applied in the improvement of business methods and in the enrichment of home life.

"One of the girls now handles the business of the farm; she keeps the books, weighs the cotton, keeps the time and pays the hands. A boy serves as manager of the farm and has modernized its methods. And into all the Jones homes have come culture and enrichment such as the members never dreamed of a few years ago. One of the girls studied Home Economics, and she has brought into the homes improved methods of cooking and housekeeping, an emphasis on better dress and countless touches of artistic home decoration. Another studied

music, and into her home came a piano, followed by other musical instruments and by radios in other Jones homes. A new school and other community improvements have also resulted and better ideals obtain throughout the community.

"This is the kind of thing we try to do for all our students—give them a quality of training that will send them back into their communities able to live more satisfying lives and able and eager to help lift the level of community life. We feel that we succeed with a very large number of them and that they take up their stations in life with pride and enthusiasm.

"In the main, our students go back to the farms and into the smaller towns. Very few of them trek to the slums of our larger cities. We try not so much to educate them away from their homes as to help them learn how to improve those homes. Claflin trains public school teachers in numbers which are second only to the numbers of ministers we train, and if teachers are to be trained effectively the school itself must know the situation in which these teachers will work, the communities of South Carolina, the people and their problems. To keep in possession of such knowledge we continually use all our powers of observation and conduct extensive surveys and studies through the various departments of the college."

Later, I was to visit a class in Sociology which was engaged in one of these projects, an illuminating and impressive survey of college background, as associated with home ownership, family size, economic status, etc., among the Negroes of Orangeburg.

### By Their Fruits

That the college serves its people in a religious way is indicated by the fact that a total of 76 Claflin-trained ministers either are at present, or have been in the past, members of the South Carolina Conference (Central Jurisdiction). I was told that approximately 75 per cent of the ministers of the Conference at present are Claflin men. In 46 years Claflin has sent 80 men to Gammon Theological Seminary and 10 to the School of Theology of Boston University.

The impress of the college has been felt in still other fields. For example, a graduate of Claflin who became a construction engineer in the employ of the Government erected in the course of his career thirty buildings, aggregating in value more than \$6,000,000.

Geographically, the influence of Claflin is widespread. Its graduates are now working in 19 states and in the District of Columbia.

Reflecting on the institution's service record and on its pioneering genius, one is not surprised to learn that the first colored woman in South Carolina to take a college degree was a product of Claflin. She is Mrs. Alice Moorner, B. A., 1884, who is still living and is a fine influence in her community. Several of her children and grandchildren have attended Claflin and are numbered among the School's alumni.

The third Negro in America to earn a Ph. D. degree was a man who had done his un-

### Now Many Wear

## FALSE TEETH

With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, goeey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.



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**MENTHOLATUM**



dergraduate work at Claflin and who received his doctorate from Syracuse.

#### Claflin's History

Established in Charleston in 1867 and moved to Orangeburg in 1869, Claflin occupies the site of Orangeburg Female College, a popular and select institution of antebellum days. The College was named for Lee Claflin, a prominent layman of New England, who had assisted in the organization of Boston University and who sponsored the sending of the first Methodist Episcopal minister to the Negroes of South Carolina.

The missionary was T. Willard Lewis, who arrived in Charleston in 1865 equipped with a zeal for his task and with an unusual organizing ability. Many are the stories told about his work—stories, e. g., of how he helped many of the recently freed Negroes choose names for themselves and of how he organized churches and gave rudimentary training to Negro ministers. One of his most significant achievements, however, was the founding of the institution named for his sponsor.

Lewis and a small group of Negro preachers under-wrote the expenses of the new educational venture and the Negro Methodists of South Carolina rallied to its support in a manner that was nothing short of amazing and in a manner that set a precedent which continues to the present. In proportion to the numerical and financial strength of its Conference constituency, Claflin, in its revenue from the Conference, is still favored above most of the colleges of Methodism.

The early Claflin sensed the needs of the people it was designed to serve, and before Tuskegee or Hampton or Clark came into being was offering courses in the skilled trades. Always it has been a pioneer in providing the type of training which Negro young people of the next decade would need.

Through the years the College has had its share of the good and the ill. It has been fortunate in the quality and tenure of its leadership, Dr. Randolph, now in his twenty-first year in that position, being only the fourth president in Claflin's history. Three times, however, devastating fires have swept the college plant, leaving the school in ruins and necessitating large outlays for new buildings and equipment.

Out of it all has emerged the modern Claflin, a co-educational institution of more than two hundred and fifty students—not counting those in the Demonstration School. It has a campus of twenty-one acres and has fifteen buildings. But it is not in its buildings that it finds its greatest source of pride. Some of them would bear improvement or even replacement. It is in its academic program that the modern Claflin is modern indeed.

A fine cooperative relationship exists with the State College of Agriculture, located on an adjoining campus, and two types of education—liberal and vocational—flourish side by side, with the individual students profiting from the offerings of both institutions.

In line with current trends, Claflin's curriculum is organized under three divisions, the Humanities, the Social Sciences and the Natural Sciences, and present in the office of Dean E. Horace Fitchett are statistical studies of a constructive and progressive nature that would do credit to the internal administration program of a much larger school than Claflin.

#### Enduring Loyalties

Unique in the Claflin record are the continuing loyalties that bind individuals and groups to the institution. One of the original

trustees, for example, was Mr. Abram Middleton, and since the beginning of the college there has been an unbroken line of Middletons in varying relationships to Claflin. A total of thirty-one have held places as students, faculty members and trustees.

Strong loyalties toward the college have also been present in the families of early graduates. One who graduated in 1882 has five lineal descendants in the ranks of the alumni and one of his descendants is in the college now.

Remarkable also is the conference loyalty which has no doubt been largely inspired by the loyalty of the trustees and alumni, and which finds expression in gifts to the amount of \$10,000 per year for the current expenses of the institution.

#### Claflin and the War

Of the Claflin alumni of the last fifteen years 6.3 per cent are in the armed service. With them are many others who attended but did not graduate. Forty of the Claflin graduates are chaplains. One of these is serving in India and two of them are in Australia.

The war is reaching into the ranks of the staff and taking some of the faculty, and it is also taking most of the men students, thereby posing a difficult problem for the administration. With falling interest rates colleges generally have been forced in recent year to derive less and less of the money for their budgets from endowments and invested funds and more and more from student revenue. Now, with the size of student bodies sharply curtailed, this source of revenue diminishes and college presidents wonder what next.

#### A Christian Institution

An institution is not necessarily really Christian by reason of its church ownership or because of its loud professions or by virtue of the fact that its trustees are elected by some denominational body. Its basic Christian nature is determined more often than not by the freedom to teach religion which is enjoyed by a church-related institution and by the life and teachings of the administration and the faculty.

I visited a chapel service at Claflin, and the wholesome and practical counsel which I heard imparted to the student body impressed me with its genuine Christian quality. The service was more or less a farewell ceremony for three young men who were leaving immediately for the Army. In a fatherly way President Randolph admonished them to remember the religion of their fathers and mothers and to stay by its guiding principles. He urged them to remember Claflin, and assured them that the group at Claflin would be thinking of them and praying for them all through the months and years ahead.

He then put into practical terms some of the philosophy for which, he told them, Claflin had always stood. "Always and in every situation," he said, "be faithful. Some of you may advance in rank and become corporals or sergeants or even commissioned officers. If so, that will be fine; but if you never achieve a promotion, and even if you should spend the entire period of the war peeling potatoes or washing dishes, remember that you are making your contribution to the total cause just the same as the fellow who wins the honors. And above everything else, remember, whatever your job is, to do it the best you can. That is your Christian and your patriotic duty and therein the honor lies."

Those who live in the Lord never see each other for the last time.—Selected.

## THE CHRISTIAN COLLEGES IN CHINA FACE A NEW YEAR

(Continued From Page 13.)

sure, there are advantages in the life here—relative freedom from temptation, relative peace, congenial surroundings—but the sacrifice is very great.

When I grow discouraged with our apparent lack of progress, I gain new strength from these men and from others who have gone out from the university. A former student teacher is now dean in a leading government institution, doing an outstanding job marked by Christian ideals—a job of training honest magistrates and government officials with vision. Here a man heads a bureau of agriculture, there a school or college; here a publishing firm, there a hospital. Some have paid too highly for success, but many are living the faith taught them here, under most difficult circumstances.

When I regret the apparent lack of ideals among our students, I like to think of one of my own students who has just returned from a year's service as interpreter for the American Volunteer Group (the Flying Tigers). In a life notoriously open to temptation, he has come through clean. He went because he wanted to serve; and he said his desire to serve came from our Bible class. And he didn't yield, he said, because of what he had learned in that same class. Where others stole and dissipated, he came through with flying colors. And yet I would not have considered him outstanding in character. Somehow, though not a professing Christian, he had absorbed enough of Jesus' teachings to carry him through.

A Christian education is different from an ordinary education, and should be. Any time these Christian colleges are content to follow the pattern of others, they will cease to justify their existence. But meanwhile, not only here on this campus but elsewhere, in spite of heartbreaking difficulties and only too frequent failures, they remain an integral part of the missionary cause. They need your prayers and your support.

## LOUISIANA W. S. C. S.

(Continued from page 12)

of a program at Houma Heights church. The scene, "Christmas for the World Today," was taken from the Methodist Woman. Speakers gave appropriate messages as they brought their respective symbols to the altar: A globe of the world, Christmas bells, star, candles, evergreen wreaths, and gifts. All these were arranged in a beautiful setting, topped with a placard bearing the Great Commission, "Go ye into all the world." As the choir sang "All Hail the Power of Jesus' Name," all who had part on the program, the whole school gathered at the altar and joined in the last verse. This was very impressive. They did not come in line formation but in orderly irregularity. It reminded one of the verse in Matthew, where the elect shall come from one end of Heaven to the other. The benediction was the last verse of "O, Little Town of Bethlehem."

A subscriber in Ohio asks whether we have heard of the two fleas who got a defense job and made so much money they bought their own dog.—Zion's Herald.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

The New Testament in every man's language meant an open door, through which Christ and every man might pass to and fro, and daily meet each other; and we know what they did. Christendom was saved by a return to daylight and to the Bible; it was reconceived in a fresh vision of Christ.

—Dr. T. Reaveley Glover.

## THE PRAYER-ROOM TODAY

Saviour Christ, who dost bear my burden and the burden of every man, dare I ask that I may know something of the fellowship of Thy Cross? At least keep me from the blindness that will not see my brother's sin and sorrow; let me find no escape from the sense of my responsibility to Thee for him and for his need. Teach me to love with a love like Thine, a love that gives its all to each, a love that is Thy saving passion, seeking and saving again within this heart of mine.  
Amen.

## Why I Value the Church

By John E. Wigington

There are many reasons why I value the church. First and foremost, I value the church because it was established by my Redeemer; because in it and through it I can praise His name and humbly worship the Father of us all.

I value the church for its influence in the world, in the community in which I live.

I value the church for the opportunity it affords me in the quiet hours of worship to hear the Gospel expounded, and for the satisfaction that comes with a fuller knowledge of the love and mercy of my Creator.

The church, wherever its activities are centered, or wherever those who constitute its membership may assemble, whether it be a modest frame building or a costly edifice, stands above all other institutions. Even those who do not know the church for its spiritual blessings and comfort know it is God's house, as a place dedicated to His service. And for this I value the church.

I value the church, love the church, as the one connection or avenue into which I can turn from the complexities and confusion of a hurrying, busy world, for rest and strength.





# WALLET OF THE WEEK



SOCIALIZED MEDICINE seems likely to receive a great boost in the various forms of medical service, hospital care and emergency health service made necessary by the war. The pooling of the services of the physicians left at home is necessary if the civilian population is to be cared for, and this will most certainly establish trends which will continue through the period of social reconstruction after the war, and which will then be so much the order of life as to become permanent.

\* \* \*

PRISONERS OF WAR to the number of six million are now incarcerated behind barbed wire entanglements, according to an estimate of *Survey Graphic*. These wire entanglements are mounted with machine guns and guards keep watch day and night. These men are not criminals but are patriotic soldiers whom the Young Men's Christian Association is serving in six hundred camps located in twenty-eight countries. Such is the war for men who live a prison life far back of enemy lines.

\* \* \*

CONSOLIDATION OF PROTESTANTISM in Italy was recently effected by merging two Methodist Churches, a Baptist Church and the Plymouth Brethren with the Waldensian Church of Italy. It appears that the Waldenses are of German lineage and that the Seventh-Day Baptists are among their descendants. Altogether it sounds as if the merger might be a kind of catacomb in which Christians are again hiding in order to preserve themselves in the land of the Caesars. May the evil days soon be at an end.

\* \* \*

A SHOESHINE STAND created by Joe Milone was one of the novelty exhibits at the show put on by the Museum of Modern Art in New York recently. Milone is a boot-black and laundry worker, and his shoeshine stand represents a collecting of materials through decades. From pushcarts and ten cent stores he collected hundreds of decorative articles such as beads, billiard balls, bells, buttons, costume jewelry, a gilt cupid, and ribbon rosettes. With these he made his shoeshine furniture as festive as a Christmas tree. Milone is a Syrian and his work is an "epic of Mediterranean culture."

\* \* \*

AMERICAN CHEWING GUM produced in 1914 was one hundred and forty thousand tons, and in 1941 the total output was seven hundred and fifty thousand tons. For its manufacture the requirements in ordinary times were forty-five thousand tons of chicle and fifty-five thousand tons of other gum base, and certain edible oils and flavoring extracts. The chicle is imported from Mexico, Central and South America, and it is suffering the same fate as coffee—no bottoms available for its transportation. The chewing gum industry employs a total of five thousand five hundred workers for a hundred and forty million-dollar business volume.

THEODORE COOKE TAYLOR, of London, is said to be the oldest or next to the oldest living ex-member of Parliament. He is now ninety-two years old, is well preserved and maintains a keen interest in national affairs. He has taken interest in the opium question for all his life, and he was one of the pioneers of profit sharing in industry. He has had the great satisfaction of distributing something like six million dollars among his staff since the Batley scheme was initiated.

\* \* \*

BRITAIN'S WHEAT YIELD has been increased twenty per cent by intensive cultivation of the soil. The yield is now forty bushels per acre as compared with sixteen bushels average for the United States over a period of twenty years. This increased wheat yield is but one phase of the British campaign to make the country less dependent upon food exports. In addition to an intensive cultivation, there has been a national program for the recovery of waste lands which has added much toward national self-support.

\* \* \*

THE TUNISIAN TROGLODYTES are described as "human gophers"—men who live in caves in southeastern Tunisia. The area where they are found is honey-combed with hundreds of burrows in which about two thousand Troglodytes live. The cave dwellings consist of Excavations about twenty feet deep with four or five rooms lateraled off from the entrance shaft. The burrows serve as dwelling place, granary, and often shelters for camels and goats. It is toward these caves that Rommel is driving in his race with the British Eighth Army.

\* \* \*

THE CHURCH THAT NOBODY KNOWS was the theme of Representative Bruce Barton in an address delivered before the Clergy Club Luncheon at the George Washington Hotel in New York recently. Mr. Barton led a discussion on "Churches, Ministers and Public Relations." The theme of his address is in line with the series of books which he gave to the reading public a few years ago. Some of his writings were much criticized, but it is likely that they stimulated religious thinking because they were independent and thought-provoking.

\* \* \*

MINISTERS IN WHITE is a name by which clinically trained theological students are known. At present the group is made up of approximately six hundred clinically trained ministers from sixty-three theological seminaries and representing twenty-one different religious denominations. These students have entered as internes in hospitals with a view to learning the art of helping people whose ailments could not be reached by the regular physician. It is a preparation for the ministry practiced by Dr. Weatherhead of City Temple, London.



# New Orleans CHRISTIAN ADVOCATE

Millsaps College  
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## EDITORIAL

### PERIL OF THE HOME FRONT—LACK OF A SENSE OF VOCATION

In our last issue we discussed the peril of the home front, not as a problem created by emergency pressure, but as a condition which has been developing for decades. It is more than a Methodist problem. In the last thirty years, the statistics of English Congregationalism show a loss of five hundred active ministers, one-sixth of the whole number. It is a Protestant problem and we had as well recognize it as such.

We have a letter from an outstanding Methodist leader in which he suggests that the abandonment of our rural work might be a primary factor in bringing about our present situation. He then observed that we are suffering from kidnapers at both ends of our ecclesiastical line. In our opinion the lessened emphasis upon our rural work may reflect a deeper fact which has caused the abandonment of rural churches and has made kidnapping possible. Back of the abandonment of our rural churches a growing attitude of indifference toward such areas has long persisted. We feel that such an attitude has been due to a misapprehension of the fundamental foundation of the ministerial vocation.

A few years ago we were told by missionary leaders that training Orientals in Western lands unfitted them for the very service it was designed to promote. It dissolved the sympathies with the more primitive cultures of their people, and even when they followed through it was as **foreign** missionaries. The principle upon which we insisted with such volubility in the training of Orientals we have not applied in the training of ministers for the home front. By educational subsidies and promotional unwisdom, we have broken the contacts of many of our young men with the sacrificial ideal of the ministerial task and have given them instead a professional idea of their work. The concept of a prophet with a divine commission is too often the lost note of their relation.

In this trend the hands of bishops and cabinets are not free from stain. To use the thought of a bishop, ministers are imbued with the idea of "becoming polite chaplains" in aristocratic churches instead of a devotion to the principle of self-giving necessary to being heroic ministers of saving truth. It is sometimes said that a university graduate should not be sent to a country circuit. The meaning of all this is that we have been guilty of educating our young men away from the sacrificial ideal, from contact with the power of the Holy Spirit, and from that sense of dependence upon God necessary to worthy ministerial success. We have no right to be surprised that de-prophetized ministers should fall an easy prey to the adroit kidnaper.

To state the case bluntly, there is too much of a "take it or leave it" attitude instead of a "Woe is me if I preach not the gospel" spirit. Propagandists preaching current social philosophies, everything except the Christ of the New Testament, are on every hand. No one should be surprised at the peril to the home front when there is a lack of a sense of vocation. Such lack operates as a deadening influence on the minister's life and becomes a deterrent to those who might be drawn to the ministry by the Spartan devotion and heroism implied by a divine commission. In all of this ministers are but reflecting, as they have done throughout the history of the Church, the ideals and standards of luxury dominant in society. To have done otherwise would have meant a courageous resistance of social attitude.

Bishop Edwin F. Lee, referring to his ordaining a minister in Malaya during a Japanese bombing raid, said that ministers need "to be ordained under fire" rather than approved for leadership in "ethical culture clubs." The Church should be done with making miniature priests and elegant ecclesiastical performers. We need to recover in our young men the ideal of selfless service which marked the pioneers of American Methodism and their prophet ancestors of the long ago. No philosophy of human relations can be substituted for the authority of the **prophet** without disaster to the home front. As Bishop Lee observed, "We cannot base a satisfactory civilization upon an idealism which concerns itself with only one world." Where the sense of divine vocation is lacking the home front will always be in peril.

### CANADA CURBS LIQUOR

Elsewhere in this issue of the *Advocate* will be found a summary of the Canadian liquor curb which was announced on December 16, 1942. This summary, sent out by The American Business Men's Research Foundation, is presented in full because we think that the people of our country are entitled to know what measures the Canadian Government feels are necessary in order to cope with the arrogant, grasping and menacing activities of a business which is a threat to religion, government and civilization. This action by Canadian authorities should serve to take some of the edge off of the investigation of the business in our country—an investigation which, as the W. C. T. U. points out, overlooks the nine types of restrictions thrown around army camps in an effort to suppress drinking among service men.

We would call attention to the fact that all liquor advertising in Canada will end on February 1, 1943. Contrast that with the pages of the liquor-soaked publications



which come to your table today, or with the bally-hoo about beer which you have to endure over your radio.

We remember that coffee, meat and sugar are severely rationed, but liquor and beer are available everywhere. When you pay a tire inspection fee plus whatever repairs may be imposed by the inspector in order that you may have a dole of gasoline, remember that the alcohol stored for beverage purposes might be transmuted into synthetic rubber, the situation be greatly improved, and the brains of soldiers and workers left clear for meeting the most desperate hour in our history. Surely the time has come for dealing with liquor upon the basis of what it is and of its damaging influence upon our war effort and our future.

### BY WAY OF EXPLANATION

The Advocate is having trouble in getting the paper to the subscribers on time. This is a condition over which we have no control, and missing papers will probably reach their destination in the end. We are also having trouble in getting copy intended for publication. We are having to produce the paper with a skeleton force, but we have moved up our deadline to Saturday which will give a little more time to set the type and get the paper out. We must all remember that we are not working under peace conditions, but under the disorganization incident to war. Let us face the situation as it is and do our best until a better day may dawn.

### THE CHURCH COLLEGE AND WAR

There are many Jeremiahs in the land lugubriously prophesying the liquidation of the liberal arts college. They pose the question, "What is to become of the small college?" and paint the future darkly. But every now and then we hear a voice of hope.



Dr. A. P. Hamilton

Yesterday it was reported over the air that President Robert Hutchins, of Chicago, was saying, "The continuance of non-technical research in American education is necessary, lest the nation be forced into intellectual bankruptcy." That is to say, the colleges must stick to their task of intellectual training in spite of all the emphasis now on streamlining education for war; for after all, training for peace is the norm in our American way of life.

It seems to me that our leaders are more keenly aware than ever of the necessity to be on the alert against the disintegration of what we are pleased to call liberal education.

It is astonishing, and encouraging, to find how many champions such education has throughout the country at this critical time, and in high places of influence. This is heartening, to say the least, to those of us who, through the years, have devoted our lives to education for life—a more abundant life of the spirit.

It is no accident that every church-related college is dominated by the liberal arts ideal. It is only natural. Secretary Knox was quoted some days ago as saying that the Navy was going to try to save the small liberal arts college, and that he thought the government ought to make every effort to do this very thing. Some reporter asked him if his statement included Alma College (his

own alma mater) and he replied, "it certainly does."

Such opinions from men who are determining policies for all phases of our lives in these terrible days are very encouraging. For they mean that our key men realize that their own leadership and training goes back in large part to the small college, and in very many cases, the small church college. The small college is an integral part of the pattern of American life; it has been so from the very foundation of the republic, as we all know very well. We need to name only two founders to make the point clear: Thomas Jefferson and James Madison. One wrote the Declaration and the other is given credit for writing the Constitution, for the most part. And "time would fail me" to call the roll of all the great names in our history which have been writ large on its pages, whose owners passed through the halls of some small struggling liberal arts college. I call your attention to the famous speech by Daniel Webster in behalf of his own little college, Dartmouth.

We hear much these days of "preserving our American way of life." The small American college is the very bulwark of this way.

A. P. H.

### A PAT ON THE BACK

By Rev. Henry T. Carley, D. D.

A pat on the back is one of the best methods yet devised for giving aid, comfort, and encouragement to one who is sorely pressed by his enemies, or who is fighting against odds in any experience of life. Of course, when an actual combat is in progress, a smack on the head of his opponent may do your friend more good than an approving pat on his own back; but, in general, the pat has tremendous psychological value.

It is not hard to give, either. It does not involve the expenditure of any great amount of physical energy, and it does not consume an undue proportion of valuable time. It need not be accompanied by a large outlay of words or a lugubrious cast of countenance. You just give the pat and pass on.

Human nature is so wonderfully constituted that many people, having learned the value of a pat on the back, proceed to give themselves one. There is an interesting story in the world's best seller of two men who went into a church to offer their devotions. One of them was prominent in his community, wealthy, and influential. His public record was blameless, and he was rather proud of himself. Feeling that he was setting a good example for his fellow-men and was deserving of commendation, he proceeded to give himself several pats on the back. He expressed gratitude to God for his exemplary moral conduct, and for his strict observance of the conventional regulations of decent society. He even patted himself on the back for his own respectability as compared with others, whose shortcomings he enumerated. Having finished his devotions, he went on home, feeling pretty good.

The other man was of an entirely different type. He was well-to-do, but by the nature of his occupation was socially below par. He felt, too, that his moral delinquencies were very great. Instead of patting himself on the back, he confessed his sins and prayed for mercy. He, too, went on home, happy. God had patted him on the back for his humility and penitence.

The real value of a pat on the back depends upon who gives it and what it is given for.



## JESUS, THE GREAT PHYSICIAN

Many curious questions have been raised regarding the occasion for the gatherings in Jerusalem and other collateral circumstances, all of which we leave without discussion. They do not affect the message which the evangelist designs to convey in the record as given in this and following chapters.

### Purpose and Problem Posed

Here we have an account of the first of four miracles in which Jesus is shown to be the Lord of life. The list includes the healing of the impotent man at the Pool of Bethesda; the feeding of the multitude; the healing of the man born blind, and the raising of Lazarus. By this grouping, John exhibits what he gave as the method and purpose of his writing. In chapter xx. v. 31, he says: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." These three miracles focus interest upon the thought which John had in mind—Jesus' lordship of life. At the same time they show the progress of unbelief in the Jews who were blinded by their undue emphasis of the authority of law and tradition. It will be observed that their protests against breaking the law regarding the Sabbath finally culminated in a passion of murderous resolution when they sensed the peril to the hierarchy which was implied in the raising of Lazarus from the dead. They knew that it was the final stage in the revelation of Jesus as the source of life. They knew also that no amount of law or ecclesiastical restraint would suffice to counteract the practical demonstration of the fact which they so passionately resisted.

### Healing the Impotent Man

The first step of the evangelist, in tracing the ministry of miraculous healing by which Jesus demonstrated his authority over life, was at the Pool of Bethesda. Recent excavations are believed to have discovered the Pool of Bethesda at a spot near the Jewish "Wailing Wall," and the steps leading down to the pool of water, now several feet under ground, tend to confirm the opinion that the site was there even though the porches suffered the fate of the Temple. According to the record, impotent folk in great numbers lay in the five porches surrounding the pool waiting for the moment when the magic virtues of its healing waters might be made available by an "angel" agitation of its depths. The fact that only one might be healed did not crush hope in the hearts of those victims of disease and sin, each one of whom cherished the belief that some day he might be first to enter the troubled waters and that he might experience the mystic healing. It was through this helpless and oft-disappointed victim of suffering that Jesus approached in a practical way the fact of his mastery of disease, and revealed himself as the source of life. It is still true that the most convincing evidence of Christ's power to restore is found in the healing of those regarded as hopeless hulks on the highway of life. Then, like Paul, we cry out, "Who is sufficient for these things?"

### The Cure

The man whom Jesus chose had been afflicted for thirty-eight years; he was helpless and had apparently lost heart. Jesus asked, "Wilt thou be made whole?" Out of a hopelessness too deep to register surprise at his question, he said, in effect, "What's the use?" Without other preliminary, Jesus

said, "Rise, take up thy bed, and walk." The man was so overwhelmed by the consciousness of being healed that he forgot to ascertain the identity of his benefactor. The tides of his emotion, like the tides which have swept the souls of redeemed men in all generations, left him without answer for those who challenged him. He probably did not even remember that it was the Sabbath. He blurted out the word that was uppermost in his mind, "He that made me whole, the same said unto me, Take up thy bed and walk." That was all he knew, but it was a testimonial which gave little comfort to those who were alarmed at implications which they too well understood. Jesus did not leave the healed man without knowledge as to who was his benefactor, what was the cause of his impotence, nor what might be expected if he should return to his sinful ways. In the Temple, still a good place to be found of this healing Friend, he said: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." It was no mere solving of the problems of a "psychotic;" the man was made "whole." He was released from the disease which paralyzed the springs of action.

### The Sequel

It might be said that the healing of one more mendicant should not have created such a stir, and that would have been true if the cure had been effected in the accustomed way. But Jesus took a course which was independent of every mystic factor and superstitious priority, and what he did for that hopeless derelict of sin portended a sweep of authority and healing which would surely result in their moral and religious controls getting out of hand. This was particularly true when he had ignored the law regarding the Sabbath. They could not accept the principle that the need and not the day conditions the deed. Neither could they accept the implication that Jesus is the Lord of life. The Jewish authorities were thoroughly aroused, but the cure effected was too evident to be challenged. They could not accept the thesis that Jesus is the source of life, and in their dilemma they followed the only course open to them. They thundered, "What fellow presumed to loose you from the law of the Sabbath?" The little pallet which had been his bed beside the mystic waters of Bethesda suddenly became a mountain of moral infamy. It was the only hope for counteracting the effect of a practical ministry unto life and health of soul and body. They had only law and prejudice with which to resist the stubborn reality of fact.

### The Great Physician

Jesus, the Great Physician, did not prate about the evidences of his authority, or the proofs of his divine commission. He did state the fact, but he rested his case with those who were the beneficiaries of his healing touch. In the case of the impotent man, he set his imprisoned soul free and left him to bear a testimony to the ministry of healing in such words as might be at his command. Jesus affected none of the airs of those who explore the mysteries of trouble-torn "psychotics," but he drove a straight course and said, "Go and sin no more." The impotent man said, "He that made me whole," and in that artless phrase he was true to the bridge that carried him safely over. At last the real credential of every ministry is realized in the healing touch. Orthodoxy has distinct values and loyalty to establish conventions is commendable, but to place secondary matters first is to

create an order of religious robots and to destroy all that is valuable in religion. Conventions and ceremonials are but sign-posts on the road to healing, but they have no value unless they lead to the Great Physician at the end of the way.

## WITH THE PASTORS

## MINISTERIAL INITIATIVE

By Charles O. Ransford

John Wesley was the Methodist Church. His leadership in the revival movement brought upon him many responsibilities. He had to make a new church. He was extremely cautious in every movement. There was no precipitation on his part in separation from the Established Church. There was no self-will in the organization of the Methodist societies. He said, "I look upon the world as my parish. I judge it meet, right and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. This is the work which I know God has called me to do."

When nearing the end of his days he began to adjust his affairs and to transfer the ownership of the property accumulated in the years of his supervision by the "Deed of Declaration" to one hundred preachers, duly named and declared to constitute the Conference.

Francis Asbury, the first general superintendent and bishop in America, in his saddle bags carried the Methodist Church throughout the American colonies far south to the Carolinas, north to Canada, and west to the Mississippi river.

From the time of his election in 1784 to his death in 1816, he organized every Conference and made every preacher's appointment. As he made the last round of the Conferences and held the Tennessee Conference in October, 1815, he said, "My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet."

The pioneer Methodist preachers, with a Bible, hymn book, and Discipline in their saddle-bags carried the law and the gospel to all the countryside and the villages and towns of the wilderness.

Methodist preachers are apostolic. Methodist preachers are sent and not called. They went into new countries. They worked among a primitive people. They preached the gospel "in the regions beyond." Their ambition was to preach the gospel "where Christ's name was unknown."

They were the church leaders and the authoritative directors of their charges. They had splendid initiative. They preached and held camp meetings and revivals. They organized the societies. They organized the class meetings and appointed the leaders.

The better trained and more zealous among them, as the population increased, developed the societies. Where leadership could be found services were increased and the societies became independent.

The initiative and leadership of Methodist preachers has made the Methodist Church. As initiative and leadership have been developed among the laity the Methodists have increased in number and in power. Preachers and people have developed themselves and their own programs and made the Methodist people the most numerous and effective evangelists in all the world.

Those who live in the Lord never see each other for the last time.—Selected.



# CONFERENCE NEWS AND PERSONALS

Dr. J. R. Countiss reports a bright outlook for the year at Starkville, Miss., where he is now in the fifth year of a very happy and constructive pastorate.

Mrs. G. W. Huff, of Duncan, Miss., adds a gracious word to the many good things being said about the message and helpfulness of the Advocate. We thank her for her interest and loyalty.

Rev. W. K. Irving, who was assigned to the Scotland charge at the recent session of the Mississippi Conference, has met with a gracious reception and is expecting a fruitful year in his new field.

Bro. Aubrey Smith, who succeeded Rev. M. F. Lytle as pastor of West Laurel, Miss., church, reports that he has been well received by the people of that congregation and he is expecting a good year.

Bro. B. D. Watson writes that his work at Wynn Memorial, Shreveport, La., is starting off decidedly better than last year. He feels that the report for the year may show encouraging progress over that of 1942.

Chaplain Mark F. Lytle, of the Mississippi Conference, has finished his training course and is now stationed at 54 Station Hospital, Ft. Ord, Calif. Bro. Lytle entered the chaplaincy service the latter part of October.

Rev. Geo. P. White of Hammond is in a New Orleans hospital where he is being treated for a chronic illness. The news reached us on Friday night and we have not had a report as to his condition.

Rev. W. F. Ragsdale reports that since going to the Provencal, La., charge he has been able to get the Woman's Society of Christian Service well organized and in good working order. He is looking forward to a good year with his new flock.

Rev. K. S. L. Cooke, of Malvern, Ark., was a visitor at the Advocate office last week. He was once a member of the North Mississippi Conference and is now representative for a ministers' insurance company of Indianapolis, Ind.

Friends of Dr. George S. Brown will regret to learn that he is suffering from neuritis. He is in a New Orleans hospital where no definite cause for his affliction has been discovered. We sincerely hope that he may soon be fully recovered.

Rev. A. W. Bailey is very happy as he begins work in his new field at Webb and Sumner, Miss. He has a beautiful brick church at each place and a lovely people to work with. He expects great things this year.

Mrs. A. A. Boulton, Route 3, Newton, Miss., writes us a testimonial of her interest in the Advocate which we appreciate, as we do her continuing loyalty to the paper as a real institution in Methodist homes in this territory.

Rev. G. R. Meaders is taking his task in full stride at Shannon, Miss., and the Advocate shares with every other interest his loyalty as a pastor. We wish for him and his people a very happy and prosperous year in all respects.

Rev. J. D. Huff, pastor at Choudrant, La., has had a cordial reception from his churches, he has had a generous pounding, every church has accepted the one per cent

"supplementary salary," and his Advocate campaign begins with a list of all new subscriptions.

Rev. James F. Stone, pastor of the Newell-ton, La., Community Church, had the assistance of Rev. Henry A. Rickey in a meeting which began on Nov. 24 and ran through Dec. 2. The services were well attended and eight people were added to the membership of the church.

Rev. D. B. Boddie, pastor at Morgan City, La., is going at his task in his usual energetic and methodical manner. He uses his church calendar for inspirational and promotional purposes and in that way keeps every detail of his schedule constantly before his people.

Rev. Floyd O. Lewis, pastor of Matherville charge, has moved to Waynesboro, Miss., on account of his work in connection with the rationing board at that place. He continues his pastorate, and his residence change is only a matter of convenience in doing his war work.

Dr. G. D. Hightower and Bro. E. V. Catoe, substantial members of the Methodist congregation at Webb, Miss., have celebrated their birthdays together for the past twenty-eight years. The Advocate joins their many friends in the wish that both of them may live to enjoy this annual event for many years to come.

Rev. B. M. Lawrance begins the Advocate campaign on the Silver City, Miss., charge by sending a list of subscriptions, all of them new. Bro. Lawrance has always been a loyal friend of this paper and he says that he expects to get the minimum quota and as many more as possible. His is the spirit that always wins.

Rev. R. V. Fulton writes that he and his wife are very happily situated at Clinton, La., where they enjoy the quiet of the country and the conveniences of the town. His home is only four blocks from the Methodist church, and he had the privilege of preaching for the pastor, who was absent, on January 10.

Col. J. H. Johnson, of Clarksdale, Miss., whose improvement we noted last week, writes that he feels now that he is on the road to permanent recovery. He tells us that his physician in Memphis, Dr. J. L. Andrews, died suddenly in his office Sunday afternoon. Dr. Andrews was alone and was found by his chauffeur, death having resulted from a heart attack.

Rev. A. W. Townsend, Jr., writes that he and his family are very much pleased with their new charge at Bunkie, La. The

acceptance for Benevolences has been raised from \$387 to \$500 and with it a boost of \$300 in the pastor's salary. Naturally, Bro. Townsend is in a good humor with the world, and we feel certain that Bunkie is in for a successful year.

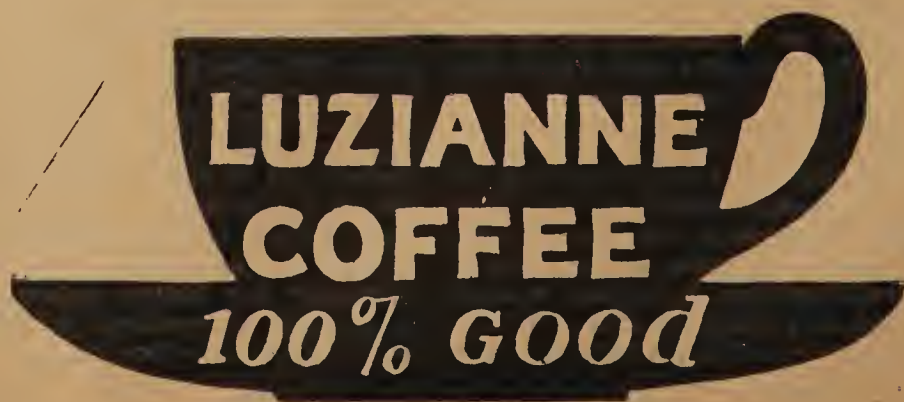
Chaplain L. R. Nease, Mrs. Nease and Jo Ann have been enjoying a visit together at Fayetteville, N. C., for a month. Bro. Nease is stationed at 55th Station Hospital, Fort Bragg. He and his family reached Lumber City, Ga., on January 11, for a few days' visit to Bro. Nease's mother, after which Mrs. Nease and Jo Ann returned to Boyce, La., and he to his post at Fort Bragg.

Mrs. S. J. Davies, 628 King's Highway, Shreveport, La., says that her grandfather, Ezekiel Mixer, began taking the Advocate with its initial number and that three branches of the family have had it in their homes since. Sister Davies is nearing her seventy-fifth birthday and has been an invalid for more than a year. She says that she hopes her children may continue the subscription when she is gone.

New Albany, Miss., church, Rev. C. T. Floyd, pastor, is making a magnificent beginning for the new pastor and the new year. At the first quarterly conference on January 11, one-fourth of the total budget for the year had been paid in full. In less than two months' time Bro. Floyd has visited every home, and such pastoral efforts will always be rewarded. Bro. Floyd says he has not had a tire puncture, but he has had both shoes repaired.

Miss Maude Nelson, a native of Louisiana, wrote a very thrilling letter, giving her very unusual experiences enroute to the mission post in India. She is a protegee of the Phila-thea Class of First Church, Houston, and her letter was sent to us by Mrs. R. H. Wynn. Among other things, she tells of her experience in the bombing of Pearl Harbor and the journey onward which took her to Wellington, New Zealand, Ceylon, and then to Calcutta. Miss Nelson is very happy in her work, and we hope to print the letter itself in the near future.

Rev. J. T. Harris and his people are planning to make January 31 a high day in the history of Canal Street Church, New Orleans. At that time the morning service will be devoted to a special service of dedication of their Hammond organ, when Dr. W. W. Holmes will preach and lead the service of dedication. Rev. J. B. Grambling, who gave eight years of service to that congregation, will take part in the dedication and will preach at the evening hour. The organ was purchased by the young people and payments were completed in nine months instead of the eighteen as originally planned.





## DEATH OF MRS. W. R. KEMP

Dear Dr. Duren: The Ponchatoula Methodist Church has suffered another great loss in the death of a long-time, loyal member and devoted Christian. Mrs. Kemp passed away at her home here on Saturday, January 9, after a long illness. For more than thirty years she had held her membership here. She was an outstanding Methodist in this community. As long as health permitted, she was in her place at every service—church school, Sunday morning and evening preaching service, and prayer meeting. She was also an active worker in the Woman's Society of Christian Service. She gave liberally of her time, talents and means to the work of the church. Never becoming weary in well doing, she has, in due season, reaped the reward of the faithful.

H. T. CARLEY.

## GALLMAN CHARGE, MISSISSIPPI CONFERENCE

Dear Dr. Duren: I am well into the last year of my itinerancy, and everything on the charge looks very promising for a good year. I have been graciously received by as fine a people as any pastor ever labored with. As an evidence of my acceptance on this circuit, the parsonage family have had many words of encouragement by word of mouth, and by gifts that were usable in the home, poundings, Christmas cards, good congregations at each and every service, which is encouraging to this pastor.

Doctor, we only have six churches composing this circuit, yet we have met every service, and still going good. But for the inconvenience of tire shortage and gasoline rationing, we would do a lot better than we are able to do under the circumstances. But, we will do the best we can with what we have.

Now, Dr. Duren, we will be sending in some renewal and new subscriptions to the Advocate, and hope you just keep on keeping on, sending us a readable paper, which ought to be in every Methodist layman's home. God bless you in your faithful work, as editor of the Advocate.

Your friend and brother,  
W. L. BLACKWELL, P. C.

## A DISTURBING REPORT

A report issued by United States Marshal Raymond Thomason is very disturbing. It is revealed that the Northern District of Alabama ranks first as a contributor to the prison load of federal penal institutions.

It is further revealed that three out of every four criminal cases in the Northern district involve violation of the liquor laws.

During the fiscal year of 1941, 605 male defendants were sentenced to a total of 20,751 months. This is an average of 34.3 months per sentenced defendant.

Tied with this district in average sentence was Oregon. But Oregon sentenced only 108 male defendants to a total of 3,696.4 months.

In the Northern District of Georgia, 307 male defendants were sentenced to a total of 3,039.3 months—an average sentence of 9.9 months.

As of June 30, 1941, the Northern District of Alabama had 2,712 persons in prison under federal sentences, or under the supervision of the probation office. But of that date, only 910 actually were in prison, while 1,802 were on probation. This district stands first

among the 84 federal judicial districts in the number of persons on probation.

—The Birmingham Age Herald.

## MINISTERS' WEEK AT S. M. U.

The annual Ministers' Week at S. M. U. will be held beginning on January 25 and continuing through January 28. Dr. Ralph W. Sockman will be the Fondren Lecturer, and the general theme of his five addresses will be "Christianity's Fourth Front." Dr. Henry Sloane Coffin will deliver five lectures on "Preaching in Wartime," the lectureship provided by Highland Park Methodist Church, Dallas. Dr. Costen J. Harrell, of West End Methodist Church, Nashville, will give four lectures on "The Minister and His Bible."

Beginning at 8 p.m. on Monday evening, the lectures will be given at 10 and 11 a.m., and at 3, 4, and 8 p.m. each day through January 28. There will be no registration charge and the Registrar of the School of Theology is cooperating in the effort to secure rooms nearby for those making reservations before January 20. The lectures will be held in McFarlin Auditorium and ministers and laymen are cordially invited to attend.

## BEER FOR BEER

Australians are complaining that beer, chewing gum and corn flakes are being shipped there from the United States, although there are relatively ample supplies available down under. They go further and complain that although the war effort is hampered for lack of ships, American beer is going to Australia while Australian beer crosses its path enroute to the United States. The same complaint has been made about wines.

In so enormous a business as wartime supply has become, some errors are inevitable. It may be that the episodes mentioned are isolated incidents attributable to human fallibility. The public wants to believe that they are.

Quick, impartial inquiry and an honest report seem to be in order.

—Editorial N. O. States.

## FOOD WASTE

The equivalent of 5,500,000,000 pounds of food products could be saved for civilian consumption if present whiskey stocks in warehouses were redistilled into commercial alcohol, the National Woman's Christian Temperance Union has revealed.

Present stores of 500,000,000 gallons of distilled liquor could yield more than 100,000,000 gallons of 190 proof alcohol, the W. C. T. U. says. To produce this much in 1943, distilleries would have to use 5½ billion pounds of grain and molasses that otherwise could go for food consumption.

"With the allied nations as well as millions in the United States facing severe undernourishment," said Mrs. Ida B. Wise Smith, national president, "government refusal to force the redistillation of whiskey is likely to bring hardship upon millions, just to enable the liquor traffic to survive the war."

The only argument presented by distillers against redistillation, she said, has been that it will reduce government revenue from liquor taxes.

"Considering that the consumption of alcoholic beverages, especially in wartime, is certain to reduce the working efficiency of

thousands, increase industrial and traffic accidents, create economic losses through lowered health standards, and leave its mark on the national stamina for years to come," she declared, "such 'revenue' to the government is certain to cost many times more in its effects."

—Release National W. C. T. U.

## SCHOLARSHIPS FOR ICELANDIC STUDENTS

Scholarships for Icelandic students in universities across the country were announced in a release by the Office of War Information (Washington, D. C.) on December 1, on the anniversary of Iceland's independence from Denmark. Behind the announcement is the story of cooperation on the part of certain Methodist and other universities in a project which means much to the unity of the world.

Following bombings of Iceland, President Paul F. Douglass, of the American University (Washington, D. C.) and Miss Margaret Walker, administrative secretary, in cooperation with government leaders, asked a group of universities to unite in pledging in a concrete way the support of America to Iceland. Boston University, Northwestern University, Southern Methodist University, the University of Southern California, the University of Wisconsin, and Brown University joined in the offer of scholarships. "I look forward to meeting the students from Iceland who will be here at The American University," said Mrs. Franklin D. Roosevelt.

On a shortwave broadcast to Iceland, President Douglass said: "Our answer to the German attack is a pledge to Iceland that we, of The American University, will help to educate your young leaders to take posts of leadership in the new world free from such terror."

Bishop Adna Wright Leonard, chairman of the Board of Trustees of The American University and chairman of the Board of Education of The Methodist Church, said that this cooperative effort of Methodist universities in the cause of Icelandic youth is evidence of the growing unity of purpose and program of Methodism's institutions of Higher Education. Throughout the Church, he said, there is a growing appreciation of the place which Methodism's united program of Higher Education must play in the new world.

## "WHY MAKE A BABY A LIFE MEMBER"

Sue Noble Riggs and Betty Sue Hatch with the cutest looks.

Are turning the pages of their Baby Books. (Sue Noble speaking)—What's this, let's see! It's a Life Membership certificate from the Woman's Missionary Society. What about yours, Betty Sue? Oh, you have one, too!

From this I find somebody wants each of us to have a Missionary Mind. And here are clippings from the Missionary News telling all about our Life Memberships. This must be somebody's views!

All of which tends towards making us "World Friends." But we are already members, it seems, for isn't that what our mite box means? And when we grow up for others salvation.

We'll cling to our membership in this organization.

For didn't the same one who said "Suffer



the little children to come unto me"

Also give the command, "Go ye teach, heal, preach."

Somebody wants us not only to be "World Friends."

Oh! no, that's not where it ends. But prohibitionists indeed!

Peace propagandists and to feel our Brother's need!

For doesn't our grandmother's Auxiliary include all this Artillery?

Moral to your mother, grandmother, great-grandmother, relative, friend.

If you want your influence to have no end See that your Baby when he takes a look Will find a Life Membership certificate in his or her Baby Book!

MRS. F. B. HATCH.

To these names through the years, with their joys and tears, have been added Frances Ruth Hatch, Albert Riggs, III; and on Jan. 25th, 1942, there came Richard Fleming Hatch, Jr.'s. name.

## PERSONAL NOTES AND INCIDENTS

Mrs. E. L. Cargill, Box 1967, Alexandria, La., renews her subscription to the Advocate and adds that it is a source of great help and inspiration to her.

Rev. R. M. Brown, pastor at Arcadia, La., has been ill from an attack of influenza. The latest news which we have indicated that he was on the way to recovery.

Rev. A. S. Brisco, pastor at Main Street Church, Water Valley, is delighted with his new work, where he reports a loyal people who are interested in the entire program of the church. He finds it a pleasure to serve the charge.

Judge E. L. Walker, fine layman of the Ruston district, and lay leader for the Conference, had an operation for appendicitis recently. We are glad to be able to report that he has been able to return home and is well on the road to recovery.

Rev. W. O. Byrd, pastor at Farmerville, La., has been before the Commission on Chaplains at Washington. It is expected that he and Bro. R. E. Walton will be called into service for chaplains and will be taking up training at Harvard's School for Chaplains in a short time.

Lt. Hugh N. Clayton, U. S. Naval Reserve, is moving from New Albany, Miss., to New Orleans. He has been appointed Office Coordinator on the Naval Aviation Cadet Selection Board, with offices at 910 Canal Building. We welcome these fine Methodist people to the Crescent City.

T. L. James and Company, staunch Methodists of Ruston, La., recently gave \$25,000 for a new building at the Methodist Orphanage. As soon as war conditions will permit the building will be erected. This building with the planned chapel and infirmary will add much to the physical equipment of that splendid institution.

Dr. Guy M. Hicks, pastor of Trinity Church, Ruston, is putting on a real family night one Wednesday evening of each month. At that time whole families come out bringing their evening meal which all share together. It is an hour of fellowship and of worship in which one family conducts the family worship program.

Rev. C. Wesley Baley, retired member of the North Mississippi Conference, has been appointed supply for the Mt. Pleasant charge until Conference. Bro. Baley

writes that he has been lost and lonely since his retirement and has found it hard to get adjusted. He is happy in the assignment which he has received.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., is putting on his Advocate campaign in earnest. He says that he has lost two from his list by removal from his territory but that he expects to be able to replace them and make his total not less than last year. His work begins well and he is looking forward to a great year.

Rev. E. P. Craddock, of "Paradise Found" at Louisville, Miss., writes that he had a great time on the first Sunday in January when he preached for Rev. W. L. Day of First Baptist Church. The pastor had an attack of flu and the services of Bro. Craddock were commandeered. Bro. Craddock says that the packed house and the ovation given him at the close of the service were such as to inspire even a retired preacher.

Rev. A. C. Lawton, chairman of the Board of Temperance of the Louisiana Conference, urges that churches which were not able to observe Louisiana Moral and Civic Foundation Day on January 17, will do so at the earliest convenient date and that an offering be taken in every church, same to be sent to Rev. M. M. Snyder, 1013 Dante St., New Orleans, La. Brother Snyder is the treasurer of the organization.

Rev. Hilary S. Westbrook writes: "We are happily situated at Osyka, Miss. I have found the people kind and responsive. They have installed some nice new things in the parsonage with more to follow soon. At Christmas time we received some large poundings and quite a few personal gifts. Everyone seems to be happy in the work of the church, and we are looking forward to a good year as we face the task which lies ahead of us in our work for the Kingdom."

## A PERSONAL LETTER FROM CHAPLAIN ELLISON

Dear Dr. Duren: I'm in the Army now so please send New Orleans Advocate to me at 1503 North West, Jackson, Miss. That's my permanent address and I think my parents will want to continue paper since they don't subscribe.

On January 27th I enter upon active duty and shall entrain for Cambridge, Mass., and the basic training at Harvard. I go with the words in my heart, "So send I you." Never has God spoken clearer or louder to my soul. I would share in the travail and suffering of the man in the pew and consider the chaplaincy life's greatest challenge and opportunity as a servant of my God and Christ. The last statement will, of course, be considered in the light of life lived in the present tense. But if life is lived rightly in the present tense the future will be all right.

Your prayers are asked for me and my Mary as we strike to move out and on to a place not seen with our eyes but known in our hearts to be ultimately in His presence.

Joyfully yours,

A. M. ELLISON.

Note: The above letter was not written for publication, but it is too excellent in its spirit not to be shared.—Editor.

No work is worth doing badly; he who puts his best into every task will surely outstrip the man who waits for a great opportunity before he condescends to exert himself.—J. Chamberlain.

## NATCHITOCHEs, LA., A NAVY TRAINING CENTER

Dear Friend: Just a word to let you know of the new responsibility and opportunity of the churches here in Natchitoches.

Louisiana State Normal College, through the efforts of the President, Dr. Joe Farrar, was one of twenty colleges selected throughout the nation for Pre-flight Army and Navy Training. L. S. N. C. has been selected for training of our Navy Cadets. Two hundred and fifty cadets are here now; next month more will come in and also the next month. The enrollment will be 600. After the program is set up 100 will leave each month after a twelve weeks training and 100 more new ones will come, making 2,400 on the campus during the year. (Besides present regular enrollment of about 1,000.)

Through our Wesley Foundation we are reaching these new men. They are all men of high character. They have to be for the Navy to accept them. Many of them are Methodists and, on the first Sunday following their induction, they were at church! They come from Ohio, Michigan, Arkansas, Louisiana, Illinois, etc. We have been considering for some time the enlarging of our church sanctuary; it seems imperative now.

Cordially yours,  
CARL LUEG, P.C.

## TIME MARCHES ON

Extracts from a sermon Brother E. P. Craddock delivered at the Baptist church on Sunday morning, January 3rd, filling in for Pastor Day:

"Forgetting the things which are behind, and reaching forth unto the things which are before, I press forward toward the mark for the prize of the high calling of God, in Christ Jesus."—Phil. 3-13-14.

St. Paul brings himself down to the level with other men, for he is not a faultless character; he is struggling in the Christian race. Paul is not yet perfect, but is pressing toward the mark.

Once in the race, he has no time to look back, but is reaching out for the goal. The most of Paul's life was past when he penned these words, yet he forgets the things that are behind. His thorn in the flesh!

1. In young life we look forward; in old age we look backward, the meridian of life is the time to do our best work. Would we improve our lives, if we could live them over? There are some things we should forget, there are many things we should never forget.

2. We should never forget God's loving care over us, from babyhood to this good hour. We should never forget Calvary, for God so loved us. The afflictions and cares of life are doubtless for our good, in working out our salvation.

3. The mistakes of our lives have been many, for life, like war, is a series of mistakes. War, to my mind, is of the devil, and, as Sherman said, war is hell.

4. Pondering and dreaming over the past will do no good; don't brood over things that you can not help. Lay your burdens at the Master's feet, and leave them there. Look on the bright side of life, for that's God's side.

5. We must forgive if we expect to be forgiven. As Christians, we must forget our sorrows, so far as keeping us from perform-



ing our Christian duties. A Christian will put first things first!

6. Time marches on: All things are before us that are good; heaven is before us; behind us is nothing but sinking sand. Let the watchword sound, the world around; Jesus Saves. In Jesus there is everything to cheer, animate, and encourage.

7. Perfection is the standard aimed at; aim high, reach high, and go high. "Be ye perfect even as your Father in heaven is perfect." However near you come, you will find just another step, another, and another, until you get to heaven.

8. To stand still is stagnation. Better wear out than rust out. Run with patience the race that is before us. Patience is a great virtue; let patience have her perfect work.

9. Time marches on: Our Captain has gone before us, to show us the way. We have no time to worry over the camp followers, or the ones who are looking for the loaves and fishes, for we have enlisted in the great army of God, in the way our fathers trod.

10. The world, the flesh, and the devil, we must confront. "We must fight if we expect to reign, increase our courage, Lord." By His help, we will go up and possess the Promised Land, win the victory, the glories of the redeemed, and have a home in heaven at last.

11. Press nobly on, beloved; you have all to gain, nothing to lose. Press back hatred and malice; press down the wrong; and as Bunyon said, Get thyself rid of thy burdens. Strain every nerve, and for glory run.

12. God pity the member who serves the Lord off and on, more off than on. St. Paul was never discouraged; Forward was his slogan. Victory was his watch word, for "the gates of hell shall not prevail against the Church of God."

13. When Christ comes the Second Time, the world will be conquered for Him. We will then have a new heaven, and a new earth. Now time marches on. Then time will be no longer, said the angel, which John saw on the Isle of Patmos.

14. St. Paul received forty stripes save one; he was stoned, scourged and beaten, but he said: "These light afflictions are but for a moment, and are working out for my eternal welfare. Moses pressed through the walls of the Red Sea; the Hebrew children came through the fiery furnace; Daniel went quietly to sleep with his head resting on the lion's shaggy mane.

15. Let us look forward to this year 1943 with a great deal of optimism, for it's a new year to us all. We live in hopes; Uncle Sam is leading us on to better things in the future.

16. Life was never so well worth living as now; joys are sweeter, success more difficult. Opportunities are knocking at our doors. A religious wave is coming; get in the procession, and Forward March! as a true soldier of the cross.

17. Beloved, commissioned by the now reigning Christ to bring a lost world back to Him. In Jesus' name, let us go forward, refusing all compromise with the world, the flesh, and the devil. May our consecration to Him be complete. May we never yield to slothfulness, lukewarmness, doubt and defeat.

When to advance, seems but to encounter defeat,  
Let us rely on God, and in His strength  
never retreat.  
Forward, be our watch word, faith and works  
be joined.

Seek the things before us, not a look behind.  
Burn the fiery pillars at our army's head;  
Who shall dream of shrinking, by our Captain led;  
Forward through the desert, press on in the fight.  
Jordan flows before us, Zion beams with light.  
Then forward, Christian soldier, with an ardor that will tell.  
Always do your duty, and your duty, do it well.  
Time marches on, for the past is gone.  
The future is to be. What will become of you and me,  
If we don't reach out for God—the way our fathers trod?

—Local Paper.

## RELIGIOUS TRAINING NECESSARY FOR GOOD CITIZEN

Religion is a necessary part of the training of any young man to become a proper citizen, J. Edgar Hoover, FBI chief, today told the Methodist Board of Education.

In response to a request from Dr. Harry Wright McPherson, executive secretary of the Board in Nashville, for his suggestions for a well-rounded curriculum for students, Mr. Hoover said:

"Religious teachings are naturally included in my suggestions for an education program, regardless of denominational or religious belief.

"I would also suggest," he added, "that attention be given to the various phases of ethics in public and personal relationships. Included might be a study of the canons of ethics of the various professions which might serve to instill in the students an idea of the importance of a proper standard of personal relationship to their job, to their fellowmen, to the country and, of course, to their God."

His suggestions for subjects to be included in the curriculum of the 135 colleges and universities under the jurisdiction of the Methodist Board of Education were made to aid in preparing the students for wartime activities as well as aiding them in preparing to be better citizens.

"Crime prevention might also well be an important subject in any college or university schedule," Hoover said. "I do believe that more emphasis should be placed on such subjects as public relations, public speaking, interviews, office management, and administrative organization.

"The relationship between the citizen and law enforcement groups and the social responsibility of an individual in the community," he added, "together with the advantages of a democracy, particularly as compared with the vicious practices and standards of totalitarian governments, should be made available to the young women and men interested in serving their country to best advantage."

The ideals of Methodist institutions are such, they welcome the suggestions by Mr. Hoover of qualifications for FBI positions. A list of qualifications for this important branch of government service was also sent to Dr. McPherson and will be forwarded to each of the Methodist colleges and universities.

Alcohol is habit-forming. The appetite does not grip one suddenly; it steals its hand into that of the drinker and leads him gently out of control of his own life.

—Church Advocate.

## WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"Too many dime novels and seeing too many wild movies," said the police, presenting a very young extortionist of Hot Springs, Ark., to the court.

Prohibition is growing rapidly with reference to many things except whisky.

It is said that a man has reached middle age when he stops growing at both ends and begins growing in the middle.

Certainly I am a pacifist. But when a mad dog goes on a rampage I believe both private and public interest demands his extermination.

"No one can say by himself this is right and that is wrong."—Bockage.

Sending a preacher to his appointment is like sowing seed in the ground. Both seed and ground must be considered.

The real enrichment of sorrow is found in ministry to others.

When the visible and the invisible are properly blended you have approached the ideal.

I suggest that you read, or re-read, "We Must Stretch Our Minds," Christian Advocate of December 10, 1942.

The tragedy of crass selfishness abides despite the horrors of war. Let the other fellow make all the sacrifice.

The art of living well is not easily attained or maintained, but is worth all its costs, plus.

"The outsides of unions will never be right till their insides are right."—William Hard.

"Law cannot be divorced from morality."—Kaltenborn.

True or false? When public opinion really talks they get things done.

## 3,039,344 SOLDIERS ATTENDED CHURCH DURING SEPTEMBER

Church attendance in the Army during September totalled 3,039,344, the War Department announces.

Two hundred and thirty reports from outlying garrisons have not yet reached the Office, Chief of Chaplains. No numerical compensations have been made for these.

There were 65,090 services held, a large proportion of which were outdoors. On many occasions soldiers of units which man gun positions in outlying areas are unable to come to church. When that happens a Chaplain brings the church service to the soldiers.

Sacraments were given on 37,975 occasions to 333, 670 participants. Chaplains officiated at 3,342 marriages and baptize 598 infants.

Hospital and guardhouse visits numbered 46,261. There were 176,803 Testaments and Bibles distributed. Chaplains heard 1,945 professions of religion, including adult baptism.

On military reservations, 3,637,988 consultations were conducted by Army Chaplains on matters of pastoral nature.

Off the post, Chaplains, as representatives of the religious community within the Army often cooperate with civilian church groups. During September, Chaplains took part in civil community activities on 15,426 occasions, in which 970,617 people took part.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"One woman can be helpful;  
One hundred women can be forceful;  
One thousand women can be powerful;  
One million women can be invincible."

"The four million women of the Methodist Church may become invincible if they will pay the price. (Luke 9:23)."

There are many ways in which the women of the Methodist Church can be powerful, and during this year we may have a number of opportunities to be forceful with our votes.

Some say they do not want "to mix in politics." Well, it may be an issue and not a person for which a vote is needed—we need to vote "for" things as well as "against" other things. We cannot help build "A New Earth Wherein Dwelleth Righteousness" by drawing our skirts about us and refusing to have anything to do with certain situations. Working together we must help to change them.

Only ten days remain in which to pay poll tax, and unless it is paid before the first of February, we cannot vote.

Not only must the poll tax be paid, but unless we are registered we cannot vote. Recently we went with three women to vote on an important question and to of them had failed to register! Poll tax was paid, but they could not vote.

Secretaries of Christian Social Relations and Local Church Activities: This is one of your responsibilities (under "Christian Citizenship"). Urge the women of your society to be sure their qualifications are in order!

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### "The Work of the Woman's Society of Christian Service"

On this page we are trying to give some help for the study, "The Work of the Woman's Society of Christian Service." We have given a simple outline, based on the one appearing in the February, 1942, "Methodist Woman," and also some general helps. We have given a few suggestions for Lesson No. 1.

In Lesson No. 1 we found that the work of the Methodist Church is carried on by three administrative divisions of the Board of Missions and Church Extension: Division of Foreign Work, Division of Home Work and Church Extension, Woman's Division of Christian Service.

We also found that the Woman's Division of Christian Service is divided into three departments: Foreign Work, Home Work, C. S. R. and L. C. A.

We studied the purpose of the Division, the society, and compared them with the purpose of the Board and the commission

of our Lord. We saw how our emblem embodies all of these things.

In Lesson No. 2 we look at the steps down from the Division to the local society and find them as follows:

Jurisdiction	Conference	Zone	Local society	Circle
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As we study each step, we want to become familiar with that particular step in our own Jurisdiction, and its relation to the local society.

Then we want to begin at the bottom and go up from the circle (or the local society) and see how the entire work of the Division depends upon what is done in the very smallest unit of the set-up.

When we studied the purpose of the local society we found:

1. To unite all the women of the Church in Christian living and service.
2. To develop and support Christian work among women and children around the world.
3. To develop the spiritual life.
4. To study the needs of the world.
5. To take part in such service activities as will strengthen the local church, improve civic, community and world conditions.

In the packet which we are using is found three handbooks, and since one of the major departments of work of the Division is Christian Social Relations and Local Church Activities, we are using that handbook with this lesson, trying to show that if we are to build "A New Earth Wherein Dwelleth Righteousness," we must begin with the activities in the local society.

We suggest that a careful study be made of the section (1) The Local Church and Community Cooperation, found on page 13 of the Handbook for the Department of Christian Social Relations and Local Church Activities. Also of the Recommendations for Christian Social Relations and Local Church Activities found on page 89 of the Conference Journal of the Mississippi Conference W. S. C. S. of 1942.

And society, regardless of the size of its membership, can do these things.

Discuss the duties of the secretary of C. S. R. and L. C. A. and note that she must have the cooperation of the entire society in her department.

Show that while most of our activity in the local society comes under "local church and community cooperation" we also participate in all of the other areas:

Under "International Relations and World Peace" we made the study in 1942 of "Planning for Peace," and we learned that practically everything we do has some relation to this very vital area.

Under "Economic Relations" we have learned through our studies of both "Planning for Peace" and "Latin American Missions" how great a part this area plays in "the kind of world we want."

Under "Minority Groups and Interracial Cooperation" we observe Race Relations Sunday, we share our church school literature and our W. S. C. S. literature with the Negro church in our community; we assist

Negro women to go to "Gulfside" for training in Christian service; we help our Negroes to secure better schools, hospitalization, etc.

Under "Christian Citizenship" we take our place in trying to make ours a Christian Democracy and begin by becoming qualified voters.

Under "Alcohol and Other Narcotics" we have a wide range and a difficult one, but "a thousand women can be powerful" when they work together.

Under "The Christian Family" we find many ways to advance the building of "A New Earth Wherein Dwelleth Righteousness."

All through this lesson the emphasis should be placed, not on the organization as such, but on organization as a means by which the purpose of the society is accomplished.

As an added help, we suggest the C. S. R. and L. C. A. pamphlet No. 1, "Local Church and Community Cooperation," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Next week we will give suggestions for Lessons No. 3 and No. 4.

\* \* \*

### An Active Girls' Interest Group

Mrs. Glendell Jones, Conference Secretary of Young Women and Girls, sends us news of the Girls' Interest Group at Grace Church, Jackson:

"We meet the second Friday in each month, and our last meeting was in the home of Mrs. W. B. Fazakerly, with nine girls present. The program was beautifully given and closed with a splendid discussion. Hot chilli was served and all left looking forward to the next meeting. They are so enthusiastic, and hostesses have volunteered through February. I do not have to do anything about the program—they sweep me off my feet! I hope everyone who tries to organize this group will be as successful as I have been."

Mrs. J. D. Lowe is the leader of this group.

\* \* \*

### Quitman W. S. C. S. Making Progress

The eighty members of the Quitman W. S. C. S., motivated by a loving spirit of unity, made progress during 1942.

The Spiritual Life Group, directed by Mrs. John D. Ellis, was a means of deepening the consecration of the individual members and of the society. The finance department, supervised efficiently by Mrs. A. S. Mason, registered \$432, which was more than pledged and made possible the honoring of two worthy women, Mrs. Ben J. Carter and Mrs. H. C. Watkins.

Mrs. V. G. Clifford, Secretary of Missionary Education and Service, is assisted by a secretary in each circle. Through their planning and direction the members not only enjoy the study courses but desire a deeper knowledge of "the needs of the world" and of God's Word.

Mrs. W. C. Couch, who will again lead the society in 1943, has a peculiar ability for discovering the right person for a particular

(Continued on page 16)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

One of the first actions of the Woman's Division of Christian Service of the Methodist Church was to send the following message to Madame Chiang Kai-shek, who had just arrived in our country:

"National Board of Woman's Society of Christian Service of the Methodist Church, assembled in annual meeting, send loving greetings and welcome. We rejoice in your safe arrival and pray for your recovery. We are confident that your visit will strengthen bonds of Christian fellowship as well as bonds of friendship between our nations."

The opportunities of Methodist women in a world of war were reflected in the budget adopted for next year. This budget is contingent on a number of things—the successful completion of the Emergency Fund and the vision of the Methodist women to see in the opportunities of today the biggest challenge that ever faced them. As Dr. Henry Emerson Fosdick has expressed it:

"A man's money is an extension of his body, an enlargement of that material physical equipment through which his spirit works. Money is another pair of legs and lo, it can go where otherwise we could never go, walking amid the need of China today or ministering in India and the islands of the sea. Money is another pair of hands, and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another pair of vocal cords, and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go. What a man does with his money, he is in a real sense doing with himself. Thus, the extent of our sacrificial giving will reveal the depth of our consecration."

We, in the North Mississippi Conference, are asked to raise our local society budgets. How long have you been sending in the same sum? Would it not be inspiring to have a new goal to work toward? Hard tasks make interesting meetings. Have you reported to your district secretary what that pledge for 1943 is? If not, raise the figures and write the news to your secretary.

\* \* \*

### Suggestions for Prayer for January

(Put this where you can remember it)

Pray for new leaders of the Woman's Society of Christian Service who take office this month.

Pray for Madame Chiang Kai-shek, first lady of China, and a great leader, who is a guest in our country. Pray that her health may be restored and that she may be returned to her husband to bear with him the great burdens of this nation.

\* \* \*

### Potts Camp W. S. C. S.

The Potts Camp W. S. C. S. had a beautiful installation service, impressive in its simplicity, to start off the year. The pastor read the challenge to each officer and she accepted with reverence her obligation for the new year. After brief messages from the old and new presidents, the pledges were signed, and the pastor, Rev. Z. A. Jumper, gave his benediction on the work carried on by this very active society.

In the discussion following the installation each member also pledged herself to do all in her power to meet the Efficiency Aims for 1943.

Respectfully,  
MRS. Z. A. JUMPER,  
Corresponding Secretary.

\* \* \*

### North Africa?

"Today the eyes of the world are turned upon North Africa. We turn on our radio or pick up the newspaper and the names of Algiers, Oran, Tunis, and other North African cities are called to our attention. But these names are not unfamiliar to those who have followed the work of our Methodist Church in North Africa. In this part of the world that is now proving so strategic to the war effort our Church has been working for some forty years."

Read this article in the January, 1943, World Outlook. All the colored picture section is on people, schools and cities of North Africa.

\* \* \*

### Cleveland, Mississippi—Susie Lee Pepper

Twenty-year-old Susie Lee Pepper is a senior at Delta State Teacher's College, Cleveland Miss. Her permanent home is Vaughan, Miss. Last year she entered an essay and a short story in the Southern Literary Festival in Memphis and won first prize in each. She is planning to follow a career of journalism. She won second prize of \$25 in the essay contest on "The Methodist Circuit Rider and His Influence in America."

We can be very proud of Miss Pepper.

### THERE'S SUGAR, COFFEE, AND CHRISTIANITY IN PUERTO RICO

By Bruce R. Campbell,  
Superintendent Puerto Rico Mission Conference

Although a few things are lacking on our food list, there is no scarcity of coffee or sugar in Puerto Rico. We are not near starvation yet, and we do not expect to be for a long time, if ever. The Puerto Rican people have missed their rice more than anything else, but now that is coming in. Potatoes are scarce, but we can eat yautias, the Puerto Rican potatoes, and like them.

We have many things to be thankful for, particularly that we have not had a Pearl Harbor here; that most of our Puerto Rican boys are near their homes still; that we still have gas and tires enough to get around with; that our missionary work still goes on, and in many ways is encouraging. We have made some increases in self-support and in membership. Many congregations are larger than before the war, and our young people are awakening to a new enthusiasm in church work.

The second Interdenominational Congress of Youth met in November in San German, on the campus of the Polytechnic Institute. Young evangelicals from all over the island

gathered for a two-day session, to confer together about the Kingdom of God.

We are also fighting on many fronts in our warfare. We have also had some casualties. A young local preacher of our Methodist work was killed in "Christian action." He was drowned while crossing a swollen river going home one night from a service. The horse escaped, but his rider's body was not found for several days. We all mourned his loss, for he was a young man of great usefulness in his mountain circuit, a part of the Comerio charge. He had a way of rallying his people around Christ. They greatly loved him, and wrongdoers feared his influence. We greatly need another like him to carry on in those mountains.

Another young man doing valiant service as pastor of our new church near the University of Puerto Rico is Gildo Sanchez, himself a student in the Seminary. He has surrounded himself with a fine group of young people, many of them students of the University. Their services are held in a tiny chapel, which hardly is worthy of the name, and yet it is crowded at these services. A good choir has been organized and a tiny organ (borrowed, however) leads the singing. Our property at this place was bought by a gift and a loan from our Board of Mission and Church Extension. The Conference is raising money to help to build a chapel as soon as conditions permit. At present no more people can be accommodated in the chapel. Sunday school classes must meet in the nearby house, which we hope to use some day as a parsonage.

Another section of our youth front is the work of the University pastor, Domingo Marrero, whose work is interdenominational, but who is a member of our Mission Conference. He is an outstanding young man and, with his efficient and attractive wife, is doing a notable piece of work among the students of the University. He is limited to a rented house, where he lives and carries on his activities. The greatest need for this work is an adequate building.

Still another sector of our youth front is the Seminary, where our young preachers are being trained for their work. A splendid union effort. One Methodist professor is lacking this year, since Dr. and Mrs. Coe R. Wellman remained in the States after their furlough year. I am pinch-hitting in the Old Testament department until a new man is appointed.

Corinna's quite a fright to me,  
While Ned can only beauty see,  
With every grace her form adorning!  
We both were wrong, and both were right;  
Ned sees her still by candle light,  
But I have seen her in the morning!

### ON A CRITIC

Such was the power of hidden worth  
Within a stranger land,  
A serpent which the heat brought forth,  
Dropt, harmless, from the hand.

Such is the pow'r of secret spite,  
That had there been apply'd  
To thee the same envenomed bite  
The Serpent must have died,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Mrs. Shaffer New Spiritual Life Leader

In a recent message from Mrs. David Tarver, Conference Spiritual Life Leader, came the announcement of her resignation and the appointment of Mrs. Clarence Shaffer to the office. It was with real regret that Mrs. Tarver resigned, but her prolonged absence from the State made her feel it necessary. Mrs. Tarver requested that Mrs. Shaffer be introduced to the Conference through the Advocate, and that the women be urged to continue their splendid work under her most capable leadership. In her letter of introduction to the Spiritual Life Leaders, Mrs. Tarver said: "Mrs. Shaffer is not new to you, for she has been our Associate Secretary since last spring. She has served as secretary since late in October and has served so well already. I know that you will love her and cooperate fully with her in this the heart of our work."

It is with sincere regret that we lose Mrs. Tarver from our Conference (temporarily, we hope) and from the office of Spiritual Life Leader, but we are confident that Mrs. Shaffer will receive the same hearty cooperation and response, and will soon enjoy the love and respect shown Mrs. Tarver.

Our best wishes to Mrs. Tarver in her new home, and to Mrs. Shaffer in her new office!

Mrs. Shaffer's address is 227 Washington Street, Shreveport, La.

\* \* \*

### Are You on the Honor Roll?

Our goal for "The Methodist Woman" and "World Outlook" last year was "Every Officer a Subscriber" and "A Two-thirds Increase in Subscriptions." The names of the societies reaching either or both of these goals are being published in "The Methodist Woman." In looking over the names published, Louisiana is very conspicuous by its absence. Surely some of our societies have every officer a subscriber. Many probably have more than a two-thirds increase in subscriptions. Possibly some have every member a subscriber. These are some of the things societies from other conferences are saying:

"We have every officer and every member as subscribers to "The Methodist Woman" and "World Outlook."

"140 per cent increase."

"We have been 100 per cent as subscribers for two years."

"14 members and each one a subscriber to "The Methodist Woman."

Surely some of our societies could say the same. Won't you check your subscriptions, and if you have reached either goal, won't you send your name to Mrs. George Keen, publications manager of "The Methodist Woman," 420 Plum Street, Cincinnati, Ohio.

\* \* \*

### Program Material

A packet of program material was mailed to every society president and Wesleyan Service Guild president by your Secretary of Literature and Publications. If you did not receive yours, please let her know so that she may mail you one.

The subject of our programs this year is

"A New Earth Wherein Dwelleth Righteousness." The programs are beautifully developed and should create a growing interest in the work of the W. S. C. S. and a desire to share in its support through prayer, service and gifts. This material should be carefully studied by your program committee, along with the supplementary articles that may be found in our magazines. In speaking of the program material, Mrs. Bourne says: "The 1943 program materials, properly interpreted, enriched, and vividly presented at each monthly meeting, can be a strong incentive to a wider and better use of all Woman's Division literature and to an increasing desire to go further and deeper into all of its work. This committee's work, followed through in all meetings of the Woman's Society of Christian Service, can really unlock the door to knowledge and interest that incite worth-while and far-reaching Christian service."

\* \* \*

### Treasurer's Record and Report Book

The Treasurer's Record and Report Book should be ordered immediately for your society. It contains a record for local society finances, and remittance blanks for sending in funds to district or conference treasurers. These are the only blanks available for the local treasurer. If you have this report book, it will simplify your report and the keeping of your records. In addition, it will make our conference treasurer's task much simpler. When we remember the days and hours of work necessary for Mrs. Connell in posting and tabulating these reports, I am confident that all of us will want to lessen her burden by having these uniform report blanks. Order now from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 35 cents.

\* \* \*

### Bentley Organizes Woman's Society of Christian Service

A Woman's Society of Christian Service was organized at the Bentley Methodist Church on Saturday afternoon, January 2. Mrs. T. D. Chapman, of Bunkie, district secretary of the Alexandria district, accompanied by Mrs. R. M. Bentley and Mrs. J. Q. Elliott, of Pineville, conducted the organization program. Mrs. Chapman discussed the work of the W. S. C. S. and presented the objectives and aims for the coming year. She very interestingly told of the work in both the foreign and home mission fields, challenging the women to join in this worthwhile and interesting program of work. Emphasis was placed on the great need for continued support of the W. S. C. S. during this critical period when war has enveloped the world, and the need for spiritual development and guidance.

Plans were perfected for the installation of officers at the eleven o'clock service on Sunday, January 10. Officers to be installed at this service are:

Mrs. Stafford Hines, president; Mrs. T. T. Ferguson, corresponding and recording secretary; Mrs. N. L. Preuett, treasurer; Miss Elsa Looper, secretary of Missionary Education and Service; Mrs. D. B. Bell, chairman of Spiritual Life; Mrs. E. J. Sands, sec-

retary of Christian Social Relations and Local Church Activities; Mrs. Ollie Sanson, secretary of Supplies.

\* \* \*

### On the Literature Shelf

On the literature shelf in your reading room should be found cultivation literature for all fields of work, along with a file of the old copies of "The Methodist Woman" and "World Outlook" for the use of officers, program committee and members. Now that gasoline rationing is keeping people at home there will be more and more time for reading. Be sure our magazines and devotional books have an important place in this reading. Keep before your members the great wealth of interesting and inspirational literature provided us through our church organizations.

### ALL-OUT CHRISTIANS

By Mrs. Irvin Rowland

"Stand in awe, and sin not; commune with your own heart upon your bed, and be still."

Only those who have met God face to face in prayer understand the peace and calmness of quietly and reverently standing before Him, of pouring out their hearts and waiting in His presence. It is not those who pray loud and long as the Pharisee, trying to appear righteous to the world, who truly find and feel God, but those who humbly bow their hearts in secret and earnestly send up their entreaties.

Life moves so fast that man must struggle to keep pace. In such times of stress and excitement, the danger of leaving God out of our lives is multiplied. The goal of everything has become an all-out program. Time is an all-important item. Thus, a greater necessity for cultivating the habit for a period of quietness, refreshment, and renewal of the soul's needs every day. As the problems of life become more pressing, the greater the need for the comforting and guiding hand of the Divine Power.

Therefore, the Church must go all-out for Christ. Its members must be a channel through which God's love, mercy, understanding, and justice will flow for the healing of the nation's wounds. Their faith must constantly increase to keep the light of salvation shining in an ever-darkening world. We will not find God and the strength for this task in the spectacular, the noisy, the much publicized way, but we must seek Him in the quietness of our own hearts, and then we can commune with Him wherever we are.

One Negro was worrying about the chance of his being drafted for the Army. The other consoled him. "There is two things can happen, boy. You is either drafted or you ain't drafted. If you ain't, you can forget it; and if you is, you still got two chances. You may be sent to the front and you may not. If you go to the front you still got two chances; you may get shot and you may not. If you get shot you still have two chances; you may die and you may not. And even if you die, you still has two chances."





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JANUARY 24, 1943

By Rev. W. C. Newman

### THE GREAT PHYSICIAN AT WORK TODAY

Lesson Text: John 5:2-17.

Golden Text: Wouldst thou be made whole?—John 5:6.

A minister friend tells how he received a telephone call from the superintendent of the hospital in his city asking him to hurry to see a sick patient, and that she had not asked for him to call. But the doctor explained that she needed the incentive to live more than she needed medicine, and the minister was to supply that.

Dr. James H. Means, chief of the medical staff of the Massachusetts General Hospital and professor of clinical medicine at Harvard University has recently said: "I believe that the patient should send for his minister at the same time he sends for his doctor."

In this day when men are earnestly seeking remedies for the diseases that afflict us, when medical research is being promoted by government subsidy, private wealth, and institutional endowment, it is astonishing to have such an authoritative statement concerning the therapeutic power of religion.

But Jesus knew that power long ago, and he knew some other secrets of healing, too, some of which we may discover for ourselves and use today.

#### Jesus Relaxed the Patient's Tension.

Only those who have experienced prolonged illness or have nursed one who has been sick for months and years can understand fully the endless cycle of worry following worry, and fretfulness multiplied by fretfulness to which such a patient is subjected.

And if this is true of one who suffers much and long, it is also often true of those who must carry on their work daily in spite of pain or weakness.

Somehow the very question that Jesus asked this man in our story, whose pitiful anxiety to get into the pool which was reported to have such magic power had been often frustrated, won that man's confidence from the start, and eased the tension in his soul. And when Jesus gave him the next command he never hesitated.

What many of us need in this day of speed and ominous world events is the ability to rest in an unshakable faith. And that in itself is a miracle—to be able to relax even under the heavy loads we must carry and cannot lay down, feeling confident that God works in it all and cannot fail.

#### Jesus Set Up Strong Motives For Living

Wherever he touched men, Jesus excited in them a new reason for living. He gave

them purposes that challenged their best and took their minds off of the petty, selfish annoyances to which they had surrendered. Martha fuming over the housework was an unwell person, because she was absorbed in the trivia rather than the real. Whenever our minds are turned in upon ourselves, we are in the process of becoming sick. Medicines cannot cure that. Nothing can cure it but being lifted out of our own littleness and becoming a part of the greatness that is God.

Recently a friend has been through illness, both of body and of mind. Writing me about it later he said, "There are times when you are licked and don't care if you are. But always there is a spark of hope and faith left flickering. That spark is the thing that counts. I have tried to analyze that spark. . . . it is the invincible and indestructible spirit of man that keeps on burning even when we are 'down under.'"

Well, Jesus fanned that spark in men until it burst into unquenchable flame. They became well because they had found great things to live for.

#### Faith "Sees Us Through"

Not that religion will save us from every disaster, heal every illness, soothe every pain, and make life perfectly easy and comfortable; whatever else Jesus promised, he did not promise that. Religion will not lower a single hill that we must climb, nor take a single obstacle out of our path. It is not meant ever to save us from hardship and suffering, but to see us through hardship and suffering.

In the end death is the common lot of us all. It comes to our loved ones, and it comes to us. And no amount of praying will keep it from us forever.

Faith is not a magic by which we may toss illness and death aside, but a vital force by which we may pick up our beds of trouble, sorrow, or illness, and walk on through our world and into the next with unflinching step.

### THE DISCOVERER

I suppose one usually pictures a discoverer as a young hero who has travelled in distant lands. But the discoverer with whom I talked at the street corner was turned sixty, and has never (so far as I know) been abroad.

He had two sons.

They were everything to him, for he brought them up himself, their mother dying when Jack and Hugh were at school. Nothing was too good for them. No sacrifice was too great. He wanted them to do well, that was all.

Then the war came. Both were killed in the second year.

Jack and Hugh passed on. Their young wives remained. So my friend went back to the business he had handed over to his boys.

"You look cheery," I said as we met the other evening.

"Yes," he said. "I ought to."

He was brisk, smiling, young for his years.

"How do you do it?" I enquired.

He hesitated. Then he said: "Don't think I'm preaching, but it's this way. I lost my two boys. I was stunned beyond all telling. I groped in the dark. I could see only one thing—my duty. It was my duty to keep the business together for Margaret and Joan. So—you'll understand me—I went like a dull clod to do my duty. And then," he straightened his back, pushed his stick vigorously into the gutter, "I made a discovery! I found happiness! I found, in going forward to what I could see of duty, new vigor, peace of mind, balm for sorrow—by-products I had never sought."—Methodist Recorder.

### "SINK ME THE SHIP, MASTER GUNNER"

The loss of various warships, potential weapons against the United Nations, was the least important aspect, from Hitler's point of view, of the tragic and glorious self-destruction of the French fleet in the harbour of Toulon. Hitler lost at Toulon his last hope of winning the French people to a shameful acquiescence in the treachery of the men of Vichy. No one can doubt that by the glory and the martyrdom of Toulon, the soul of France was stirred to its depths—that the action of the French Navy struck an answering chord in the hearts of all true Frenchmen. If France for a moment wavered two years ago, under the shock of defeat, that momentary failure has been most splendidly redeemed. When the news of Toulon arrived in England many of us must have recalled the epic of Revenge as recorded in Tennyson's heroic poem:

"Sink me the ship, master gunner!

Sink her, split her in twain—

Fall into the hands of God, not into

The hands of Spain!"

This was precisely the case with the French captains who went down with their ships within sight of their native land. Rather than yield their ships for the Devil's service, they yielded their souls into the hands of God—being very sure, like good seamen, that all would be well with them if, amidst all the confusion and bewilderment of their tragic situation, they steered their course by the stars of honor and truth.

—Christian World.

### PORTRAIT OF A LADY WHO BEAT HER HUSBAND

Come hither, Sir John, my picture is here,  
What think you, my dear, don't it strike you?

I can't say it does, just at present, my dear,  
But I think it soon will, it's so like you.



# THE CHRISTIAN FIRESIDE

## THE BILL

By Rev. Vivian T. Pomeroy, D.D.

This is a story about a boy called Pip. His name was Philip Edward Gascoyne Yardly; so you can tell that this is a real story. Everybody called him Pip; even Grandma, who disliked nicknames, called him Pip. He was eight years old.

When this story opens, Pip was trying to push his bicycle past the parlor window into the street without Mother's seeing him. He crouched down, treading carefully. But alas! one's best plans are often spoiled by grown-up people, and Mother tapped on the window and a moment later appeared at the front door. She said, "Pip, don't go away till you have tidied the playroom and swept up the last leaves in the corner of the garden, as you promised." Pip was furious. He cried, "Oh, Mother, I've got to go and play with Charlie; he's waiting for me." Mother said, "He can wait a little longer."

Philip Edward Gascoyne Yardly flung down his bicycle and banged into the house. He shouted a great many rude things to show Mother how upset he was, and he made a great noise to show that he would like to break up the whole house. Then, with much muttering and sniffing, he threw things into their place in the playroom, and after that, with hot temper, he raked the leaves. And all the time Mother sat by the parlor window. How unkind she was! What did she care?

When he had finished, Pip had an idea. He went up to his room, got his paper and pencil and he made out a bill. This was the bill:

Mrs. Yardly owes P. E. G. Yardly:

For raking leaves .....	.25
For tidying playroom .....	\$1.00
For fetching and carrying all the week..	.30
For walking to the village for shoes.....	.15

Very carefully Pip added it up, and it came to a dollar and seventy cents. He folded the bill and put it on Mother's desk. Just before supper he saw it was gone. Mother had taken it; but nothing happened. Until next morning. On his plate at break-

fast Pip found one dollar seventy cents. He looked pleased. Under the money was a piece of paper. It was a bill, written by Father and written very clearly so that Pip could read it. It said:

Philip Edward Gascoyne Yardly to Mrs. P. E. Yardly:

For great care when a small baby.....	\$5,000
For sitting up four nights when Pip was very sick .....	100
For fetching Pip in car for two years .....	30
For work done for Pip in eight years....	5,000
For constant watching, planning, sewing, mending, thinking and schooling .....	5,000
Etceteras .....	4,000
Total .....	\$19,130

Pip read it and laughed.

"Well?" said Father.

"It's silly," said Pip.

"Nothing silly in it," said Father. "I made out that bill, and I thought you got off very lightly, my boy. Are you going to pay in a lump sum or on the installment plan?"

"It's silly," said Pip again, getting cross. "Mothers have to do things like that for their children."

"Oh, do they?" said Father. "Who says so?"

"Everybody does," said Pip.

"Then it's time somebody did something about it," said Father. "The fathers of this town must get busy. When a son sends his mother a bill for things done, I think it's time somebody got busy."

"Well, I didn't ask to be born," said Pip, cleverly.

"Oh, didn't you!" said Father, laughing. "If I know anything about you, my son, wherever you were before you were born, you gave them no peace till they let you come here. How do you know you didn't ask to be born?"

Pip was silent. Grownups can be so mean, when they go on talking.

Mother had said nothing at all; but now she spoke and said, "Pip, darling, I'm sure you saw me from wherever you were, and you thought how nice it would be to have me for a mother, and I'm sure you fussed and fussed and fussed until they let you come."

Pip bit his lip. He began to feel very sorry for himself, and also a little bit sorry for Mother. That horrid moment was coming when he knew he was going to cry.

Then Father said, "If I were you, I'd get that bill canceled, get your debt wiped out."

"How?" asked Pip.

"I'll let you two settle that between yourselves," said Father, and he kissed Mother good-by and gave Pip a friendly tweak on the ear.

When the door was shut, Pip said slowly, "Mother—Here—Take this." And he thrust into her hand a dollar seventy cents, and ran out of the room. Far off Mother heard the tinkle of his bicycle bell. She reached out her hand and took the bill which Father had written, and she tore it into a hundred tiny pieces. Then she went to the shelf and took down Pip's picture—Pip two or three years before—a funny, stodgy little boy. She looked at it quite a long time, and then she kissed it and put it back.—Printed by special permission of the author and the Christian Leader.

## INTELLIGENT GEESE

By J. Laine

Although the very word, "goose" is a synonym for stupidity, farm folk tell us that most geese are highly intelligent and respond readily to training. Moreover, farmers tell us that geese are even better watchdogs than real dogs, for their hearing is so acute that they are aware of sounds, particularly at night, even before the dog's ears hear them. Moreover, the clatter made by a flock of geese when aroused is even greater than the barking of a dog, and can not be quieted as easily.

It is not unusual for geese to develop considerable affection for their owners, and a charming anecdote in illustration of this is told by Georges Buffon, the great French naturalist, who wrote: "A friend of mine had a pet gander who was so fond of him that he frequently accompanied him on his long walks in the forest. One time, when my friend had been absent from his home for several hours, the gander went in search of him. He waddled to the house of a friend and hearing his master's voice through the open window, went to the door and announced his arrival. When the door was opened the goose entered and step by step ascended the staircase to the upper room from which he had heard his master's voice. On seeing him, he gave loud cries of satisfaction."—Our Dumb Animals.

## SOMETHING WRONG HERE

The Idxal Typxwritxr Company,  
Gxntlxmxxn:

Wx hxxrby wish to acknowlxdgx rxcept of your shipmxnt of onx of your xxtraspccially quixt typxwritxrs.

Howxvxx, on opxning thx shipmxnt wx found that for thx timx bxng wx shall bx sorxly handicappxd. In gxxnral, thx typxwritxr is in pxrxfct mxchanical condition xxcept for onx dxtail. Through somx xrror of assxmblly thxrx sxxms to bx a rathxr xmbarrassing omission—thxrx is no lxttxr on thx machinx for "x," thx fifth lxttxr of thx alphabxt.

Will you please bx so kind xithxr to sxnd us anothxr machinx or havx this onx sxrvicxd as soon as possibl.

Sincxxrly,  
Xric Wxlls, Prxsidxnt,  
Thx Xxcxlsior Xxprxss Co.  
—Wall Street Journal.

Ned calls his wife counter-part  
With truth as well as whim;  
Since every impulse of her heart  
Runs counter still to him.

## QUICK RELIEF FOR STUFFY NOSE

When nostrils are clogged—reach for cooling Mentholatum, quick!

Instantly it releases vapor "Menthola-tions" that start 4 vital actions: 1) They help thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. Every breath brings quick relief! Jars 30¢.



**MENTHOLATUM**

## How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
for Coughs, Chest Colds, Bronchitis



## CANADIAN OFFICIAL LIQUOR BAN SETS U. S. SANE EXAMPLE

Various, incompletely, and in some quarters, inaccurately reported, the sweeping government curb on the Canadian liquor trade announced December 16 and 17, 1942, is a program so noticeable, as explained by the Dominion Government speaking through Prime Minister Mackenzie King, that it deserves the most serious consideration by all thoughtful citizens in the United States, declares a statement appraising the pronouncement, issued today by the American Business Men's Research Foundation of Chicago.

"Why should not the United States Government, acting through its Constitutional Congress and executive authorities, take similar action?" asks the Foundation.

The elaborate and painstakingly frank presentation of the whole program, broadcast to the Dominion by Prime Minister King on Wednesday evening, December 16, and occupying the greater part of a page in leading Canadian papers the following day, was in every way a remarkable portrayal of official policy, supported by factual evidence and clearly defined patriotic consideration.

In his statement, Premier King indulges in no denunciation of those who stand for complete prohibition of the traffic.

On the contrary, he fearlessly details the menacing character of the liquor trade, the inevitable peril to public morale and national efficiency; its manifest pre-occupation despite the war with fast-expanding sales and top-heavy profits; its constant threat to morals and social welfare, its ugly part in promoting absenteeism and manpower loss in war industries; its unavoidable factor in increasing industrial and traffic accidents, and the need for immediately preventing any further increase in liquor consumption for the duration.

### Whisky, Wines, Beer Advertising End Throughout Canada, February 1, 1942

Characteristic of the temperance program outlined by the Canadian Government is the complete ban placed upon the advertising of alcoholic beverages of any kind, "for the duration."

"The greatly increased consumption of alcoholic beverages (1940-1942) is very largely a direct result of the increased purchasing power created by wartime expenditures," declared Premier King, and he continued:

"All the reasons for the curtailment in the production, distribution, sale and consumption of alcoholic beverages apply to liquor

advertising. Advertising is clearly not necessary to promote sales, nor is it justifiable if sales and consumption are to be curtailed.

"The government has therefore decided to prohibit the advertising of spiritous liquors, wine and beer throughout Canada for the duration of the war.

"A period of some six weeks has been afforded within which necessary adjustments may be made. Liquor advertising, however, will not be permitted in any part of Canada after February 1, 1943."

### Liquor Trade's Big Profits in First War Years

"Since the outbreak of the war," continued Premier Mackenzie, "there has been in our country a steady increase in the consumption of spirits, wines and beer. In dollar volume the annual output is practically double what it was before the war."

Allowing for increase in prices in recent months, Premier King pointed out that a truer index in increasing consumption would be found in actual quantities sold, and continued:

"In the twelve months immediately preceding the outbreak of war, the quantity of spirits, both domestic and imported, released for sale in Canada, amounted to over 3,500,000 proof gallons. The corresponding figure for the third year of war was nearly 5,000,000 proof gallons. This figure represents an increase of 37½ per cent.

"During the twelve months immediately preceding the outbreak of war, the amount of domestic wine made available for sale was just over 3,000,000 gallons.

"In the third year of war it was nearly 4,000,000 gallons. This represents an increase of more than 25 per cent."

### Sixty Per Cent Increase

"The most reliable index for increase in the consumption of beer is in the increase in the use of malt for brewing. In the year prior to the outbreak of war almost 140,000,000 pounds of malt were used. The corresponding figure for the third year of war was over 232,000,000. This represents an increase of over 60 per cent."

### The Falseness of "Rationing" Liquor

In the light of this huge increase in the consumption of alcoholic beverages, the Prime Minister said:

"When gasoline and rubber are rationed, electric power and transport facilities are becoming increasingly scarce and manpower shortages are developing, it is difficult for people to understand their (alcoholic beverages) increased use for other than the most vital needs of war. At a time when nearly all of our citizens are denying themselves or are being denied of some of the comforts and enjoyments, which, in normal times, have come to be regarded as necessities, to see others spending more money than ever for alcoholic beverages is bound to occasion resentment. It tends to destroy the spirit of mutual aid, and of community cooperation, which are never more needed than at this time.

"Unless it can be shown that the increased production, distribution and sale of alcoholic beverages has meant no loss, but a gain, to the manpower available for war service, and that the increase in consumption has meant an increase of the efficiency of those who are engaged actively in war service, it must be apparent that increase in the production or consumption of alcoholic beverages instead of strengthening, is only tending to undermine the effort others are making to win the war."

## Government Temperance Program in War Time

"Regardless of what one's attitude toward prohibition may be, temperance is something against which at a time of war, no reasonable protest can be made. Its importance as an essential element in achieving a total war effort is supported by facts, which in themselves are conclusive.

"No one will deny that the excessive use of alcohol and alcoholic beverages would do more than any other single factor to make impossible the total war effort.

"Nor do we begin to have a clear appreciation of what the increase in consumption of alcoholic beverages in wartime means in increased risk, and in loss of efficiency to the fighting and working forces of the country."

### Liquor Menace to Manpower

Turning to special reasons for projecting the Government's program, the Premier said:

"Workers in industry are the partners in war of the fighting forces. There can be little doubt that absence from work and inefficient work are frequently due to intemperance. At a time when every moment counts, absenteeism among workers in essential war industries may occasion heavy loss. In this highly mechanical age the absence of a single key man may slow up industrial processes for a large number of workers.

"Industrial accidents are attributable in large measure to the same cause. Here again, the shortcoming of a single individual may affect many other lives. Recently I noted that in one province alone the rate of industrial accidents was equivalent to having the casualty lists from enemy action an entire division every month. I would not wish to imply that most industrial accidents are due to intemperance. But certainly temperance has never failed to reduce their number."

### Danger of Liquor to the Recruit

"The lowering of efficiency due to the use of alcoholic beverages is certain to slow down the progress of the recruit in training. In these days, when the utmost alertness is needed, whether on land, at sea, or in the air, such lowered efficiency is bound greatly to increase the likelihood of accidents in which others besides the offender may be involved. Just as a defect in a plane or a gun or a ship may cost men's lives, so may some carelessness or neglect in the sailor, the soldier, or the airman, endanger the lives of their comrades, and risk grave danger in training or in combat.

"It is a common observation of seasoned soldiers that intemperate habits lead to reckless exposure when men are under fire, thereby occasioning needless casualties.

"Those who indulge themselves too fre-

## \$ WOMEN EARN MONEY

**SEND NAME FOR SAMPLES**  
With Gorgeous Everyday Greeting Cards  
Everyone uses Greeting Cards! Earn extra cash in spare time showing friends, neighbors, actual samples gorgeous 16-Card All-Occasion Assortment including Birthday, Get-Well, Friendship, Baby Birth, Sympathy, Anniversary, others. Low priced—big profits. Also Easter Ass't, Gift Wrappings, others. Personal Stationery. No experience needed. We send you actual samples on approval. Write today. **WALLACE BROWN, INC., 225 Fifth Avenue, Dept. S-129 New York, N. Y.**

## FALSE TEETH

That Loosen

Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) power, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.





quently and too freely will break under the strain. That was true in the last war. It is still more true in this. . . ."

#### Parents' Anxiety Natural

Pointing out that "we are all concerned for the welfare of boys who are risking their lives in the cause of freedom," Premier King continues:

"If I am outspoken to the dangers of intemperance to members of our armed forces, it is because we are all especially concerned for the welfare of those who are risking their lives in the cause of freedom.

"The anxiety of most parents in seeing their sons and daughters enlist does not lie only in the fear of the physical dangers they may encounter. There are many mothers and wives in Canada who have steeled themselves to the loss, if need be, of their menfolk to the service of humanity. They have the courage to face that loss. The loss they cannot face is the one that would not have occurred but for some preventable error of judgment. Even more perhaps they fear a loss of character in the one they love.

"If we are to do our duty by the gallant young men and women who are in training and in service, we all should do whatever lies in our power to make their course through the hazards, the perils and the temptations of a time of war, as secure as it possibly can be made."

#### Stimulants Jeopardize Clear Headedness

"Just when we most need to be clear-headed in order to face the hard facts before us," asserted the Premier, "then there is, all too frequently, a very real inclination to give way to dangerous tendencies, merely as an escape from realities. Under the influence of stimulants mistakes are quickly and often irretrievably made. The best insurance against all such risks is the cultivation of temperance in all things."

#### Urges Dominion-wide Cooperation

In conclusion, Premier King appealed to the people of Canada:

"For the promotion of temperance something more is necessary than a reliance upon government action. Success to this endeavor depends more than all else upon the attitude of each individual and upon the social outlook of the community.

"The appeal for temperance is, as I said at the outset, an appeal for wartime service. Temperance is essential if the services of men and women are to be employed to the best and most useful effect according to the physical capacity and ability of each. Nothing less will assure a total effort.

"Few would venture to deny the advantages of temperance in increasing the efficiency of a nation at war, yet many hesitate to advocate the benefits and to set the necessary example. As we all know, many persons, young and old, accept stimulants merely because they think it is expected of them. They do not wish to occasion embarrassment to others by a refusal to take what is offered to them by way of hospitality. . . .

"Just as in today's struggle for world supremacy, new methods and weapons of war have come to replace other and less effective methods and weapons, so a total war effort has come to mean a new kind of leadership—leadership which in every town, in every social group, in every factory, in every barracks and in every home, will set an example for others, and will give them the inspiration to follow it."

The spirit of man, which God inspired, cannot perish with this corporeal clod.

—Milton.

## MILLSAPS COLLEGE

Second Semester Opens February 1

Night School Opens February 1

Beginning Freshman Courses will be offered.

Second Semester Courses will be Mathematics, English, Religion, Languages, Physics, Chemistry, Geology, Biology, Shorthand, Typing, Office Procedure, Accounting, Industrial Management, Marketing, Education, Psychology Sociology, Piano, Voice, Violin, Physical Education, Philosophy, Astronomy, Art, Clinical Laboratory, Meteorology, and Navigation.

Night School Courses will be Mathematics, Spanish, Chemistry, Industrial Management.

For Information write or phone

Dean W. E. Riecken

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

place, and under her leadership the society will make even greater progress than in 1942.

\* \* \*

#### Race Relations Sunday

Pastors are required to observe Race Relations Sunday, February 14th. See Paragraphs 1065, 1143, and 1733 of the Discipline of the Methodist Church, 1940.

The Secretary of Christian Social Relations and Local Church Activities is to cooperate in this observance and should offer her assistance to her pastor.

"While racial hatred burns with a violent flame in some distressed parts of our globe, it is satisfying to know that American Methodism is joining with other powerful forces in striving for better interracial understanding and for greater application of Christian principles in interracial relationships."

For samples of suggested program and other supplies, write the Division of Educational Institutions, Board of Education, 810 Broadway, Nashville, Tenn.

### GUIDING ADULTS IN CHRISTIAN EXPERIENCE

#### A Leadership Study

Learning on the job. Action motivated by deep concern to improve conditions in a community. An evaluation of how a Christian expresses himself in society; a consideration of basic Christian teachings and principles underlying Christian service; discovering community problems and developing a plan of action. You do more than talk about these topics in the course, "Guiding Adults in Christian Experience." You experience them. It is an action study. During the teaching of the course problems in a given community are discovered and plans to solve them made and carried out. The following major topics are explored:

The society of which we are a part.

The reconstruction of society on a Christian basis.

Practical steps in Christian service.

The local church as an agency for community service.

This is the kind of a course that you need to help the leaders of adult groups actually to do something about community problems.

Write to your executive secretary about having this course taught in your Christian Workers' Training School.

### LAYMAN CRITICISES METHODIST "DOODADISTS"

To the Editor: Thank God, one intelligent clear-thinking layman has spoken a word which the Methodist denomination of the Christian Church most sorely needs to have spoken.

For the past two decades or so the Methodist Church has been flirting with every political, social and economic "doodad" that came along, and in each instance has tried to make the newest "doodad" synonymous with Christianity. To those who have not become lopsided propagandists of some particular "doodad" it seems perfectly evident that the consciousness of God and the spirit of Christ are not confined to any particular social or economic "doodad." On the contrary, these great religious concepts are applicable in practice to either an individual or collectivistic social and economic order. The thing that has amazed and troubled many people is the fact that the Methodist Church has been so lacking in a great religious vision and a great religious passion that it has fallen a victim to the whims of the "doodadists."

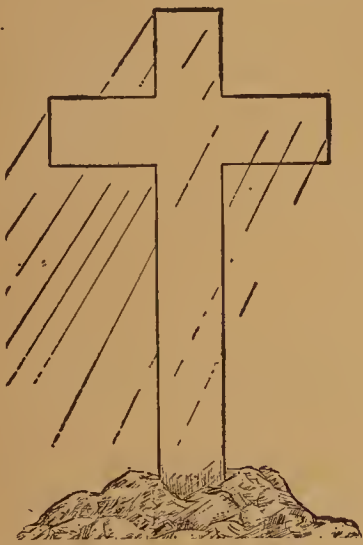
Instead of spending its time and money on such conventions as those of Delaware and Jackson, the Church might do well to pay a man like Mr. McCrea to do a little thinking and publishing for it.—Thomas M. Carter, in the Michigan Christian Advocate.

Beware of regarding your own views on any subject as the opinions of the Almighty. We are all much given to it.

—John Palmer Gavitt, in Survey Graphic.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

When Thou hast disposed a heart  
Saving truth with joy to hear,  
Utterance, Lord, Thou dost impart  
To Thy chosen messenger;  
Then he finds the Scripture key,  
Then he speaks and preaches Thee.  
—Charles Wesley.

## THE PRAYER-ROOM TODAY

I bring this dark, cold heart to Thee,  
Saviour Christ, a lamp that is all but  
gone out. Is it not said of Thee that  
Thou wilt not quench the smoking flax?  
Raise his poor dying spark to a flame;  
light up this heart afresh with Thy pres-  
ence; make it glow once more with the  
fire of Thy great love. Canst Thou even  
use it to lead some one a step nearer  
Thee? It is more than I dare ask, if  
Thou didst not offer it to me, to be a  
lamp that Thou canst use to lead one of  
Thy children home. So be it, Lord.  
Amen.

Millieaps College Library  
Jan 13

Library

## A Men's Day Message

It was on the third of November, 1870, 39 years ago, that I was chosen to preside over the House of Representatives in this hall. There were many difficult problems to be dealt with. Since that time I have had varied and large experiences. Nearly all the men who sat with me in that Legislature have passed away, but God in his infinite wisdom and mercy has preserved me for a few years longer. During those days I had wandered far away from the paths of righteousness, had been disobedient to the heavenly vision, but the Lord had watched over me. But now I am seeking to have a close relationship to God, and am seeking to walk in his path. Wonderful changes have taken place in the financial and moral life of the state. Those changes have been wrought out very largely by that class of men that the laymen represent. It is the godly men and women of a community and of a state and a nation that make that community and state and nation, and history shows that those people who live nearer to the teachings of the Bible and walk more strictly in the paths of righteousness are the nations that are doing most in the world for God and humanity.

I am glad to say that I do not trouble myself about theology. I believe in three great central facts in my religious life, and I hold to them, live by them, and expect to die by them: I believe in the birth of Christ as the Sovereign of the world, in his crucifixion on the cross, and in his resurrection. I never trouble about how it came about. I have no more doubt about the truth of these central facts than I have about my own existence.

Let us not deceive ourselves: we cannot deceive God. If we will do the work assigned to us, for which our Father made us, we must live nearer to the cross. We can't hold on to the world with one hand and to the cross with the other and do the work that the laymen need. But let us concentrate our lives, our service, our all, on the work of our blessed Lord. Let us serve each other faithfully. No man can serve his God aright that does not serve his fellow men.

(From an address delivered by Hon. Thomas J. Jarvis, of North Carolina, at a Love Feast of the Laymen's Movement in 1909.)

Religious Telescope.





# WALLET OF THE WEEK



COCOANUT GROVE NIGHT CLUB, where the lives of nearly five hundred persons were snuffed out, is said to have had only one fireproof place in it—the vault where the liquors were kept. From these fireproof vaults the Salvage Board of Boston Fire Underwriters removed two huge van loads of liquors and, so far as could be observed, none of it was fire-scorched or water-marked. It would seem that liquor stores were regarded as being more important than human life.

\* \* \*

THE NORWEGIAN BIBLE SOCIETY has been denied paper for the printing of Bibles, according to information received by the American Bible Society. This order was given by Reichskommissar Terboven, and it finds the Norwegian Society with an exhausted stock and a large number of unfilled orders which enemy oppression has made it impossible to fill. In the filling of orders for Bibles, prisons and hospitals were given preference but not priority. The Society has been in business for one hundred and twenty-five years.

\* \* \*

MARISCHAL COLLEGE, Aberdeen, Scotland, was founded by George Keith, fifth Earl of Marischal, by a gift of lands appropriated by the Crown at the time of the Reformation. At the time, it was said that a college founded on property formerly belonging to the Church could not prosper. To this, the founder replied: "They Haif Said; Quhat Say Thay; Lat Thame Say." This saying became the motto of the College and it is inscribed on a piece of stone, the only remaining piece of the original building, built into the vestibule of Mitchell Hall of Marischal College.

\* \* \*

SOVIET EDUCATIONAL STATISTICS tend to contradict the general impression as to the illiteracy of the Russian people. It is doubtless true that there is a vast deal of illiteracy in the Republic, but there has been decided progress in the development of opportunity for an increase of Russian literacy. In 1914, the Russians were said to have 1,950 secondary schools, with 635,000 students and 42,800 teachers. In 1939, the figures were: 15,800 secondary schools, 10,935,000 students, and 375,000 teachers. Such progress in a quarter of a century is not bad.

\* \* \*

THE RELIGION OF JAPAN, according to *Our Dumb Animals*, quoting *Unity*, is an involved myth which began when Izanagi and Izanami, male and female deity respectively, descended to earth over the great floating bridge, the Milky Way, and created an island by a drop of salt water which fell from the tip of Izanagi's sword. On that island the god and goddess Izanami died after the birth of a fire god and Ama-terasu, the brilliant sun-goddess, came from the left eye of Izanagi. From her the Emperor is derived and the army, the instrument of his power, is the Church of Japan.

THE CORAL TREE, a common West Indian garden plant, was the source of curare, the poisonous drug with which some South American Indians are said to have tipped their arrows. It has been found that it may be used to alleviate certain types of spasm and muscular rigidity. An alkaloid derived from the bean of the coral tree seems now to promise good results as a treatment for Parkinson's disease, a form of paralysis marked by palsy, muscular weakness and stiffness.

\* \* \*

RUSSIAN PATRIOTIC TRADITION runs as far back as 1624 when a father and mother by the name of Kherekheulidze sent their nine sons into the battle of Marobdina where they distinguished themselves for bravery. In the same patriotic tradition, a collective farmer of Russia, by the name of Abesadze, takes pride in the fact that fourteen of his seventeen sons are fighting with the unconquerable armies of his Fatherland. Such examples of patriotic devotion tend to establish confidence in the valor of any people.

\* \* \*

A JAPANESE COLONY of twenty or twenty-five thousand lives in Peru. They are citizens of that country, but there is very little inter-marrying between the Japanese and the Peruvians. More than eighty per cent of the Japanese live in the Department of Lima, the capital, and the most important port of the country. Many of the Japanese farmers were brought over under contract by Peruvian *hacendado*. Their specialty is cotton, in the production of which they have been remarkably successful.

\* \* \*

TEN NEW CHINESE GALLERIES were opened on November 6 at the Philadelphia Museum of Art by Dr. Wei Tao-ming, China's Ambassador to the United States. The present exhibits extend through the whole history of Chinese art from its beginnings in the neolithic age in the third millennium B. C. to the present. Included is the entire reception hall of an early seventeenth century palace from Peiping and outstanding examples of all the art media used by the Chinese. An Oriental studio has been created where other art material is on exhibition.

\* \* \*

THE NEW CHANCELLOR OF SYRACUSE UNIVERSITY, in his inaugural address on November 14 last, said that when Syracuse was founded in 1870 Columbia had a faculty of 14 and a student body of 122; Princeton 24 and 328; Brown 14 and 217; Yale 68 and 644; Harvard 75 and 655, including preparatory school. In 1900, only 14 institutions in America had more than 2,000 students each; in 1910, 31 each; in 1920, 65; in 1930, 91; in 1940, 148, of which 21, including Syracuse, had more than 10,000 each, including extension and summer school students. Between 1900 and 1940 student enrollment grew from 189,000 to a quarter of a million.



# New Orleans CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### PERIL OF THE HOME FRONT—THEOLOGICAL LETDOWN

We discussed last week the lack of a sense of vocation as a factor in the threatened disaster to the home front. In this issue we pursue further the study of tendencies toward softness and ease which, while reflecting the attitude prevailing in our modern life, seem to us to be rooted in a general theological letdown.

For one thing, there has developed an increasing unwillingness to do pastoral work. We have heard outstanding ministers assert that they would not do pastoral work. Others, not so self-sufficient and bold, have quietly acted out their unwillingness. Why is this so? We believe that there is no more rewarding ministry, and none which is more universally possible for all types of personality. Those who demand it may sometimes be a little exacting, and one may brand clamorers for pastoral attention as "psychotics," but such explanation refers to a very small fraction of any church. But there is an overwhelming proportion of any congregation who are both balanced and accessible and who offer to any sensible and devoted pastor a field for such cultivation.

This tendency to ease and self-indulgence has resulted in a use of "canned" sermons. Some of the sermons used might be better in thought than the minister could produce himself, but they will be deficient in every other element of sound and prophetic preaching. Aside from this, it is safe to say that no ministerial can-opener will contribute much toward saving souls. It takes beaten oil and wrestling with God in prayer to capture the imagination and change it into saving experience. There is no legitimate place in the ministry for hocus pocus and desiccated shibboleths.

All this has been largely brought about, as we believe, by liberalizing tendencies in society and in theological education. Touching theological education, we saw recently a statement with reference to Andover Theological Seminary which was described as "the powerhouse of American Christianity" in the nineteenth century. Reference was made to its magnificent pioneering in education, missions, the organization of the American Tract, and Temperance societies, and its contribution to theological literature. But it forsook its heroic tradition and its premiership ended. So Auburn Seminary adopted the "Auburn Affirmation," and today, its great library dispersed, its halls used for lumber rooms and shops, its name survives in one room and two professorships at Union, in New York. These and other similar cases show that the peril was manifested early on the educational front.

It is reported that sixty-three American seminaries have a total of more than six hundred young ministers training in clinics for a white-aproned ministry to "psychotics"—bush league psychiatry. This is another innovation in "watered" theology. Such tinkering, experiments, and expedients point back to our letdown in theology. We can do without voodoo artists, but we cannot do without God and salvation. We can face the peril on our home front now, or face disaster later when the church historian may write "Ichabod."

### HOSPITAL AND MEDICAL CARE

The yearly report of the Baptist Hospital in New Orleans shows something of the radical change which has come about in recent years in the care of the sick. We recall the time when whole floors of the original unit of the Baptist Hospital were not in use. A similar situation prevailed in other hospitals, and it was said that New Orleans was over-hospitalized. Since that time extensive additions have been built to every general hospital in the city. Last week we sought to secure admittance for a patient in the Baptist Hospital and we were told that at an earlier hour that day every bed was taken. At nine o'clock that night, the patient was admitted within an hour after the bed had been vacated by an outgoing patient.

The report showed that 18,603 patients were admitted during 1942—2,633 more than in 1941. A crowded condition exists in every hospital in the city. We have been told that the upsurge in hospitalization has been brought about by hospital insurance. People who cannot afford to go to a hospital on a cash basis have anticipated their needs, and they now go to a hospital as a matter of convenience as well as for expert care. The change in hospitalization indicates changes which are taking place in the care of the sick throughout the whole country, especially among people of modest incomes. There is little doubt, we think, that hospital insurance is doing much to raise the standard of American health and to promote a modified form of socialized medicine.

### SPECIAL DAYS AND SERVICE CALLS

The beginning of the year finds the Church faced with many special days and an ever-increasing number of emergency calls. Many of these are not strictly church enterprises, but they are of a nature no less imperative, especially those which have to do with the prosecution of the war. This means that we must keep geared to the schedule of the Conference year if many vital causes are



not to suffer. It is the only method by which any church may care for its own enterprises and meet creditably the emergency appeals which will be made from time to time. It is no time for deferring anything for a more convenient season. If we meet the obligations as they come, we will not fail in our task.

### THE RACE PROBLEM

The race problem in the South is a delicate and a difficult one to discuss. If one advocates a more lenient attitude toward the Negro, he is called a "Nigger lover." If he goes to the other extreme, he is charged with intolerance and bigotry. But the fact that there is general



B. P. Brooks

unrest among the people of the colored race, an unrest which is persistent and expanding, is causing genuine concern among those who really desire peace and justice.

Now, in this brief discussion, it would be impossible to present all, or even a brief part, of the many implications and ramifications of the subject, but it is believed that there are certain fundamental issues which are often overlooked in the maze of trivialities which take precedence whenever the matter is considered.

When the subject is broached, immediately such issues as where Negroes shall ride, eat, sit, or entertain themselves are brought to the foreground. The solution of the race problem involves principles so much weightier than these that it seems an utter waste to spend our time on these trifling details.

Fundamental issues should be brought to the forefront and, if given the prayerful study and attention necessary in the guidance of our thinking in so grave a matter, perhaps some beginnings may be made in their solution. There is, for instance, the problem of education. Certainly all will agree that ignorance is a menace and there can be no answer to our problem until Negroes are given an opportunity to train themselves properly in the gainful pursuits of life. Negro education in the deep South is a blot on the escutcheon of our fair Southland. The Negro came here not of his own volition. He came as a slave and, when he was suddenly given his freedom, he knew little more about how to use that freedom than he did when he came from the jungles of Africa. Space will not permit development of this thesis, but surely we must agree that the race question will find a partial answer when better educational opportunities are given this less favored race.

Let us briefly outline other fundamental problems. There is the matter of better housing facilities. Oh! what a shameful neglect here! Then, might be considered improved working and living conditions. Also, there is the problem of health and his rights before the law. The Negro is by nature a religious soul. His religious fervor might be an inspiration to us all. If he could have experience founded on reason and truth rather than on ignorance and superstition, and could still retain his simple, childlike beliefs, he would have a faith we would all do well to emulate.

Of course, this is a long-time program. It calls for generations of patience, tolerance, and the sense of fair play.

But racial misunderstanding is a hindrance to the progress of civilization. The time is coming when the Church must prove the genuineness of its protestations of love for Christ and for its fellowmen. The Golden Rule has never been revoked.

B. P. B.

### Editorial Miscellany

By Rev. Henry T. Carley, D. D.

### CONCERNING THE WEATHER

Mark Twain is reported to have said, in effect, that everybody talks about the weather, but nobody ever does anything about it. Well, I'm going to do something about it—I'm going to write about it.

A few days ago, spring was here in full force. The thermometer registered around 80. There was a kind of bluish haze in the atmosphere. Men were going about the streets in their shirtsleeves. Barefooted boys were squashing dust up through their toes. People were out in their yards planning places to put flowers to look at and vegetables to devour.

I myself felt a touch of spring fever. I wasn't exactly sick—my appetite was reasonably good and I was in a more or less cheerful frame of mind; but I felt a strange disinclination to engage in arduous labor and a correspondingly strong urge to meander along the bank of some purling stream, or make a few casts from a boat pleasantly propelled by some expert paddler through the lucent waters of the lovely Tangipahoa.

But these enticements I stoutly resisted, and turned my mind to the long-contemplated task of preparing a flower bed in the backyard. No sooner thought of than begun—and I sauntered down the street looking for somebody to join with me in the accomplishment of such a worthy undertaking. I was fortunate enough to run across a gentleman of color, sitting idly on a pile of crossties down by the railroad. Upon interrogation, he acknowledged that he was not employed at the moment, though a man might be along at any minute to discuss with him the accepting of a job. Further questioning revealed the fact that he was not averse to making an honest penny in the meantime. So we struck a bargain, and he accompanied me home.

I made the same agreement with him that I formerly had with the redoubtable Harrison—I would furnish the brains and he would furnish the brawn. So we went to work. He was an apt pupil, and in the course of the day we accomplished quite a bit in the way of digging up the dirt.

As the shades of evening approached, he intimated that, if it would be all the same to me, he would now desist from labor and return the following morn to complete his task. Having no plausible argument at hand to persuade him to continue into the night, I agreed to his suggestion, and he took his departure.

Alas and alack! The wind changed to the north that night; and, come morning, the thermometer was registering in the very low 20's. Everything was frozen up as tight as Dick's hatband. It wasn't spring, after all. I went and looked at the calendar—and it was still January, with February yet to come.

Fair promises mustn't be taken too seriously.



## L. S. U. STUDENT CENTER COMMISSION ORGANIZED FOR WORK

Dear Dr. Duren: You will recall that the recent session of the Louisiana Conference appointed a Commission to handle the matter of raising funds to secure facilities for a student center and a place of worship for Methodist students at the State University. Also I was appointed to call the Commission.

This Commission met today and organized by electing the following officers: B. F. Rogers, Chairman; E. S. Lotspeich, Vice-Chairman; W. E. Trice, Secretary; J. H. Cain, Treasurer. Different committees were appointed and plans made for organizations throughout the Conference. A goal of \$150,000 was fixed as the amount needed for securing a lot and the erection of a building and furnishing the building.

The district superintendents, the Chairmen of the Boards of Education and of Missions and Church Extension were added to the Commission ex-officio. Among other members added to the Commission was Governor Sam H. Jones, who has indicated that he would be very glad to serve on such a Commission, doing what he could for this cause. He has expressed himself as being highly favorable to such a movement and much interested in the same.

The Roman Catholics have invested \$140,000 and the Episcopalians have invested \$60,000 in buildings at the University for their students. Other denominations have already raised the beginning of funds for the construction of adequate buildings for serving their constituencies. We believe that the time has come for the Methodist people to do something for serving these hundreds of young Methodists from every part of the State in attendance at the University.

W. L. DOSS, JR.

## A SON'S TRIBUTE TO HIS MOTHER

Dear Brother Duren: It is with mingled emotions that I write you that mother left us from the parsonage at Logtown at 2:55 o'clock, Tuesday morning, January 19. She slipped from us unexpectedly after a heart attack of about thirty minutes.

It seems that her translation was no surprise to her. The last letters that she wrote to several of us seemed to anticipate it. Before she retired at her usual hour the night of her going away, among other things, she clipped two clippings from the Christian Advocate. One was a poem by Pearl Yeaton McGinnis:

"I have no yesterdays,  
Time took them away;  
Tomorrow may not be—  
But I have today."

The other was a cartoon drawn by R. O. Berg, entitled, "We are Not Alone" (Chicago Advocate, issue of December 10, 1942, page 4). The drawing pictures a man looking across a river to a distant city and at the same time reaching up to take hold of a Hand that is reaching down to him from the skies. Included in the picture is the hymn quotation: "Sometimes 'mid scenes of deepest gloom. . . Still 'tis His Hand that leadeth me." I wonder if she was mindful of the distant airplanes in the picture, and the city blazing with war's devastation. She deplored this war so much and prayed so

for her three sons in uniform. I wonder if she read the picture that way; but I know that she read it with upreached hand and soul to the great Hand and thought of the distant city as the new Jerusalem, for this was so characteristic of her.

It seems that the last thing that she wrote must have been that which was found in a little copy of "Pippi Passes," on the radio table by her bed: "I am ready to go. I am ready to die. It is a glorious thought."

Two splendid services were held. The first was in the parsonage at Logtown, by Brother's J. F. Campbell, J. H. Morrow, and C. H. Gunn. The second was at Central Church, Meridian, where she held membership the longest, by Brothers T. J. O'Neil, J. L. Neill, and R. H. Kleiser. Her tired but beautiful body now rests in the Magnolia cemetery in Meridian, but she herself for several days now has been praising God and serving others in that land where "the smile of the Lord is the feast of the soul."

"Happy he

With such a mother! Faith in womankind  
Beats with his blood, and trust in all things  
high

Comes easy to him, and though he trip and  
fall,

He shall not blind his soul with clay."

—Tennyson.

Blessed be God who gave us such a mother  
and shared her with us all these years!

Cordially,

GEO. H. JONES.

## MILLSAPS COLLEGE

Dr. Robert Hutchins, president of the University of Chicago, and one of the outstand-



DR. ROBERT HUTCHINS

ing personalities in the field of higher learning in America, will be on the Millsaps College campus February 17. He will point out the values of his "Chicago Plan," an educational plan specified by Dr. Hutchins which permits the college student to obtain his degree as soon as an examination on the necessary work can be passed.

Dr. Hutchins has served as president of the University of Chicago since 1929, having received his A.B. degree from Yale in 1922, his honorary A. M. in 1922, his LL.B.

in 1925, and his LL.D from Oberlin, West Virginia, in 1929.

He was named a member of the Connecticut Bar Association, an honorary member of the Chicago Bar Association, and a member of Phi Beta Kappa; two of his most outstanding books are, "No Friendly Voice" and "The Higher Learning in America."

## WITH THE PASTORS

## DEVELOPING A PROGRAM

By Charles O. Ransford

The Methodist Church, with probably two-thirds of its membership in small towns and rural communities, has not continued as a primitive society. The people have grown in grace and knowledge. The preachers and people have been taught and trained. The whole church organization has been developed and systematized.

The Methodist Church has never been self-centered. Its contacts are state-wide through the Conferences and world-wide through the bishops, connectional officers, and the supervising Boards. The Methodists work cooperatively with each other's congregations. Through the circuit preacher-in-charge, or pastors, they are related to each other in quarterly conferences, in district and state groups.

The Methodists started out to evangelize the world and to do a great work such as in the wisdom of the preachers and people taught by the Scriptures and led by the Holy Spirit they felt themselves called to do.

The Methodists have never failed in any call of God. They have never faltered in any responsibility of the kingdom. From the beginning of the organization under John Wesley in England preachers and people have been "apostles, prophets, evangelists, pastors, and teachers." They have been mindful of the care of the poor, the widows, and the orphans. They have been essentially a missionary church, preaching the gospel "Where Christ's name was unknown." They have built churches, schools, colleges, and hospitals. They have made full proof of their ministry.

No such services could be carried out in a large way without previous planning, organization, and direction. No whole church program can be left to individual choice. Small as well as large churches have cooperated. Rich and poor alike have made their contributions.

To make such extensive services effective the General Conference Boards, under the leadership of godly men, having studied all the fields and the duties and responsibilities of the individual preachers and members, have systematized the whole church service. Every preacher and congregation is expected to share in the cooperative service.

The General Boards, separately and collectively, have developed and given the Church a program for ways of working. The effectiveness of the whole church program is dependent upon pastoral leadership.

As in a problem in multiplication, the Board programs, separately and collectively, represent the multiplicand, the preacher is the multiplier; the product will be determined by the preacher's personality and the power to which he may raise himself and his congregation.

"What we do upon some great occasion probably depends on what we already are, and what we are will be the result of previous years of self-discipline."—Liddon.



# CONFERENCE NEWS AND PERSONALS

Miss Lela Mims, of Minden, La., writes an appreciated note regarding her interest in the Advocate. We thank her also for her word regarding the editor.

Rev. C. A. Parks has gotten off to a good start in the work of the Sardis-Grenada district. In many instances pastors' salaries have been increased and acceptances on Benevolences have been advanced.

Mrs. Odelle G. Chapman has our sincere thanks for a generous word of commendation and appreciation for the Advocate. She says that Mrs. Paul Chapman is living at 108 South Line Ave., Ruston, La., now.

Rev. W. J. Cunningham has received an enthusiastic welcome at Oxford-University Church, and the welcome is being sustained by fullest cooperation. Chairs have to be placed to seat the Sunday congregations.

Bro. R. R. Liddell, of Fayette, Miss., paid a visit to the Advocate editor on Tuesday of last week. He has been a friend of the editor since college days. He reports progress and a happy situation with Bro. M. H. Wells at Fayette.

Mrs. M. N. Hamill writes us that Rev. M. N. Hamill, pastor of Iuka circuit, is in the clinic at Booneville for a few days' treatment and an operation for the removal of his tonsils. We wish for him a speedy and complete recovery.

Rev. Norman Purvis reports that he is getting off to a good start on the Purvis, Miss., charge. The church gave him a hearty welcome and have shown a cooperative and neighborly spirit which adds greatly to the joy of his work.

Rev. W. T. Phillips, pastor at Tchula, Miss., has been appointed district representative for the Advocate by Bro. Lord, the new district superintendent. Bro. Phillips has already demonstrated his loyalty and we know that he will do so again.

Corinth First Church, of which Dr. W. C. Newman is pastor, accepted the askings for Benevolences in full and paid it all at Christmas. The full item of salary for the district superintendent was also paid. Well, there is a record for some aspiring pastor to shoot at.

Rev. R. G. Lord, who succeeded the late Dr. H. F. Brooks in the superintendency of the Greenwood, Miss., District, says that a fine spirit prevails throughout the district, and that he is completing the first round by holding fourteen conferences in the month of January.

The church calendar of Rev. W. R. Lott, First Church, Greenwood, Miss., reveals the pastoral instinct and passion of the man in every detail of work and item of interest relating to his people. All indications point to a successful pastorate in that splendid Delta church.

Miss Mary Marshall, of Charleston, Miss., writes that she greatly missed the Church School lesson of Bro. Newman, copy for which failed to reach us. We thank our friends for good words concerning those who help us to make the Advocate worth while to our readers.

Mrs. R. C. Grace, whose husband, a member of the Louisiana Conference, died in 1907, writes from her home in Warren, Arizona, that she has been ill with influenza.

She is far removed from our field, but has not lost interest in the paper upon which she has learned to lean.

Rev. and Mrs. A. B. Barry have moved from Gulfport, Miss., to Washington, D. C., where, according to our information, they will live with their daughter at 2006 G St., N. W. Bro. Barry retired at the last session of the Conference, and has been ill the greater part of the time since.

Rev. and Mrs. W. H. Gardner, after spending four happy years at Calhoun, Ga., are now at Thomson, Ga. Thomson was the home of the late Senator Tom Watson, and is one of the interesting towns of that section. Mrs. Gardner, before her marriage, was Miss Katherine Bryson, of Tupelo, Miss.

Rev. Roy Wolfe reports that when Rev. Van R. Landrum, district superintendent, held the first quarterly conference, Jan. 10, the Prentiss charge assumed in full the World Service askings. Bro. Landrum is in high favor and Bro. Wolfe and his people are looking forward to a year of revival fervor and spiritual uplift.

Rev. Frank E. Dement, Jr., LaBranch St. church, McComb, has our sincere thanks for assurances regarding the Advocate. Bro. Dement is, as we believe, one of the finest young men of the Mississippi Conference and we know that he will carry through on every responsibility committed to him with the abandon of absolute self-giving.

We quote two sentences from the letter of a good friend and veteran journalist: "I read your editorial, 'The Home Front,' with great appreciation." "You have done well to discuss the chaplaincy problem." We have another letter from an outstanding Methodist leader who uses almost the same words and does express the same feeling.

Mrs. Clark, wife of Rev. C. C. Clark, of First Church, Gulfport, is in Touro Infirmary, New Orleans, where she had an operation on Wednesday of last week. In a conversation with Bro. Clark later in the day, we learned that she stood the ordeal well and that the doctors gave him encouraging word regarding her condition and recovery.

Rev. Andrew F. Gallman reports a royal welcome at the hands of his people of the DeKalb charge. There has been a good increase in the acceptances for Benevolences and in the pastor's salary. Bishop Decell will be present the first Sunday in April and will dedicate the new church completed during the ministry of Rev. E. D. Simpson.

Rev. A. L. Davenport, pastor at Vaiden and West, writes that he led the Greenwood District last year in the Advocate campaign and is hoping to do so again. We

will say that any preacher who may outstrip him will not do so because he has worked harder than Bro. Davenport. He already has a credit of-seventeen subscriptions.

Mr. Norman West, son of Mrs. Nina G. West, of Gulfport, Miss., had a very narrow escape in a motor launch of the Coast Guard, an explosion blowing him and a companion into the sea. The top of the launch was blown off and the two guardsmen saved themselves by using the floating top as a life raft. Both of them were painfully burned.

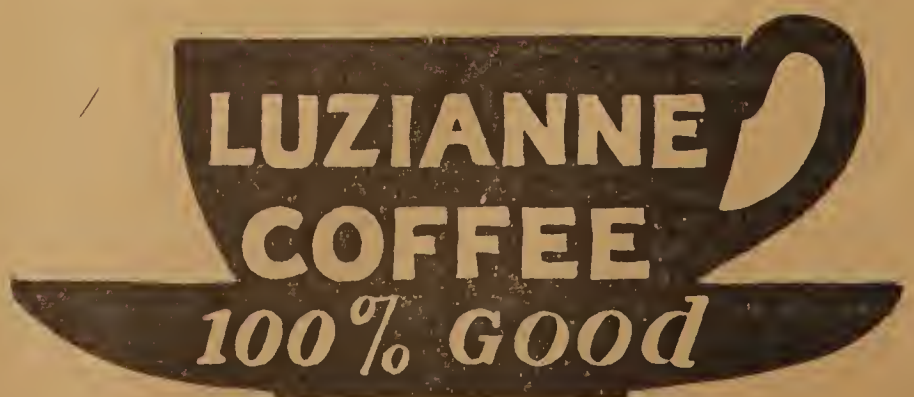
Rev. D. R. O'Connor, pastor at Decatur, Miss., wrote on the eve of his departure for Ministers' Week at Emory University, saying that his people were making wonderful responses in all respects. The church is ahead on all financial items, most of the connectional claims have been paid for the year, and the spirit of the people is good. Decatur was made a station charge at the last session of the Conference.

The Advocate acknowledges with appreciation the receipt of copies of the Journal of the North Mississippi Conference. All job work, the printing of the Conference Journal included, has been much delayed by war conditions which all of us must learn to take in stride. We have not had time to do more than look at the Journal hastily, but it is creditable in appearance, and we doubt not will be found satisfactory as a whole.

Rev. R. G. Lord, the new superintendent of Greenwood district, met with the pastors on January 5, at First Church Greenwood. Twenty-five of the twenty-seven pastors were present. Bro. Lord indicated his plan as being that of the full program of the church. No other man in the Conference has better training in organization than has Bro. Lord, and we do not doubt that this will be reflected in his administration.

We were greatly shocked, on Wednesday of last week, by the news that Mrs. Jones, wife of Rev. W. B. Jones, of Logtown, Miss., had passed away the day before. We had not heard of her illness. This great sorrow which has come to Bro. Jones will be shared by many friends throughout the Conference. Bro. Jones, who was retired at the last session of his Conference, was serving Logtown as supply. Rev. Geo. H. Jones, his son, is pastor at Newton, Miss., and there are other children, also.

Rev. Hugh C. Castles, pastor at Philadelphia, Miss., says: "It might be of interest to you and former pastors to know that Philadelphia accepted the total amount of the askings for Benevolent claims this year





—\$900." The pastor's salary was raised again, through the generosity of Mrs. G. W. Mars new furniture has been placed in the parsonage, and two turkeys at Christmas made that a festive occasion. To all these things were added numerous other remembrances by his people. Of course, he is happy and is expecting a good year.

Dr. B. C. Taylor, of First Church, Alexandria, La., is getting forward in a great way. His auditorium is crowded every Sunday, and the payment of \$5,000 on the church debt leaves a balance of only \$12,000 which he and his people hope to retire before the end of the year. Dr. Joseph Bartak was the preacher at both services on last Sunday, and the Ministers' Alliance is sponsoring a Preaching Mission for February 28 through March 5. Dr. Taylor thinks that gas rationing may have helped the community religiously.

Miss Fannie Burch, editor Amite, La., Progress, writes us that the poem carried on our cover page on January 14 was written by Rev. Charles S. Bream, of Casper, Wyoming, and dedicated "To Teachers in Church and School Everywhere." The last line of the poem should begin with "Is" instead of "Was." We credited the poem as it was carried in the paper from which it was copied when we failed to find any clue to its authorship. We appreciate both the interest and the information and thank our friend of The Amite Progress.

Our staunch friend, Bro. W. D. Hawkins of Meridian, Miss., writes: "I am renewing my subscription for several reasons: I appreciate the editor, who has the courage to speak his convictions; I thank him for his kindness; I want to be loyal to my church paper, it is worth a great deal to me in my work; but more than all I really want the paper and I look forward each week to its coming—in fact do not see how I could do without it after these many years of reading it." Thank you, Bro. Hawkins, it is a real joy to serve our friends.

## REMEMBERING THE MEMORIAL MERCY HOME

Dear Dr. Snelling: I am sending you my Christmas offering—\$25. It is one of my sources of funds for "Mercy Memorial Home." I have a couple of others which I feel sure will pay off again.

"Happy New Year" to Mrs. Snelling and the family.

Sincerely,

JOLLY B. HARPER.

(Note: This is an effective illustration of what happens in a work in which there is a heart-interest. This is the first collection of the year for this work of mercy.—Editor).

## CHATHAM CHARGE

Dear Dr. Duren: We launched our church building campaign here at Chatham on the 15th of January and, with just a small congregation, in less than 30 minutes we raised more than \$1,500. With the money and subscriptions on hand we now have over \$2,000. We are going to build a brick church here at Chatham. Truly our people have a mind to work.

J. F. GARRETT, Pastor.

## LOUISIANA CONFERENCE CHANGES

J. L. Beasley, of the Baker charge, has been commissioned as a chaplain and re-

ceived instructions to leave on the 28th inst. for Harvard, where he will receive the training for the chaplaincy. Bishop Smith has approved the appointment of Harvey D. Watts to the Baker charge when it has been vacated by Bro. Beasley.

W. L. DOSS, JR., D. S.

## JOURNAL OF THE NORTH MISSISSIPPI CONFERENCE

In a letter received from the printer January 19, 1943, we have the following statement: "We are short of help and have to train new people to take the place of those called to the armed forces." This will explain the delay in the publication of the Journal of the North Mississippi Confer-

## CIRCULATION OF THE NEW ORLEANS CHRISTIAN ADVOCATE

By Bishop J. L. Decell

The New Orleans Christian Advocate closed an excellent year last October. Nevertheless, the Advocate deserves a larger circulation and a wider reading. During the early months of 1943 we should multiply our subscriptions in each district and every charge in the Mississippi Conference.

The work of securing early renewals and new subscriptions will aid greatly in achieving improved results in all the work of the Church for this conference year. We should make this year the best in every way.

Three factors of Mr. Wesley's work and the growth and effectiveness of early Methodism were: (1) Experience. Warm hearted Christian experience, marked by a passion to win others. (2) Information and increasing intelligence. The printed page empowered the people and guided them in their growth and loyalty. (3) Contributions. Weekly collections for the cause. The gifts benefitted the givers and enlarged the connection.

The New Orleans Christian Advocate promotes these three essentials for our Methodism today. It should go into every home, and read there it will deepen devotion to Christ and strengthen the Church in the Citadel of greatest power. Let us help the Advocate help the Church.

ence. The copy was sent in early after Conference and the proof was read immediately after being received by the editor.

Should errors occur in the Journal, the proper person should first get in touch with the secretary of the Conference and he will be very glad to make public correction or explanation of the error.

R. G. LORD,

Sect'y and Editor of the Journal.

## LETTER FROM CHAPLAIN TWITCHELL

Dear Brother Duren: It was a very great pleasure to visit with you during the recent session of the North Mississippi Annual Conference of the Methodist Church, which was held at Louisville, Mississippi. After being away from Mississippi for five years, and then having an opportunity to return to Annual Conference, to sit in on the business and inspirational services, and to re-

new friendships of long standing, is a privilege which every Methodist chaplain covets. I enjoyed every moment, and received a strong spiritual boost.

I am serving as chaplain at the U. S. Navy Pre-Flight School, Athens, Ga. In keeping with our conversation regarding the "Advocate," I would appreciate receiving it. Just address it to "The Chaplain's Office, U. S. Navy Pre-Flight School, Athens, Ga."

I would like to recommend very heartily to every Methodist church a project which I consider rather stimulating and valuable. The Episcopal, Lutheran, and Catholic Churches, through the General Commission on Army and Navy Chaplains, make available small prayer books for distribution to their own men of these respective faiths. Our Church is also distributing the "Upper Room" in great numbers, but the Cokesbury Press has published a small book, "Strength for Service to God and Country," which is also much appreciated by our men. Friends of the service men, and also some local churches, have sent these books to men who have gone from their church and community. I would like to suggest that every Methodist church present one of these books to each man who has gone from that church into some branch of the armed forces. Much valuable devotion, inspirational, and wholesome material is found in this book.

Wishing for you and the New Orleans Christian Advocate another very fruitful year of Christian ministry, I am,

Cordially,

MARTELL H. TWITCHELL,

Chaplain U. S. Navy.

## CAMP SERVICE MINISTER, BILOXI, SEEKS INFORMATION

Dear Dr. Duren: I am writing you in the interest of my work here in Biloxi as Minister of Camp Service in connection with Main Street Church.

We have received a few letters from parents, pastors and interested individuals, telling us of loyal Methodist boys and girls who are within our city in the Coast Guard or at Keesler Field, or employed in various branches of civilian employment during this emergency. We know, of course, that there are hundreds of others, and we would like to have some means of contact with them. We could contact them if we knew their address. We are endeavoring to supplement the work which the Field chaplains are so capably doing. There are so many here and so much work to be done that there is no possibility of any duplication. I want to impress upon you the importance of having the names and addresses of many of these young people, as we want to be of help to them. Our church has a full week each week, and we want to make this contact so that we might tie these individuals into the Church. In short, we wish this to be their church home while within our community.

Thanking you for the help which your paper will be to us in getting this information across to your constituency, I remain,

Cordially,

WILLIAM FULGHAM,

Minister, Camp Service Keesler Field.

Old George has a habit from which he won't swerve

Of telling strange tales, when a school-boy at Oldham,

But I wish that his habit would now-and-then serve

To make him remember how oft he has told 'em.



## PERSONAL NOTES AND INCIDENTS

Rev. J. S. Maxey, Marks, Miss., plans to have J. N. Hinson, Executive Secretary of the Board of Education, with him in a leadership school the week of February 7-11.

Rev. E. E. Price, writing from Route 4, Jackson, Miss., requests the change of his address to Fourth Service Command, Camp Stewart, Ga., where he is serving as chaplain.

Mrs. C. C. Clark of Gulfport, Miss., whose illness has already been noted is making good progress toward recovery. She is well over the period of danger and has every prospect of early and complete recovery.

Rev. W. L. Robinson, in a workers' council at Grenada, Miss., began plans for a Leadership School to be held in his church March 14-19. Miss Virginia Thomas, of Millsaps College, will teach the "Life of Christ."

Rev. S. H. Caffey, Clarksdale, Miss., has Dr. M. L. Smith, President of Millsaps College, with him in a Bible Conference January 24-29. This will be the first of a series of conferences to be held in that church this year.

Rev. J. A. George has been graciously received at West Point, Miss. He says that he found there one of the best church schools that he has ever had the pleasure of working with. He plans for a training school the week of February 21-26.

Rev. J. J. Baird, of Louisville, Miss., had a meeting of his church school workers Monday night, January 11. Of his twenty-eight workers he had twenty-six present. Plans were laid for a two or three teacher training school to be held this spring.

Rev. R. M. Bentley reports that his people at Pineville, La., are very happy over the burning of the mortgage on the parsonage, which took place at the 11 o'clock service on January 17. The parsonage was erected less than a year ago and is now entirely free of debt.

Dr. Cleanth Brooks, a retired member of the Louisiana Conference, has been seriously ill in Baton Rouge. On the night of January 10 he suffered a stroke from which it seemed that he would not recover. Our information of January 21, we are glad to say, reported his condition as somewhat better.

Mrs. R. H. B. Gladney, of Sardis, Miss., was a worshiper at Rayne Memorial Church, New Orleans, on last Sunday. We did not know that she was there until she had gone and we did not find out anything about her visit. We regret having missed seeing her for her own sake and for the sake of her husband, our ascended friend.

Rev. W. L. Robinson, pastor at Grenada, Miss., says that Rev. J. H. Felts, former pastor of that church, now living at Fulton, Ky., brought a great message to his congregation on January 17. The theme was "Dynamic Religion." Bro. Felts' visit brought great pleasure to his many friends of that congregation.

Rev A. Y. Brown is off to a great start at Lexington, Miss. He had a successful meeting of his workers' council December 14, at which time the idea of a training school for his workers was born. Since then plans have gone forward and the school will be held in February, with Dr. M. L. Smith, President of Millsaps College, and one other Millsaps teacher, as instructors.

From a number of sources we have the report that Rev. J. E. Stephens, new district superintendent at Corinth, Miss., has created a fine impression and is going about his work in a way calculated to get results. He has had an enthusiastic welcome everywhere, and the outlook for a great year on that district is very encouraging.

The Journal of the Mississippi Annual Conference has just reached our desk and while we have not had an opportunity to examine it, its appearance in every way is up to the standard of other years. Bro. Jones, the secretary, has gotten the Journal out in good time and is entitled to full credit for his faithfulness in that regard.

Rev. W. O. Hunt writes that he is very happy on the Hernando, Miss., charge, to which he was assigned at the last session of the Conference. Conference Claims, Bishops' Fund, Administration Fund, District Work, and all specials have been paid in full, including one-fourth of the Benevolences, and the balance will be paid in a few days.

We appreciate the comment of Mrs. R. P. Turner, Tutwiler, Miss., who says that as president of the local W. S. C. S. for three successive years, including the one for which she has just been elected, she finds more information in the New Orleans Christian Advocate than in any other publication. Then she adds: "I could not lead our group successfully without it."

Charles Fletcher Carley, of Columbia, Miss., died at his home on New Year's Day. He was a brother of the late Rev. Lyman Carley of the Mississippi Conference, and had been a member of the Columbia church for more than sixty years. He is survived by his widow, four children, a large number of other relatives, including Dr. H. T. Carley of Ponchatoula, La., a nephew.

Rev. George P. White, retired member of the Louisiana Conference whose home is at Hammond, La., is in Touro Infirmary, New Orleans, for surgical care. He had a preliminary operation some days ago and was expecting to have a final operation on Wednesday. He was in good spirits when we visited him on Sunday afternoon, but was somewhat worn from the ordeal of suffering through which he has passed.

Mrs. Lula Wyatt McCorkle Austin, widow of the late W. H. Austin, died suddenly at her home in Columbia, Miss., on Sunday morning, January 3, and was buried there the following day. Mrs. Austin had been a member of the Columbia church for nearly fifty years and was for many years president of the Woman's Missionary Society. She is survived by seven children and a number of other relatives. Her life had been spent in active service for the church and humanity and because of this she was greatly beloved.

## MRS. H. P. LEWIS ILL

A letter from Rev. H. P. Lewis, Durant, Miss., says that his wife has been in the Baptist Hospital at Jackson, Miss., for nearly three weeks following a heart attack. At the time of writing, Bro. Lewis said: "Her condition is still very serious." Naturally one suffering from a heart attack must be regarded as in a precarious condition, but having held her own for three weeks, it would seem that the chances of recovery must be greatly increased.

## NEW EDUCATIONAL BUILDING AT TUPELO OPENED

The formal opening of the new educational annex of the Tupelo Methodist Church was held Sunday, January 17. The congregation assembled in the auditorium of the church at 9:30 a.m., and marched over to the new building singing hymns of praise and thanksgiving.

The attendance increased from about three hundred to 522.

The old Hospital building and lot, an adjoining lot, was bought and converted, at a cost of \$48,000, into a modern educational plant. The architect estimates that at the present price of building material it would cost \$80,000 to erect the building.

Under the efficient leadership of their much loved pastor, Dr. W. A. Tyson, the people of Tupelo have completed this phase of their building program and have truly grown spiritually while doing it.

They are now ready to start renovating the church edifice. Unless prevented by OPA this work will be completed by November at which time the church expects to entertain the session of the North Mississippi Annual Conference.

## REV. AND MRS. W. W. GRAVES OBSERVE GOLDEN WEDDING

On Tuesday, December 22, Rev. and Mrs. W. W. Graves of Columbia, Miss., quietly observed their Golden Wedding Anniversary at their home. All of their children visited them during the recent holiday season and rejoiced with them in the passing of fifty years of happy married life. They were married at the home of the bride's father in Covington county, Mississippi, on December 22, 1892, Rev. G. R. Ellis officiating. Four daughters and three sons came to bless their home, all of whom are living, except one son, who died in infancy. After supplying for two years, Brother Graves was admitted into the Mississippi Conference in 1903. During his active ministry he served pastorates at Westville, Benton, Rankin Street, Jackson, Mount Carmel and Silver Creek, Rose Hill, Homewood, Lake, Newton, Rolling Fork, Hazlehurst, Hattiesburg District, and Columbia, where since retirement they have made their home. Mrs. Graves was formerly Miss Nora Calhoun, a member of a useful and honored family that has given a number of preachers to the Mississippi and Alabama Conferences.

J. B. CAIN.

## NEW ORLEANS CITY-WIDE BIBLE SCHOOL

Realizing that the inclusion of a Bible course in the city-wide Standard Schools for Christian Workers made it necessary for workers to choose between that course and the specialization course which they also needed, it was decided that as an experiment, a separate Bible school would be held this year in New Orleans. The experiment proved such a success that it is expected that it will become an annual affair. The school was held at Rayne Memorial Church beginning Sunday afternoon, January 10, and ending Thursday night, January 14, with two regular class sessions each day. Dr. Robert E. Smith, Dean Emeritus of Centenary College, taught the course, "The New Testament—Its Content and Values," and Dr. James Chubb, former-



ly of Baker University, Baldwin, Kansas, and now Assistant Secretary of the Department of Evangelism and Church Extension of the General Board at Nashville, taught the course, "The Bible and Youth." Dr. Smith's course was designed principally for adults, while Dr. Chubb's was for youth and their counselors and parents. The results are already manifest in an aroused or awakened interest in, and appreciation of, the Bible as a vital force in this time of war and change.

The total enrollment in the school was 235, and the average attendance was 158. In spite of the fact that the matter of earning credit was decidedly de-emphasized, 31 credits were issued. At least 50 more met the attendance requirements, but wrote no papers. Another very encouraging feature was the fact that about two-thirds of the expense of the school was met by a free-will offering taken one night during the school.

### PAINE COLLEGE

Every pastor in the Methodist Church has received a package of literature from the General Board of Education in regard to Race Relations Sunday, which is provided for in paragraph 1143 (6), and also in paragraph 1065, which says: "As a means of educating the Church in regard to better race relations and the needs of Negro schools, Race Relations Sunday (the second Sunday in February) shall be observed in all the congregations as the date when the interest of Christian education for Negro youth shall be presented." On that day (February 14th this year) an offering is to be taken to be used for the promotion of educational institutions for Negroes related to the Methodist Church.

Due recognition is to be given the historic responsibility of the former Methodist Episcopal Church, South, for aid to the Colored Methodist Episcopal Church. The plan of Union provides that such help is to come from the Jurisdictional divisions with which said Church is historically related, and to such an extent as those Jurisdictions may deem wise. So, money designed for any of the institutions of that Church must be specifically so directed by the Church which sends it in. If this is not done, none of these schools will receive any of it. Some of the churches have been so designating their funds, but all too few. All churches in the Southeastern and South Central Jurisdictions have a perfect right, and even an obligation, so to direct their funds. In this way Paine College has been the recipient of a small sum.

This College, up to 1931, received annually an offering from the Epworth Leagues of about \$1,100, but the reorganization of the Boards in 1930 cut that off. Since that time the Board has made an annual appropriation to the salary of one teacher of Religious Education in this College. Now the only money available out of which that contribution can be made is from funds so designated by churches in the two Jurisdictions. Hence the importance of designating the school to be aided by the money raised and sent in.

Bishop Arthur J. Moore, President of the Board of Trustees of Paine College, is leading a movement to raise \$50,000 to meet a like sum appropriated by the General Board of New York on condition that the College secure a like sum elsewhere, for the purpose of erecting on the campus of Paine College a library building to be named in honor of the late Bishop Warren A. Candler, one of

the best friends the institution has had, and who was the foremost leader in founding it. The present facilities are much overcrowded and the building sorely needed, else such an offer would not have come. Half the needed funds are already pledged.

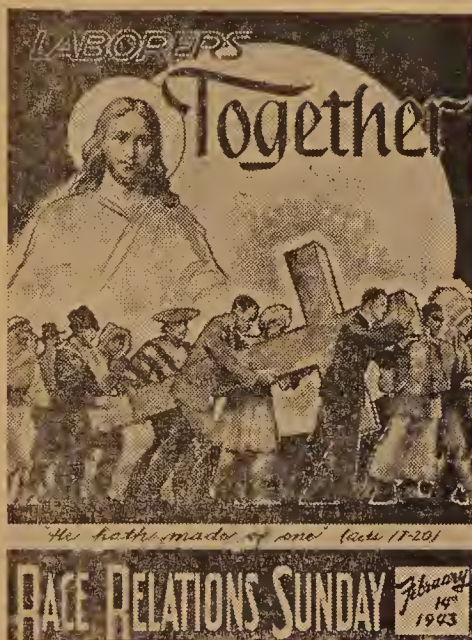
Paine College grows rapidly in the numbers enrolled for college work, which is given recognition by all accrediting agencies. Dr. Buttrick said to the writer that this was the first institution in the world to have a right conception of what Negro education should be, and that this was the first experiment ever to be made in interracial cooperation in all the world.

Respectfully,

J. W. PERRY,

198 Ridge Avenue,

Chattanooga, Tenn.



### WHERE EQUALS MEET

By Dr. B. C. Taylor

The week of dedication had just closed. Four beautiful buildings stood in the community as monuments to the far-sightedness of our government in providing a place of recreation and entertainment for the man in the ranks of our armed forces. The lovely game rooms, free picture shows, kodak clubs, art classes, dances, free lectures, and convenient snack bars, all spoke eloquently of the service the U. S. O. was prepared to render to the "Buck Private."

A very disturbing factor, however, entered this picture. In this man's army everything is being done for the man in the ranks, but nothing is done for the officers who come to the city. They are not allowed to fraternize with the enlisted men in the U. S. O. clubs. They must find recreation in the hotels, the roadhouses, the bars, or the clubs which have been projected purely on a commercial basis. This makes it difficult for a young officer to find a place where he can enjoy an evening with other people without having to dig deep into his pocket-book. Then, he is often cheated because the entertainment is cheap and the company vulgar.

There is where the Church of Christ comes in. Men meet as equals in the church, and no one is embarrassed because of rank or prestige. All are men, and welcome to the fellowship and to the facilities provided. No other agency can lay claim to this opportunity, and no other agency can meet this need.

A young soldier who had just returned from a furlough in one of the great industrial cities, made this observation: "The churches, for the most part, were closed. The people are spending more money than they have ever spent before, and no one seems to care much about the men who are doing the fighting."

Another chap who had spent six weeks on maneuvers, said: "This is a dog's life. I sleep in a pup tent; I wear a dog tag around my neck; I crawl on my belly; I answer to a whistle; and I line up for chow. A lot of folks do not know the war is on."

With criticisms like these coming from many sources, it is high time the Church became soldier-conscious. If the churches in army centers, and also the churches back home, lose the opportunity of giving the men a boost in every possible way, then they will have lost them when the war is over.

The church must indeed become a service station. It must minister to all men regardless of station or rank. Only in that way can it win the right to say, "Rise up and walk."

Many pastors are asking how this can be done. Some of them argue that they have not received any Emergency Compassion money; that their facilities are limited; that they do not have a paid staff; and that their people are loath to try something which demands so much time.

After more than two years of experimentation in the First Methodist Church, Alexandria, La., in the center of four great army camps, we are prepared to offer a few workable suggestions which will be helpful to any minister who is willing to give them a trial. 1. The doors of the church must be open seven days a week. 2. The hand of friendship and service must be extended to all men at all times. 3. The "Fellowship of the Loaf" offers a great opportunity for lasting relationships. 4. A wholesome recreation program each Friday evening provides a place where all can spend a delightful time together. 5. A paid hostess, the only salaried person on our staff, writes to the parents of all the men who register and keeps open house on week-ends. 5. Two fine choirs give opportunity for the service men to keep in training. 6. A weekly bulletin goes to all our men who have gone from the church into the service. 7. A "parachute" of prayer is held over our boys each day through the different prayer groups. 8. The pastor is a counselor and friend who is on duty day and night. 9. The Youth Fellowship hour affords a chance for self-expression. 10. The preaching services are designed for eternity—it will be the last service some boy will ever attend, and the minister must deal with eternal values. Last Sunday morning a Christian General sat with colonels, captains, lieutenants, privates, and civilians. All had come for one purpose—to glorify God, and to receive strength for the demands of a torn and bleeding world.

This blessed privilege is given only to the Church of Christ, and the leaders who accept it shall find their reward in the living testimony of men from all ranks of life who have touched "The Robe" of the Son of God.

### TO A BASS SINGER

Oh! prithee cease thy ear-annoying strain,  
And rid, at least, thy friends of persecution:

Such notes were stolen from hell, 'tis very plain;

Repent—and make the devil restitution.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "The Work of the Woman's Society of Christian Service"

Following our promise of last week, we give a few suggestions to be used with Lessons 3 and 4 of the study course, "The Work of the W. S. C. S."

Lesson No. 3 should help the women to become aware of the contributions of the Methodist Church in both the home and foreign lands.

By using the little pamphlets from the World Parish and Homeland Series, we may see what the Church-wide program is, and from our "Red Book" we can learn of the work for which we, as the women of the church, are solely responsible.

In this lesson we are to show how we carry out the part of the purpose of the W. S. C. S. which reads, "to study the needs of the world."

Have the secretary of Missionary Education and Service of the society tell of the different ways in which we seek to educate our women concerning the "needs of the world," and also of the cooperative work with the Church-wide study and with the Youth Fellowship and the Children. (Use the Handbook for Secretaries of Missionary Education and Service).

In the last lesson—No. 4—with the use of the Handbook for Spiritual Life leaders, we should show how through this part of the work of the W. S. C. S. individual religious living is developed.

The course should close with a discussion of what has been learned during the four lessons and what the W. S. C. S. can mean to the individual woman who participates in its activities.

Mrs. E. V. Perry, Rolling Fork, Miss., will be glad to assist the leaders who are now using, or planning to use, this course.

\* \* \*

### Meeting of Conference Executive Committee

The Executive Committee of the Mississippi Conference W. S. C. S. met in Jackson on January 19th and 20th. A full report of the meeting will appear on this page next week.

\* \* \*

### How We May Promote the Work of the W. S. C. S. Through the Department of Christian Social Relations and Local Church Activities

2212 Fifteenth Street,  
Meridian, Mississippi.

To the Secretaries of Christian Social Relations and Local Church Activities:

If you are one of the secretaries who served during 1942, this brings appreciation for the splendid work which you did. It was not an easy year—it began with the shocked realization that we were in war and we walked in many "new and untried ways," not only in our activities, but in our studies. You faced misunderstanding, but you pioneered for "the work's sake," and now other organizations are following those same trends of thinking.

As we stood before the altar of the church

again this year and took our vows, to the question, "Will you try not to count on hearty appreciation for all that you do, but to be solely anxious to do your work for the honor of Christ, and to be contented if only you have the consciousness that His smile of approval is on you?" we answered, "We shall try with the help of God and the faithful women of Methodism." So, we go forth, perhaps to again blaze new trails.

If you are a new secretary, we welcome you to our ranks and say to you, "You have been chosen builders in the world because there is a great work to do and you have the capacity, the knowledge and power to do it," and to promise you that God will help you and that, no matter how difficult a "way" you may be called to travel, there are always some faithful women who will hold up your hands.

At the beginning of this new year we are studying "The Work of the Woman's Society of Christian Service" and learning what a large part comes under the heading of "Christian Social Relations and Local Church Activities."

Our 1943 theme is, "A New Earth Wherein Dwelleth Righteousness," and Christian women must help to build that kind of an earth. Today much time, money and effort is being given "To kill, to kill . . ." but very little "To build . . ."

Let it be our business during 1943 to build—to build fellowship and friendliness in our local church; to build an appreciation for other nations and peoples; to help in the building of personal security for all people; to build inter-racial understanding and goodwill; to build more Christian communities; to build a public opinion against alcohol and other narcotics; to build Christian homes.

On page 13 of our Handbook, under "Local Church and Community Cooperation," we find suggestions for most of our local activities:

(a) Cooperate with the pastor in developing wider avenues of fellowship and service for the entire church.

(b) Share the responsibility of the whole church in meeting local church or parsonage needs, and promote such other lines of work as the society may agree upon. The funds for financing such programs may be raised and expended as the society directs in line with the total budget. (Amount spent on local work should not exceed that spent for missions).

(c) Seek to co-ordinate the welfare program of the church with local agencies established for the purpose of administering aid to needy groups. (Be sure the money given in this way is spent where it is most needed. Welfare agents will investigate and help you).

(d) Aid the pastor in friendly visiting. (Especially shut-ins and strangers).

(e) Assume responsibility for church fellowship suppers and luncheons.

(f) Render volunteer service for supervising church recreation rooms and groups.

(g) Seek to enlist and train church women for volunteer work in community agencies.

(h) Become informed about the program and needs of the local agencies that church

groups should be concerned about. Lend every possible support. Such agencies may be the Juvenile Court, public welfare organizations, Red Cross, Y. W. C. A., Y. M. C. A., Scouts, settlements, community centers, recreation associations or conference institutions of other types.

In the pamphlet, "Local Church and Community Cooperation," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, will be found many helpful suggestions.

Below we give suggestions for special activities each month:

#### January

Urge women to pay poll tax and qualify as voters—see that registration is in order. Poll tax must be paid before February 1st. This year we will elect county and state officials, and other important matters may come before us. A society which can vote 100 per cent can be a force in the community and county.

Assist with the study, "The Work of the W. S. C. S."

#### February

Assist the pastor in the observance of Race Relations Sunday, February 14th. Program and other material may be secured from Division of Educational Institutions, Board of Education, 810 Broadway, Nashville, Tenn. Visit the Negro school in your community and see how you may help.

Brotherhood Week, February 22-27th, may be observed. Helps from the National Conference of Christians and Jews, 300 4th Avenue, New York, N. Y.

#### March

March is the month when women like to dabble in paint—check the furnishings in the parsonage and church and freshen them. Plant flowers on the church grounds.

Assist with the study, "Will a Man Rob God?"

Send in quarter's report.

#### April

The first week is Negro Health Week. Cooperate with your health unit and encourage your Negroes.

The 14th is Pan-American Day. Make this a church-wide affair and an occasion for fellowship. Program from Pan-American Union, Washington, D. C. Emphasize the good neighbor policy of the Methodist Church.

#### May

First week is "Christian Family Week"—begin on the 2nd and close with Mother's Day, on the 9th. Suggestions and helps from Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

The 18th is Goodwill Day. Plan a program showing that in every nation and people there is some good.

Pastors' School, May 31-June 5th, Millsaps College, Jackson, Miss. Plan to go and participate in the C. S. R and L. C. A. seminar.

#### June

The young people will be at home. Plan a program of recreation for them—open the

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Zone Program—First Quarter

Worship: "Will a Man Rob God?" Malachi 3: 8, 10, and 12.

In recent weeks General Wavell has been quoted as saying: "Think what a world we could make if we put into our peace endeavors the same self-sacrificing, the same energy, and the same cooperation we use in the wastefulness of war." This recalls another statement that came out of the first world war, in which Admiral Beatty said: "If half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency that the State has put into this war could be thrown in to the cause of the Kingdom and the eternal verities, the world would soon be won for Christ."

Wars will never cease and our dreams of a new world order will never materialize until men and nations have learned to do exactly what these two Englishmen, and many others, are suggesting. This means the Christianizing of money and property, for certainly the economic problem is about the most serious one that confronts those of us who would win the peace as well as the war.

Fundamentally, the problem is a personal one, and as such, is an immediate challenge to the Church; for, as the Church is 'ever the hope of the world, so judgment must begin at the House of God—and with persons.

It is our conviction that any realistic missionary forward movement—and we must have an advance—is inseparable from education in the principles of Christian stewardship. Missionary secretaries and others must lead in a new campaign of our people in Christian stewardship. In such an educational campaign the teaching of the spiritual content of money is basic.

A generation ago Christian statesmen were saying that we must send more missionaries to Japan; either send a thousand more missionaries now, or, later on we may need to send a hundred thousand bayonets! But we were too busy. We couldn't spare the money for missionaries. Our own affairs were crowding. "There are plenty of heathen at home!"

And what has our spiritual blindness cost us? Billions in taxes—for battleships, for bombers, for bayonets! And add to these the lives of our soldier boys, and other soldier boys sacrificed upon the altars of war.

And it might have been avoided! We did have the money. It was in the pockets of church members; and it belonged to God. But we wouldn't listen to the successors of the Hebrew prophets saying, "Will a man rob God?" We wouldn't even answer as in Malachi 3:8, "Wherein have we robbed God?" We wouldn't hear God saying, "Bring ye all the tithes into the storehouse . . . and prove me now." So the fact remains, as it has stood for generations, that the unconsecrated property and riches in the hands of professing Christians is the greatest hindrance to militant Christianity that there is in the world today. When will we take seriously that discerning statement made by Horace Bushnell years ago? Let us memorize it: One more revival, only one more is needed; the revival of Christian

stewardship, the dedication of the money power to God. When that revival comes the Kingdom of God will come in a day.

—From "Will a Man Rob God"—Cushman. Prayer.

**Seven Keys to Progress.** (See December Methodist Woman, page 19, and January Methodist Woman, pages 22-23). Discuss each key. (Use several women here).

**World Day of Prayer.** March 12, 1943. See January Methodist Woman, page 10. Be sure to observe this day of prayer; send offering as instructed in program leaflet.

**Studies for 1943—**

First quarter—Bible, "Will a Man Rob God?"—Cushman, price 35 cents.

Second quarter—Mission study with pastor.

Third quarter—Planning for Peace. (Secure Peace Packet from Literature Headquarters, price 75 cents).

Fourth quarter—Fall study book (to be selected).

"Methodists in North Africa." See January World Outlook, pages 23-30. (For the benefit of our women who have boys in North Africa).

**Essential Materials for the Presidents:**

1. New Guide from Literature Headquarters, 10 cents. 2. Conference Minutes. 3. World Outlook. 4. Methodist Woman. Also study "Program of Work" first quarter 1943 in the Conference Minutes, page 71. This is your guide for an efficient society.

**Announcements:**

Mrs. D. W. Whitaker, Sardis, Miss., is new Conference Secretary of Spiritual Life Groups, succeeding Mrs. Dorrah.

Only two-thirds of the Emergency Fund has been paid. Are you delinquent? We are assessed 25 cents per member. Please send to Mrs. D. H. Hall at once.

**Annual Meeting.**—Because of rationing of food and cars we thought it wise to hold our annual meeting at Wood College. There will be a nominal charge for rooms and meals. Details will go to local societies in a February letter. The date is April 1-3. Plan now to send your president.

**Consecration Service.**—"A New Earth." Use top half of page 27, December Methodist Woman.

**Note to the Zone Leaders:**

Because of numerous requests, this program is being sent out. We hope zone meetings can be held in spite of gas rationing.

Miss Ethel McKeithen, instructor in Narcotic Education, hopes to work in north-west section of state during February. If you would like to have her she would like to hear from you. She is supported by and works with all denominations. There will be no expense. Write her at once at 1002 Arlington, Jackson, Miss.

(The above letter came to me January 21, but I feel sure that if you wish to have Miss McKeithen in your town she will make plans for you at some date).

\* \* \*

### Big Creek—Service Flag Dedication

(Given at the church by the Union Missionary Society)

Opening Prayer—R. H. Pullen.

Song: "America"—Choir.

Prayer—Rev. Estes.

Song: "America the Beautiful."

Scripture and Poem—Mrs. Rex Parker.

Special Song: "There's a Star-Spangled Banner Waving Somewhere"—

Mesdames Troy Holland, Milton Mitchell and Miss Hortense Burke.

Talk—Rev. J. B. Simpson.

Pinning Stars on the Flag by the Mothers. Song: "When the Lights Come on Again"

Mrs. Milton Mitchell, Miss Hortense Burke. Song: "Star-Spangled Banner"—Choir.

Closing Prayer—Rev. J. B. Simpson.

One hundred and nine stars were pinned on Sunday. Other names and stars will be added as set in to the secretary.

\* \* \*

January 11, 1943.

Mrs. Earnest Moore,

Dear Mrs. Moore: The Indianola Methodist Society of Christian Service has just concluded a very good year. The society achieved all but one point of the Efficiency Aim. Paid all obligations on time.

The new officers were installed in a very interesting and impressive service at the 11 o'clock hour Sunday morning. With Bro. Ashmore installing the officers.

The officers are:

Mrs. E. B. Nash, president; Mrs. Harvey Trice, vice-president; Mrs. Herman Harthcock, recording secretary; Mrs. Milton Barnett, corresponding secretary; Mrs. J. T. Allen, treasurer; Mrs. J. C. Jayroe, secretary Missionary Education; Mrs. Will Speer, secretary Christian Social Relations; Mrs. J. L. Alexander, secretary Student Work; Mrs. S. E. Ashmore, secretary Young Women; Mrs. R. M. Weed, secretary Children's Work; Mrs. P. F. Kelly, secretary Literature and Publicity; Mrs. A. S. Shaffer, secretary of Supplies; Mrs. R. M. Yarbrough, Spiritual Life; Mrs. Herman Moore, local treasurer.

Yours truly,

MRS. P. F. KELLY,

Secretary Literature and Publicity.

### THE FAMILY IN A WORLD AT WAR

The Family in a World at War, edited by Sidonie Matsner Gruenberg, presents an accurate picture of many problems with which families are faced in a time of crisis. Fears and uncertainties add to the strain and stress under which families live. There is no escaping them. They must be overcome by an intelligent understanding of the factors that cause the development of the problems and their solution.

The twenty writers, each in a chapter, present factual information that is needed by all families. Their presentations are permeated by an optimism borne of convictions that problems can be solved even in these days. The book is a heartening one to read. Ministers and other leaders, face to face with families who are uprooted and swept by the rising tides of these chaotic days toward disintegration, should study this book. It will help them render efficient service to families who are in great need.

The price of the book is \$2.50.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Greetings to all Spiritual Life groups. We have—

"Another year in which to grow,  
Another year to build anew,  
Some new truth to come to know,  
Better some task to do."

Never has there been such a need for growth. With so many changes one has to grow to know. Truly we shall have to build anew in almost everything we do. We have new groups, new officers, new duties, and we will have to think together, build anew together, and grow together.

We hear on every hand, "Everybody is so busy, we won't have time for as many meetings." What can you suggest? Well, I think the meeting will take care of itself if we as individuals do as the quotation says: "By all means take time to salute thyself, and see what thy soul doth wear." We can get awfully mixed up with what to be busy about. We need to study more about "The man who went about doing good;" sometimes we just "go about." There is a quotation in E. Stanley Jones' new book, "Abundant Living," that says: "If we haven't that within us that is above us, we soon yield to that which is about us." If we are to "carry on," and "carry through," we shall have to enrich our spiritual life in every way possible.

Already letters are coming in wanting to know, "What can I do to present the Spiritual Life work in a new way?" There are not many new ways; it is just the new light we can throw on an age-old desire—to strengthen our spiritual life.

In the Hand Book for the S. L. chairman, under the objectives we find the object is—To quicken the spiritual life of all Methodist women. To deepen the prayer life and to increase the sense of responsibility for personal service and giving. This is the chairman's objective, but the individual members have to prepare the soil to be planted, so to speak. I am afraid too often we go to the S. L. meeting expecting the chairman to inspire us and to do it so well that it will last until her next meeting. It isn't her meeting; it is our meeting. We should do as the quotation says, "By all means take time to salute thyself and see what thy soul doth wear." No chairman can promote her objective unless the group as a whole is in tune with her plans. Please do your part as an individual and the group meeting will go forward in His name.

All of our Christian literature has so much helpful and inspiring reading, and much of it can be yours for the asking.

Our Jurisdictional Spiritual Life chairman, Mrs. O. W. Prince, has suggested some leaflets that will be helpful when used personally: 1. "A Chapel in the Soul." 2. "Be Still and Know." 3. "Have You a Burden?" 4. "The Ministry of Prayer."

She also reminds us that our new "Retreat Packet" is ready, and another packet is being prepared to uplift and encourage mothers and wives of men in the armed service. All of these can be obtained from Headquarters. Please watch the Methodist Woman for further information. Use the prayer card, to be found each month in this magazine.

The main objective to work toward now is to participate in the Week of, "A Call to New Dedication." The date is February 28 to March 7. This is a church-wide movement, and be sure and consult with your pastor as to plans, and through your groups you can pray for the following:

1. The spiritual awakening of our Church.
2. Pray for humble and devoted dedication of self, service and substance to God.
3. Pray for the Church as a whole, that we may as a Church experience a spiritual awakening.
4. Pray for peace and the day when all races and people shall live together as children of one God.

Mrs. Prince suggests some books that she has found helpful:

1. "Living Under Tension"—Fosdick.
2. "The Presence of Jesus"—Weatherhead.
3. "The Highway of God"—Sackman.
4. "Two or Three Gathered Together"—Clark.
5. "Prayer"—Butterick.
6. "Daily Light on the Daily Path" (Scripture).

E. Stanley Jones' new book is off the press—"Abundant Living." It is in the form of a daily devotional, and I would put it on the "must" list. "Abundant Living" can be used as a personal daily devotional as a page-by-page reading. It may be used very effectively for group discussion. May I quote from one of the daily devotionals that seems to me has "hit center?" The meditation is called "Our pegs come down." The scripture is Isaiah 22-25 (Moffatt). Quote: "When the peg of material civilization upon which we have hung everything is wrenched out by economic dislocation and gives way, then everything we have hung on that peg—our plans, our hopes and our future—gives way with it, and goes down with it in a crash. These pegs on which we have hung our modern civilization are coming down, and we realize that we have hung too much on the wrong peg. The peg should have been God, for as He holds amid the stress of things, everything holds. We need to take a new center—God."

Yes, we are busy, with such a fast-moving world, such a changing world which we must build anew. We have new tasks to do and may be sure that the peg of our spiritual life is firmly placed. We need to cry aloud with the psalmist, "O, God, our help in ages past; our help for years to come. From everlasting Thou art God; to endless years the same."

MRS. C. H. SHAFFER,  
Spiritual Life Chairman.

### "The Steadfast Power"

By Grace Noll Crowell

A new year in a world grown old!

A new year, with its shock of wars,  
And agony and grief untold.

What good can come? And yet the stars  
Still take their calm, untroubled way;

The undisturbed tides ebb and flow,  
God's strong hand rules the night and day.

The seasons come, the seasons go.

Surely this equilibrium

Should help right the world at last;

Surely the new year that has come

Will bring, before its days are past,  
The Peace we seek. God, help us learn

Thy steadfast ways, and let Thy clear,  
Calm voice speak out, that men may turn  
And walk godlike through this new year.

## THE MISSIONARY INSTITUTES

An incident at one of the Missionary-Education Institutes held over the state recently indicates the tenor of Louisiana Methodist missionary thinking.

During the sub-district institute at Hammond, for a part of the Baton Rouge District, the Rev. A. T. Law, pastor of the Amite Methodist Church, reported that not only was his congregation increasing its World Service giving by taking all the askings, but was taking a missionary special of \$750 over and above that amount. Other churches who may be interested in following this very fine example of missionary zeal can write to Dr. C. K. Vliet, Department of Promotion and Finance, 150 Fifth Avenue, New York, N. Y., for information and lists of special work which individual churches may support.

The attendance at the institutes was the largest of the three years the present Conference Missionary Secretary has promoted the institutes, and this in spite of gasoline and tire rationing.

Bishop Edwin F. Lee, who was evacuated from Singapore fifteen hours before that city's occupation by the Japanese, gave a sane, clear, challenging interpretation of the present and future of the missionary movement, and his messages were greeted with an interest and enthusiasm that was heartening. The large number of men present in every district is an especially hopeful indication.

Rev. G. W. Dameron and the writer spoke on "Stewardship and World Service," and "Missions Must Go On." The institutes were well planned and effectively carried out in every instance by the District Secretaries and District Missionary Secretaries. Approximately 3000 people attended the institutes, and in addition Bishop Lee spoke to capacity Sunday congregations at First Church Shreveport, First Church, Homer, and Rayne Memorial Church in New Orleans.

VIRGIL D. MORRIS.

## LINES WRITTEN UNDER A LADY'S PORTRAIT

When age my throbbing heart shall tame,  
And e'en my fair one's form shall change,  
Youths, of my constant hopeless flame  
Shall hear—and haply think it strange.

But when, bright portrait, thou has proved  
What beauties did my heart assail,  
They'll wonder—not that I have loved—  
But that I've liv'd to tell the tale.

"Who made these doughnuts?" asked Brown.

"I did," replied his wife, proudly.

"Keep the recipe—you have the answer to the rubber shortage."—Tit-Bits.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy-righted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JANUARY 31, 1943

By Rev. W. C. Newman

### BREAD FOR SPIRITUAL HUNGER

**Lesson Text:** John 6:8-14, 30-35.

**Golden Text:** Jesus said unto them, I am the bread of life.—John 6:35.

Hunger is the most persistent tyrant of the living world. Its demands are never permanently satisfied; its pressure is never fully withdrawn; and at its most insistent stage it causes the deepest pain and the acutest mental agony to which a human being or an animal is subject.

Because of hunger's urgency men will steal, lie, kill, work, or scheme for food in abundance. Nearly all of our innumerable activities are said to derive either directly or indirectly from our daily necessity for food. Bread is not only the staff of life, it is life itself.

But there is a hunger more intense than the hunger for food. It is the hunger for freedom, friendship, peace, goodness, and the assurance of immortality under the care of a fatherly God.

It was in satisfaction of this spiritual hunger that Jesus announced himself the "bread of life."

### Not By Bread Alone

It is so universally accepted that men need more than mere material possessions to make them happy that it is ever a wonder how much of our time and strength are given to getting things and so little given to getting that which is more than bread.

Nevertheless, while we do not live by bread alone, we certainly cannot live without bread. Nor can we, as Christians, continue to be willing to live in abundance while so many in our world are suffering want.

It is significant to note, then, that while Jesus said, "I am the bread of life," he also gave the hungry multitudes real bread. Nor can we claim to be his true followers yet be unconcerned about the hunger, physical and spiritual, that abounds among men.

In a nation that boasts the name Christian it seems amazing that it remained for a Chinese philosopher who is not Christian to put this whole principle into a wise and good sentence. Said he, "it will never be a good world for any of us to live in until it is a good world for all of us to live in."

### Those Who Have Bread But Will Not Eat

The spectacle of a spoiled child of "well fixed" parents who refuses to eat wholesome foods in spite of all the pleas of a frantic mother and the urging of a wise physician is an infuriating one. Yet there is little or nothing that can be done about it. The mother may have been at fault in coddling the child overmuch, but now she undertakes to correct her mistake for the

child's good, and she cannot. There is no way to force any person to eat against his will.

Equally discouraging is the spectacle of a whole generation of people who stubbornly refuse to partake of those spiritual foods without which life grows weaker and weaker and finally succumbs to anemia. That is what has happened in our time—with disastrous results to the world.

The Wesleyan revival in England saved that generation from devastating forces, says the historian. But there was no similar revival in our generation. Thus the world we have today. Many things caused this war, but the chief thing was the refusal of people everywhere to eat of the bread of life. And that fact is made even more tragic because we who had that bread in abundance had eaten of it so little that we were not strong enough to save the others.

### Can We Become Bread of Life?

While Jesus did not ever say "Ye are the bread of life" as he said "Ye are the light of the world," I think no one would think it stretching his figure of speech too far to suggest that if the hungry world is fed today we, too, must become the bread, we who are Christians. Poor bread we are indeed, sometimes half-baked and distasteful; but in the hands of Jesus, as were the loaves and fishes, we may become both wholesome and plentiful.

I can think of no lovelier exposition of that thought than one given years ago by General William Booth, of the Salvation

Army. Speaking also in figures of this miracle of the feeding of the multitudes, he said: "The loaves and fishes were freely given into Jesus' hands; upon which he blessed them, and break them, and multiplied them."

So we, freely giving ourselves to him, obtaining his blessing, willing even to be broken in his gentle hands, may become enough and to spare for the hunger of the world of our time.

But only in his hands, and only if we are blessed and broken and multiplied by him.

### A HOME, PLUS A "CAUSE"

Madame Chiang Kai-shek, China's first lady, now in the United States, teaches that every woman should be an excellent housekeeper, and in addition should have a "cause" that is outside herself and beyond the confines of her home, says Dr. George W. Shepherd, missionary friend of this leader and of her soldier husband. He says: "Madame Chiang runs sewing machines, rolls bandages, knits in her spare moments, seeks subscriptions for charitable causes from her friends, and then dips deep into her own funds that others may be fed and clothed, educated, in good health, and given a chance to be useful and happy."

Earnestness commands the respect of mankind. A wavering, vacillating Christian does not get the respect of the church or of the world.—John Hall.



## RACE RELATIONS SUNDAY

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# THE CHRISTIAN FIRESIDE

## THE STABLE

On my desk is an old letter from France. It has come to me in a roundabout way, and as it has a message for Christmas, I want to tell you about it.

Written in France a day or two before the first Christmas of the war, it means much to the mother who treasures it still, proud that her boy is now fighting in Africa. This is what he wrote:

"... We've never been in one place long, but the fellows are in fine spirits. We've seen some outlandish villages, I can tell you, and now we're among the hills—up in the air and down on the farm, so to speak.

"Our billet is a stable.

"But don't feel sorry for us. In spite of the cold, we're snug and warm; and to the end of my days I'll be able to boast that once in my life I woke up on Christmas morning in a stable!

"Is there anything to be ashamed of in that? Isn't that where the King of kings opened His eyes for the first time? I must tell you about it, mother—how dark it was when I opened my eyes, and how Pete was the first to tumble out of bed under the stars, and open the stable door, and how the light snow made a Christmas-card for us, and how Pete—who isn't a chapel-going fellow at all—began whistling, 'Cradle in a manger, meanly laid the Son of Man His head. . . .'

"And do you know, the message and splendour and power of Christmas burst upon me in that strange hour in that strange place as never before!"—Methodist Recorder.

## AN HONEST INDIAN

An old Indian once bought some things from a white man who kept a store. When he got back to his wigwam and opened the bundle, he found some money inside of it.

"Good luck!" thought the old Indian to himself. "I will keep this money. It will buy many more things."

He went to bed, but he could not sleep. All night he kept thinking about the money. Over and over he thought, "I will keep it." But something within him seemed to say,

"No, you must not keep it, that would not be right."

Early the next morning he went back to the white man's store. "Here is some money," said he; "I found it in my bundle."

"Why didn't you keep it?" asked the storekeeper.

"There are two voices inside of me," replied the Indian. "One said 'Keep it, you found it, and the white man will never know.'"

"Then the other said, 'Take it back! Take it back! It is not yours. You have no right to keep it.'"

"Then the first one said, 'Keep it! Keep it! You are foolish to take it back.'"

"But the other voice spoke more loudly, 'No, no! Take it back.'"

"The two voices inside me talked all night and would not let me sleep. So I have brought the money back. Now the two voices will stop talking, and tonight I shall sleep."—Selected.

## TIRELESS GARDENERS

By H. Lewis Clark

Earthworms! Hold on, there, don't get disgusted before you start reading about them. They are important; they are worth money, lots of it. Commonly known as fish-worms, used as bait by fishermen.

It has been proved that earthworms are indispensable to the fertility of field and garden, and hence to life. Had there been more worms in our dust bowls there would have been less dust. Farmers of the future will know enough to pray for worms, as in the past they prayed for rain.

There is an earthworm farm near Los Angeles where they raise the worms in standard boxes by the ton, but that is not near enough, for there is a great demand for them. An acre of land, in order to be productive, should contain about two and a half million earthworms as farmhand tenants, working day and night to turn subsoil into rich topsoil with an efficiency approached by no inanimate invention.

There are a thousand and one species of them, all tireless gardeners, engineers in a way, and there is no reason to suppose that any mechanical cultivator can ever take their place. No machine is likely to devour soil and dead vegetation and transform it into fertilizer, meanwhile delicately stirring and airing the ground and increasing its power to receive and conserve moisture.

The earthworm was the original soil chemist. The day is probably near when the florists will order from the National Wormeries worms for small-sized flower pots, worms for yard or lawn vases, worms to fertilize the flower beds, and then the day will come when worms will be as definitely a part of successful farming as the commercial fertilizer which is sold so generally.

Earthworms are found in nearly every country in the world. In some of the tropics they grow to the length of from three to six feet. In most countries in the temperate zone they grow to from six to ten inches.

They produce cocoons in which are deposited their eggs together with a certain amount of albumin which is absorbed as the eggs hatch.

Earthworms do not eat and destroy crops

as do so many of the ground infested varieties. Most of them live on the soil which they devour as they burrow through it. Their energy is boundless, but from the slowness and delicacy of their appearance it does not seem possible that they are so necessary and helpful in the grand scheme of nature.

—Our Dumb Animals.

## FIVE DOLLARS MAKES A LOT OF DIFFERENCE

A short while after he became Prime Minister, Winston Churchill visited some friends in the west side of London. He was scheduled to make an address that evening.

It was already dark when he left and he feared that he would be late for the broadcast. Rushing over to a cab that was parked at the curb, he told the driver to take him to the broadcasting station.

"Sorry, but I can't take you that far," said the cabby, not recognizing his distinguished fare.

"Why not?" asked the Prime Minister.

"Mr. Churchill is broadcasting in a little while. I'm going home to tune in. I wouldn't miss his speech for the world."

Mr. Churchill was so flattered by this that he handed the man a pound note. At the sight of this, the driver's eyes almost popped out of his head.

"Hop right in!" he exclaimed, starting the motor. "Churchill ain't that important!"

—Milwaukee Journal.

## FOOD SHORTAGE AND FRUIT WASTE

Despite nationwide ration of essential fruits, more than 2,000,000,000 pounds of fruits and berries will be wasted in making wine during 1943, the National Woman's Christian Temperance Union pointed out in a statement here today. This is equivalent to 15 pounds for every civilian in the United States—more than the combined cut in canned and dried fruits and vegetables imposed by the new rationing program.

In the fiscal year 1941-42, the report says, government figures show that 2,151,825 pounds of fruits and berries were used to make alcoholic beverages.

"Increased taxes on distilled liquor have accelerated the sale of wines, and we can expect this figure to be greatly expanded for 1942-43, unless the government or an indignant public stops it," the W. C. T. U. declared.

"It is social sabotage to sacrifice the welfare of its people to perpetrate a traffic in a narcotic beverage. Besides the direct loss of food in wine making, there is also the curtailed supply due to the shortage of farm hands, while thousands are engaged in raising crops for wineries."

—National W. C. T. U.

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**MENTHOLATUM**



## DEATH CLAIMS MRS. W. B. JONES

Mrs. Lula Hawkins Jones was born in the Methodist parsonage at Pushmataha, Alabama, April 3, 1874, and was translated from earth to heaven in the Methodist parsonage in Logtown, Miss. early Tuesday morning, January 19, 1943.

Mrs. Jones is a daughter of the late Rev. and Mrs. Gabriel Hawkins, of sacred memory in the Alabama and the Mississippi Annual Conferences, and she spent practically all of her life in Methodist parsonages, for she was married to Rev. W. B. Jones, September 18, 1902, in Main Street Church, Hattiesburg, Mississippi, after having been out of parsonage life only a few years.

To Rev. and Mrs. Jones were born one daughter, Miss Grace, who still charmed the home of her parents at the time of her mother's death, and who will continue to reside with her father; and four sons: the Rev. George H. Jones, pastor of the First Methodist Church, Newton, Miss., Capt. Ransom J. Jones, and Cap. Warren C. Jones, in the Medical Corps, U. S. Army, Camp Merrick, Alabama, and Lt. Henry Jones, Engineering Corps, U. S. Army, in Oregon.

Mrs. Jones was a devoted wife, a kind loving mother, a gentle neighbor, and a devout, faithful Christian worker. Her highest ambition and greatest endeavor were to help others. She gave generously and cheerfully of her time, talents, and service to her family and friends and church. She was never happier than when she was helping the sick, or the needy, or rendering service to the church which she dearly loved.

For several years, Mrs. Jones' physical health had not been robust, but she was able to do her domestic, and church work with but little inconvenience. Monday night, January 18, she retired feeling as well as usual. About 3:00 a. m. Tuesday, she awoke feeling very uncomfortable. She called for help, and soon her husband and daughter were by her side, rendering first aid, but in a few minutes she rose superior to pain and went to be with God.

The body was conveyed to Meridian, and buried in Magnolia Cemetery in the afternoon of Thursday, January 21, 1943.

The funeral was held in Central Methodist Church by the writer, who was assisted by Rev. J. L. Neill, and Rev. R. H. Kleiser. The choir sang "Rock of Ages Cleft For Me," and "How Firm a Foundation."

Reverends G. E. Allan, B. F. Rogers, H. C. Castles, G. A. Broadus, A. F. Gallman, and Hugh McRaney were active pall bearers. All but three of the pastors in the Meridian district, and several from other districts were present. All these were honorary pall bearers.

The large auditorium in Central Church was practically filled with sympathizing friends. The floral contribution was profuse

and very beautiful.

The beautiful life Mrs. Jones lived, and the esteem in which she was held by those who knew her best are expressed in the words of a little granddaughter who, when she was told of grandmother's death, said: "God needed another angel, so he took grandmother."

God's blessings on this little girl, and all those who form the inner circle of those who mourn because of the loss they sustain by the passing of this lovely, noble Christian lady.

T. J. O'NEIL.

## "CHRISTLESS SERMONS"

"A Soldier" writes:

May a soldier encroach on your valuable space to express his deep concern for our Church? Since joining the army I have been to a good many different Methodist churches. I have found in them much to be thankful for, but also some things which make me very uneasy. It is not that our Methodist people have failed in hospitality—they are grandly hospitable. But people wrong us soldiers if they think that, when we come to church, the main thing we need is a nice supper afterwards or a companion to walk home with; we all of us need far more to hear the Word of God, and some of us know that we need it. I realize that I am saying a dreadfully serious thing when I question whether our Methodist services always offer that Bread of Life. I went one Sunday evening soon after joining up to a Methodist church feeling lonely and discouraged, and in my need I was hungry for God; but it seemed to me in my serious mood that the one subject the minister was determined more than anything else to avoid was—God. There were moral platitudes and much topical gossip, but hardly anything to suggest that the man in the pulpit was a minister of the Word of God. The sermon simply confirmed what the inordinate verbosity of the notices had already shouted at us—that the preacher had nothing important to say, and was trying to last an hour.

Too often I have heard "Christless" sermons; in some Christ was not even mentioned; in others He came in merely as an illustration of a general principle. I do implore our preachers to ask themselves seriously before they deliver a sermon: "Is Christ central in this sermon, or not?" If He is not, how can it be a Christian sermon? Would to God that all our preachers could say with Charles Wesley, "My heart is full of Christ, and longs it glorious matter to declare." There would be less of "I think" and "I should like to talk to you about," and more of burning conviction and the sense of urgency, less of "wise saws and modern instances" and what psychology is supposed to teach, and more of "the Good News of Jesus Christ the Son of God." —Methodist Recorder.

(Note: The above letter, which shows remarkable poise and intelligence, bears its own message. Although published in an English periodical, its language and thought are very American. It is worth reading and pondering.—Editor).

## FREEDOM OF TRUTH

By Mrs. Irvin Rowland

"And ye shall know the truth, and the truth shall make you free."

Jesus spoke these words to people who

believed on Him, as a promise to them as long as they continued to be His disciples. To be able to recognize the eternal truth, and then to live one's life as an expression of that truth, is truly one of the greatest Christian virtues.

The world exists upon the truth of God, the creative Power. The certainty of the laws of actualities makes it a stable world. Therefore we have no fear of failure in the changes of night and day, the seasons, etc.

Likewise, spiritual laws form the background of right living. As we follow the Master, these truths are revealed to us and we learn how to live better and more harmoniously with our fellowmen, thus setting us free from the shackles of sin.

Sin covers up truth; it would deceive us and the world of our true natures. It would make the outside of the platter clean while the inside is dishonest and deceitful. Sin causes us to yield secretly to temptation and openly proclaim our innocence. Sin leads us to try to win the approval and respect of the world for an outward appearance, unmindful of the inner life.

We must first learn truth within ourselves before we can transmit it, before we can be free. The only source from which we can obtain this knowledge is from the eternal truth of God. We, too, must be and continue to be His disciples to have this freedom of the spirit.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

church to them. Assist with vacation church schools.

Send in quarter's report.

### July

This is Christian Citizenship month, and in Mississippi we will be considering men to govern our counties and state for four years. Carefully investigate each candidate's attitude toward questions in which we are interested.

### August

Assist Negro women to send delegate to "Gulfside" School of Missions and have her report when she returns.

Begin plans for C. S. R. and L. C. A. study course.

### September

Begin C. S. R. and L. C. A. study course. Send in quarter's report.

### October

Assist pastor with World-Wide Communion Sunday.

Observe World Temperance Sunday. You might use a moving picture.

### November

Observe the 11th as a day of prayer for World Government—that some international system may be set up as a means toward world peace.

Assist with fall study.

### December

Encourage the Christian observance of Christ's birthday and work for a better understanding of peoples and nations.

Assist secretary of Student Work with Student Recognition Day.

Send in quarter's report.

\* \* \*

"With the help of God and the faithful women of Methodism" let us make 1943 a great year!

Sincerely,

KATHARINE A. WILSON.

(MRS. STANLEY WILSON)

Conf. Sect'y C. S. R. and L. C. A.

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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

There is for the drunkard, the gambler, the sensualist, to be seen in the refusal of the myrrh, the casting of lots upon His vesture, and the scourging, the apt reparation for their particular sins. . . . Stripped of His clothes, He shared His nakedness with those whom society has rendered naked. In the darkness of the moments of dereliction, He bore the anguish of those from whom the economic demoralization has taken all security.

—Reginald H. Tribe.

## THE PRAYER-ROOM TODAY

Forgive me, Lord, that my remembrance of Thee has been so much a thing of sacred places and solemn occasions. I have expected to meet Thee at Thy Table; I have not looked for Thee at my own. I have sought Thee in Thy House, and have scarce invited Thee to mine. I know that I have missed the richest blessedness even of life's best things because I have not seen Thee in them, though Thou wast ever waiting to make Thyself known. Lord, let my eyes be opened, let my heart grow sensitive to Thee. Make Thyself so real to me that everywhere I shall see Thee, at all times remember Thee. Amen.

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## When We are Right With God

By Clyde Edwin Tuck

Somehow the way is not so rough where press the throngs,  
Our frowns change into smiles, our sighs to happy songs,  
And easy seems the way out of our many wrongs—

When we are right with God.

Somehow we find new strength where weakness dwelt before,

More friends now know the pathway to our open door,  
And burdens now are lighter than the ones we bore—

When we are right with God.

Somehow our keenest joys come when the load we lift  
From off some weary pilgrim, showing him the rift  
In sorrow's cheerless clouds through which love's sunbeams sift—

When we are right with God.

Somehow we do not dread our tasks at rise of sun  
In striving with the throngs—success is easier won,  
And more of sweet content is ours when day is done—

When we are right with God.





# WALLET OF THE WEEK



SERVICE MEN attending Sunday services at Riverside Church, New York, are asked to register their names in a guest book and to add below their names the name and address of some person in their home church who is deeply interested in them. During the week a letter to the person designated, signed by the pastor, is sent, telling them of the soldier's presence at the services. These letters, in addition to gladdening friends back home, have done much to deepen interest in the church as a ministry to soldier character and welfare.

\* \* \*

EIGHTEEN PERSONAL LETTERS from one man to another were found on the floor of the gate tower of Lachish in 1935. They were written with a reed pen and carbon ink on broken pottery, "potsherds" in the Bible language, in Phoenecian-Hebrew script. It is believed to be the language which was used in the time of Jeremiah. It is said that the phraseology, spelling, style and composition furnish direct confirmation of the authenticity of II Kings, and Jeremiah, and indirect confirmation of the Old Testament as a whole.

\* \* \*

THE BRITISH RED CROSS recently sent to China a hospital unit which is now stationed at Changsha with a base hospital, serving Chinese troops. The unit consists of eight doctors, twelve nursing sisters, and other specialists. The unit is working with the Chinese Red Cross and the Chinese Army Medical Service. Most of the members of the staff have been in China before and speak Chinese. To this paragraph taken from an exchange we add the surmise that Christian missions may have had a part in the preparation of the unit.

\* \* \*

GIFTS TO RELIGIOUS BODIES, according to data compiled by the Federal Council of Churches, reached the peak of \$23.03 per capita in 1924. From that point giving descended to a low point of \$11.73 in 1936. Since that time there has been rather slow recovery. In 1942 the per capita giving was \$15.17. The tabulations are for sixteen religious bodies whose fiscal years vary considerably, and are only roughly speaking for the calendar years designated. The giving of the churches over the period covered by the tabulations shows considerable eccentricity.

\* \* \*

COLLEGE ENROLLMENTS were considerably down in 1942 as compared with 1941. The record for 153 institutions holding membership in the American Association of Teachers Colleges showed a drop in total enrollment of 23,241, or about twenty-two and one-half per cent. The U. S. Office of Education reports a drop of nearly 14 per cent in the enrollment in all institutions of higher education. The loss was greater among men than women and the junior colleges suffered more than four year colleges. The drop in teacher college enrollment is a threat to teacher standards.

A SYNTHETIC RUBBER PLANT, under construction in the Beaver Valley just below Pittsburgh, is anticipating a deficiency of skilled workers by recruiting several hundred men and women to be trained to fill places in the plant. At the close of four months training those who make acceptable grades will be guaranteed jobs. The educational requirement is a high school diploma, but many of the trainees have attended college and some are college graduates. The courses are being given at the University of Pittsburgh.

\* \* \*

SIR ISAAC NEWTON, the great Christian scientist, was born on Christmas Day 1642. Voltaire said of him: "If all the men of genius were assembled in one place, Newton would lead the band." He discovered the law of gravitation, and he made discoveries regarding light, heat, vapor, and color. In all his scientific research, his mind was not deflected from faith in God whom he regarded as the ultimate cause of universal order. Science to him was pure religion because it expresses divine reality—Truth.

\* \* \*

TWENTY-FOUR LANGUAGES are said to be spoken by the natives of the Solomon Islands, all of which were first reduced to writing by the missionaries. In six of the written languages, the entire Bible has been translated and published, and portions of the Scriptures have been published in all the other written languages. The Gospels and the Book of Acts have been published in Vaturanga and Logo—both languages used on Guadalcanal Island. As is well-known, the peoples on these islands have not attained a high stage of civilization.

\* \* \*

SELECTIVE SERVICE EXTENSION to include men eighteen and nineteen years of age affects nearly two and a half million of the population. Of the total number involved, 769,800 are in school. Of those in school, 280,500 are in colleges and three hundred and thirty-eight thousand are in the senior year at high school. The drafting of the eighteen and nineteen year-old age groups will necessarily make considerable inroad upon the total college enrollment for 1943-1944, but the effect upon high school enrollment need not be so great.

\* \* \*

A YOUTH CORRECTION AUTHORITY measure has been introduced into the New York Legislature. The purpose of the measure is to cure the unintegrated and hodge-podge method of administering criminal justice as respects the offenders from sixteen to twenty-one. A competent survey of the situation reveals the fact that the total prison population has increased nearly three hundred per cent in the years from 1920 to 1940, and the per capita increase was more than two hundred per cent, and the cost of prison administration increased four hundred and forty-one per cent during the same period. Most disheartening of all is the fact that the crime situation grows steadily worse.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### PERIL OF THE HOME FRONT—EXCESSIVE PRACTICALITY

Apropos of our editorials on Perils of the Home Front we print a news paragraph from *Zions Herald* of January 20, which provides examples of the situation which we have in mind. The paragraph follows:

#### Methodism and Journalistic Leadership

Four denominational papers are edited and published in the city of Boston. They are *The Christian Register* (Unitarian), *Advance* (Congregational Christian), *The Christian Leader* (Universalist), and *Zions Herald* (Methodist). The present editors of all these journals are products of the Methodist Church. On Wednesday of last week, Rev. Stephen H. Fritchman, graduate of Ohio Wesleyan University and a former member of the New York Conference of the Methodist Church, was elected editor of the *Register*. Dr. William E. Gilroy, for more than two decades editor of *Advance*, came from a Methodist home, and for several years was a minister of the Canadian Methodist Church. Dr. John van Schaick, Jr., who became editor of the *Leader* about twenty-one years ago, was trained in the Sunday School of the Methodist Church at Cobleskill, N. Y., in the building of which church, in 1852, his grandfather was the leading spirit. Dr. van Schaick himself was for years an usher in that church. Dr. Emerson H. Lalone, associate editor of the *Leader*, had a Methodist mother and received his early religious training in a Methodist Sunday school. The editor of *Zions Herald* is a member of the New England Conference of the Methodist Church.

This is purely a news paragraph, but it furnishes illustration of the losses suffered by Methodism across the years. To this list we add the name of Dr. Leslie D. Weatherhead of London, Methodist "loan" to the Congregationalists of the great Metropolis; and Rev. Vere Abbey, who has just transferred his relation from the Methodist Church and has been installed in the Freedom Presbyterian Church, of Beaver Presbytery in Pennsylvania. Dr. Weatherhead was sought for his place, and the installation of Mr. Abbey was strongly contested. The important thing is that they no longer serve as Methodist ministers.

Dr. J. Ernest Rattenbury, in his "Wesley's Legacy to the World," observes: "Wesley's message had limitations; he himself had limitations. No doctrine that was not practical nor experimental seemed to him worth a moment's thought, and while the result of this temper has been the steady and increasing influence of his system on the ordinary mind, and on practical men in the two following centuries, it has perhaps entailed the loss of intellectuals. Methodism has produced artists, thinkers, and scholars, but has rarely kept them. And there is some truth in the criticism of the poverty of her intellectual output."

We believe that this paragraph indicates at least one factor in our problem. The disciples of Mr. Wesley have

gone careering after the practical—laymen and ministers alike. In our evangelism, our teaching and our planning the practical has been a major and often almost an exclusive concern. In the last hundred years Methodism, in its cultural aspects, has been undergoing a transition. In the march of the Methodist mind there has arisen an instinctive demand for a justification of the time-honored processes and emphases of the Church. It seems to us that we have failed to lay sufficient thought foundations for the support of the magnificent structure of practical things which we have built. We have not founded the convictions and commitments of our ministry on a deep and comprehensive understanding of theological concepts and the values of the Church, as the Roman Catholics have. We have not even measured up to the theological exactitudes of the Calvinistic systems. Some of our preachers and people have been taken by kidnapers, it is true, but many others come upon a time when the merely practical motive for service fails to satisfy their consciences. Then it is that they experience a deterioration of their ecclesiastical loyalties.

We have in mind two fine young ministers who were well trained. Both left the ministry for secular vocations. They are living today and their going was a loss to the ministry of Methodism. They were not kidnaped.

It is said that our seminaries are alarmed at the situation in prospect. We believe that the first step toward retrieving that situation rests with the seminaries themselves. They must provide for the thought life of our ministers and our people an adequate understanding of the theological values which form the necessary support of the practical and the experiential. Without an adequate dynamic, goals and programs and processes are but so many will-o-the-wisps which lead to the bog of disillusionment and desertion. To state it another way, excessive practicality may have been a factor in producing the peril of the home front.

### THE WEEK OF DEDICATION

Just a month from now Methodism will be observing the Week of Dedication. It is hoped that the first fact to occupy the thinking of the Church as we approach this period will be the plight of the world in this tragic hour. It should require no sob stories to arouse the emotions of the people at this time. Surely if there ever was a time when our hearts and lives, our all, should be on the altar it is now. If there was ever a situation which should beget a spirit of sacrifice in every Methodist heart it is that which we face today, with millions of men marching to battle and subjugated lands filled with disease-



stricken and starving multitudes. If this shall not be a Week of Dedication in its truest and most universal sense, then the human factor in any situation must be a lost element in shaping the spiritual impulses of Methodism.

### A NEW APPRAISAL OF YOUTH

One of the most impressive results of the war so far, as well as the most encouraging, is the fact that youth has taken up the challenge that has been flung at it so promiscuously in the last decade or so by its elders and has forced those wisecracks to eat their own words. Youth



Dr. A. P. Hamilton

has been accused of softness by the older generation, over and over. And it was with considerable doubt and shaking of heads that they were sent into this, the most cruel and most gruelling of all wars. It was argued that the boys who had been reared to do nothing for themselves, who could not even walk three or four blocks to school, who made the early morning hours hideous as they returned from all-night revels, simply could not "take it."

How gloriously they are throwing back the slander into the very faces of those who contemptuously called them "lounge lizards" and "cake eaters," or "jitterbugs" and "jive demons." Of course, we should deplore these excesses of our highly geared modern life, when they find expression in synthetic emotional debauch such as we have often seen in the last few years; in particular, as a sort of lurid aftermath of the first world war. But the fact remains in spite of all our gloomy forebodings that our youth has the same tough fibre, the spiritual and moral stamina of our fathers, who fought and won at Bunker Hill and Yorktown, at the Alamo and Antietam. Nothing of the reckless bravery of Pickett's Charge was lost at Bataan and Corregidor. How humble it makes us feel when we read their letters sent back home, so full of cheer and unselfconscious abandon. How they love their homes and long for them! And religion has become more real to them than ever before.

What does this all add up to, except that they have learned better than we knew, the lessons of democracy, the meaning of Christianity. They are learning the full significance of the dark tragedy of Calvary. They are willing to give their lives for a way of life which seems to give hope of better things to an agonizing world, which is now passing through its Gethsemane.

We cannot escape the fact that this is an adult world, so far as the organization of society and the State are concerned; and if our contemporary scene leaves much to be desired in the way of discipline, both moral and educational, we cannot avoid accepting the blame for such an environment as we have created for our youth.

But these young men of ours, I firmly believe, are going to point the way to a better and more Christian order than we have given them in their growing years. It is through them that a better world must be built, and it will be.

A. P. H.

### IN APPRECIATION OF BOOKS

For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul

was whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them . . . I know they are as lively, and as vigorously productive, as those fabulous dragons' teeth; and being sown up and down, may chance to spring up armed men . . . And yet on the other hand unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye . . . Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, imbalmed and treasured up on purpose to life beyond life.—From John Milton's *Areopagitica*, in *Southern Christian Advocate*.

### PAPER AND PAINT

By Rev. Henry T. Carley, D. D.

So far as I know now, I shall be glad when this time next week comes. I am not particularly anxious to add seven more days to my age, which has already reached a reasonable degree of maturity; but certain parts of the parsonage are in a condition of disarray that is not very conducive to convenience, to say nothing of comfort, which probably will be wholly alleviated within the time mentioned.

The process of "doing over" a couple of rooms and a small hall began yesterday. An expert workman is in charge of operations, and the Friendly Circle class of women is standing back of the financial obligation involved. So there is no good reason why I should be perturbed. As a matter of fact, I am not. On the other hand, I am delighted that such an enterprise is being undertaken by such an excellent group of interested workers, for it means much for the pleasure of the present occupants of the parsonage as well as for those who may come later.

But I fondly thought that it was merely a matter of the contractor's going ahead with his work while I followed the even tenor of my way, merely pausing now and then to admire the craftsmanship of a skilled artisan. Alas!

No mortal man knows how many things that have to be moved can be accumulated in one bedroom, one bathroom, and one small hall until he is called upon to prepare the way for paperhangers and painters. Just a casual glance under normal conditions would not suggest that there was a large store of such goods. But wait till you begin to move them!

But that is not the whole story. Where can you find even temporary lodgment on the premises for the things that have to be moved? The problem is one of those that seem so simple on the face of them, but are so complicated in solution.

So I shall be glad, I hope, when this time next week comes. That trunk will be off the front porch; that rolled-up rug will come out from behind the door of my room; the dresser won't be in the dining room, and the dressing table won't be in the parlor; the medicine cabinet will come out of the study, and the clothes hamper will move from the back porch. And so on. When everything is straightened out again, the place will be lovely. Come to see us (bringing your own coffee, sugar, and other rationed items).

A lot of pleasure is abundantly worth a little inconvenience.



## THE EPISTLE FROM THE YEARLY MEETING, HELD IN LONDON

By Adjournments, from the 20th to the 28th of the Fifth Month, 1793, Inclusive

(Note: This interesting document was sent in by Dr. John T. Crebbin, of New Orleans, and it belongs to the period of the French Revolution. It is just such a statement as the Friends might make today. The original paper used the old style "f" for "s" but instruction to conform to the printing of the document was not carried out, and we are letting it go as it is rather than reset the article.—Editor.)

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and Elsewhere.

Dear Friends:

We salute you in Gospel love, and in a degree of that humility, which a close inspection into the state of our religious society at this time, hath produced: for, although we may thankfully acknowledge that we have not found things in so neglected a condition, as in some former years; and some increasing concern appears to have invested the minds of many brethren, for the support of our testimonies; yet much remains to be done, and much laborious exercise of spirit to be patiently endured, before our Zion can become, so eminently as we trust she is designed to be, the praise of nations. Friends! may every one of you, who may read or hear this our tender salutation, closely and effectually consider in what instance, and to what degree, he obstructs, in his practice, the accomplishment of a design so gracious.

Our Meeting hath been large, and, through the mercy of our Holy Head and High Priest, hath been favoured with the renewed assistance of his Spirit; and, although divers matters have occurred which have been subjects of considerable discussion, we have afresh experienced the prevalence of Christian condescension.

The accounts of offerings brought in this year amount, in Great Britain, to Six Thousand and Eighty Pounds, and in Ireland; to One Thousand Six Hundred and Twenty-nine pounds. The largest part, as usual, is for those ecclesiastical demands with which we scruple actively to comply, as being the support of a ministry formed by the will of man; and not only inefficacious in combating the desires of the carnal mind, (which, saith the Holy Scripture, is at enmity with God) but too generally made subservient to its purposes.

Our correspondence with our brethren in Ireland and on the Continent of America, is maintained, and we have received Epistles from all the Yearly Meetings, informing us of their concern for the cause of Truth; and, in some of those from America, of their continued care to be, as opportunities offer, the advocates of the oppressed Black People. The slow progress in this country of the cause of these our fellow-men we lament, but do not despair of its success; and we desire Friends may never suffer the cause to cool on their minds, through the delay, which the opposition of interested men hath occasioned, in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the more necessity there is, on the side of righteousness and benevolence, for steady-

ness, perseverance, and continued breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth.

From Philadelphia we learn that Friends have also had at heart to be instrumental in promoting a pacification with the frontier and other Indians, in which benevolent purpose they are encouraged by the Indians themselves; who having been accustomed, for more than a century, to just and kind treatment from Friends, have been induced to repose much confidence in them.

At our last Yearly Meeting, we were engaged to caution our Members against suffering the voice of party to draw any of us from the steadfastness which we may possess in Christ; and now, when war is making its ravages in the adjacent nations, we are again concerned to exhort Friends, that, on all occasions, they evince themselves to be indeed the followers of the Prince of Peace. As we profess to be restrained from joining in a practice so desolating to mankind, let us not indulge the spirit of it in ourselves, or encourage it in others, by making the events of war a frequent subject of conversation; but, so far as we are truly redeemed from those warring lusts in ourselves, to which the apostle ascribes its origin, let us, as enabled, be frequently engaged, in secret supplication to the God of the Spirits of all flesh, that it may please him to "break the bow, and cut the spear in sunder; making "wars to cease unto the end of the earth;" and to enlist the nations under his holy banner, in opposition to those iniquities which are a reproach to the profession of Christianity.

Many have been of late the overturnings and failures in the commercial world; and some amongst us have not escaped the disgrace. We desire these things may operate as a call to all of us, who may need the caution, to contract rather than to enlarge our plans for the acquisition of wealth. Let us sooner endeavour to secure a competency, by contracting our wants and limiting our desires; recollecting, that as Christ, our great example, declared his kingdom not to be of this world, so neither can his faithful followers make it the storehouse of their treasure. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

Signed in and on behalf of the Yearly Meeting, by

GEORGE BRAITHWAITE,  
Clerk to the Meeting this Year.

## SENATOR O'DANIEL TO RE-INTRODUCE S. 860

January 20, 1943.

Dear Friend:

I am in receipt of your letter of January 6 with pamphlets enclosed, and I thank you very much for sending them to me.

I expect to re-introduce S. 860 at an early date, and will do all I can in behalf of its passage in Congress. I made a speech in behalf of S. 860 in the Senate Monday.

Assuring you that it is always a pleasure to hear from you and to serve you in any way within my power as United States Senator, I am

Yours very sincerely,

W. LEE O'DANIEL,

U. S. Senator, Texas.

To Rev. A. C. Lawton.

## WITH THE PASTORS

## THE LOCAL CHURCH PROGRAM

By Charles O. Ransford

The Methodist Church began with the organization of General Boards. Later we had Annual Conference Boards subsidiary to the General Boards. The General Boards have developed programs for the whole Church. The Annual Conference Boards have brought the programs to the local church.

With the increase of numbers and increase of demand an intenser program is needed in these modern times. Remote control is inefficient. Power increases as the fulcrum is brought nearer and the lifting force is more directly applied. Human nature is always more interested in a local church revival than a community revival, in home missions, than in foreign missions. The nearness of an object increases our vision of the size. The immediacy of any need increases our personal interest.

The spiritual life and interest of a local church increases as work is shared with others. When Nehemiah discovered that "the people had a mind to work," he said, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" They worked intensely, for "every one was repairing over against his own house."

Self-interest is always an inspiration. Not that we should ignore the need of others. We cannot live to ourselves. A work in which I may have part becomes more real and demands my best effort. We are daily becoming more concerned about the world war, as we know Europe and Asia are fighting for our ideals, and that their fighting is our protection. Our concern very much increases when our own sons are in the conflict.

A better world means a better United States of America. A better world church and the Christianization of Europe and Asia means a better American Church. We are wrapped up in the bundle of life together. No Christian can deny, had American churches become more zealous in world evangelization, the conflicts in Europe and Asia might have been prevented. A Christian Germany, a Christian Russia, and a Christian Japan cannot make war. The local church program is far more realistic when we begin to relate ourselves to the whole world problem of world Christianization.

When John Wesley said, "The world is my parish," he could no longer be self-centered and hesitant. All former relations with the church of his childhood were severed and he became a world evangelist. In less than fifty years the Methodists became a world church.

The prevention of spiritual decline in America is in the development of strong and aggressive local churches. Strong and aggressive churches are made up of interested and active people. With all the demands upon parents, preachers, and teachers for the guidance of this generation of childhood and youth, work may be found for every church member. The discovery of the task and the willing response to take hold and do one's part is the beginning of a revival.

Love is the true revolution, for love alone strikes at the very root of evil.

—Ernest Crosby.



# CONFERENCE NEWS AND PERSONALS

News from northeast Mississippi indicated a big snow for that section last week. For a time it was almost cold enough to snow in New Orleans but we did not have it.

Rev. A. C. Lawton, writing from Mer Rouge, La., about another matter, informs us that the Monroe District Conference is to be held at Sterlington, La., on May 20.

Rev. Norman Purvis is beginning his work at Fannin, Miss., in a systematic manner. He says that he has found the work pleasant and he is anticipating a great year on the charge.

Rev. Hugh C. Castle, pastor at Philadelphia, Miss., had Rev. Joseph Paul Bartak as the speaker for his service on last Sunday night. The service was advertised as a county-wide rally.

Rev. Y. A. Smith, Route 5, Philadelphia, Miss., says that Hope charge is making progress. He and his people are sharing in the Educational Advance movement, and Bro. Smith is looking forward to a good year.

Rev. Charles W. Lahey writes that he has been transferred from Bonita, La., to Grayson, both in the Monroe district. Bro. Lahey moved to his new work on January 13. He will be succeeded at Bonita by Rev. J. D. Huff.

Mr. J. R. Porter, Advocate representative for First Church, Gulfport, Miss., added 25 subscriptions a few days ago, which brings his total to 46 and places First Church, Gulfport, well out in front in the 1943 campaign.

Mrs. Oscar Rogers, R. F. D. Waterford, Miss., places us in her debt by her good word concerning the place the Advocate fills in her life. It is a real joy to work with people who have a sympathetic appreciation of the efforts put forth.

Mrs. E. W. Sorey writes very appreciatively of the ministry of Rev. R. E. Case, of the Homewood, Miss., charge. She says that his preaching is both evangelistic and effective. Sister Sorey informs us that her son is in training at Fort Benning, Ga.

Mrs. W. E. Moreland, Advocate representative for Natchitoches charge, adds nine more subscriptions to her campaign, bringing her total to twenty-two. Mrs. Moreland is one of our friends whose efforts in behalf of the church paper are not calendared.

Mrs. Richard Lord, daughter-in-law of Rev. R. G. Lord, who is the district superintendent, has been employed as pastor's assistant at First Church, Greenwood, Miss. She is from Columbia, S. C., and Rev. W. R. Lott is pastor of the church at Greenwood.

Rev. A. A. Leifeste, of Price, Texas, called at the office on last Thursday afternoon. We are sorry to have missed him. Bro. Leifeste was in the city for the Hoppmeyer-Munch wedding, which took place at Napoleon Avenue Methodist Church on Wednesday evening.

Rev. E. L. Jernigan reports wholesome activity and a good spirit at Fulton, Miss. Benevolences have been increased twenty-five per cent and the first quarter has been paid. Bro. Jernigan says that the people have been particularly kind to him and to Mrs. Jernigan.

The editor of this paper celebrated the

rites of matrimony for Mr. Robert R. Sanders and Miss Dorothy Joy Lowry on January 27. This event was of peculiar interest to us, since we officiated at the marriage of the bride's father and mother twenty-one years ago.

Rev. J. H. Cameron reports the work on Chunky, Miss., charge as making satisfactory progress. A program of improvement is on in some of the churches. Bro. Cameron is planning to attend the Doctrinal Preaching Conference to be held at Knoxville, Tenn., on February 8-18.

Alice Norris, 2228 Third Street, Alexandria, La., is a servant in the home of one of our subscribers and has had the opportunity of reading the paper from time to time. Her appreciation of the Advocate was such that her employer has given her a subscription in her own name.

The editor and his wife acknowledge the invitation of Mr. Larry Clayton to the graduating exercises of Francis T. Nicholls High School on January 27. Mr. Clayton, who is a member of the graduating class, is the son of Rev. and Mrs. R. L. Clayton, of St. Mark's Church, New Orleans.

Rev. B. M. Lawrance, now in the midst of his Advocate campaign at Silver City, Miss., has already eleven subscriptions to his credit and he says he has several more practically in the bag. We have already made reservation for him in the list of goodwill remembrances which we have on hand.

Rev. John M. McCay writes that he is entering upon his third year as pastor of Pleasant Hill charge. The salary this year has been raised from \$975 to \$1,200, and Conference assessments have been raised in proportion. Bro. McCay speaks in high appreciation of his new district superintendent, Rev. C. A. Parks.

Retirement has made no difference in either the energy or the loyalty of Rev. Dan P. Yeager with the Cross Roads charge. Bro. Yeager reports everything as moving along well and that his people have been very thoughtful of him. His interest in the Advocate is expressed by a list of five subscriptions and in a message of appreciation of its coming.

Rev. M. A. Burns, who was retired on account of impaired health, says that he is able to be up most of the time, but has to take medicine all the time. Guntown and Saltillo, the latter his church, have been without a pastor since Rev. E. S. Lewis was moved to Arcola, but Bro. Burns says that Bro. Stephens is giving a practical demonstration of his capacity for every detail of district work.

Last week we reported the death of the personal physician of Col. J. H. Johnson, and through a misreading of Col. Johnson's letter we stated that his physician was Dr. Andrews. We now learn that Dr. Rowland was the man who died at his desk. Dr. Andrews, retired physician and a son of the late Rev. C. G. Andrews, of the Mississippi Conference, died at the same hospital that afternoon, but he was a friend and not the physician of Col. Johnson. We are sorry to have confused the facts. Dr. Rowland was the man found at his desk following a fatal heart attack.

## REV. T. G. LOWRY SERIOUSLY INJURED

Rev. T. G. Lowry, pastor at Kossuth, Miss., was seriously injured in an accident which occurred on January 18. The information reaching the Advocate office is that Bro. Lowry was over near Vaiden, Miss., and was cutting a tree when the accident occurred. Somehow the tree fell across his body and pinned him under it. It was very cold and he lay under the tree for nine hours before he was found. He was rushed to the Methodist Hospital in Memphis where he was found to have sustained internal injuries. Last reports indicate that he is improving and it is expected that he will recover from injuries despite the exposure and the delay in getting treatment.

## A MESSAGE FROM GUEYDAN

The Methodist church at Gueydan, La., is now under the leadership of Bro. Quaid and wife, recently of the West Lake charge. They are well liked, and Bro. Quaid is preaching some mighty good sermons.

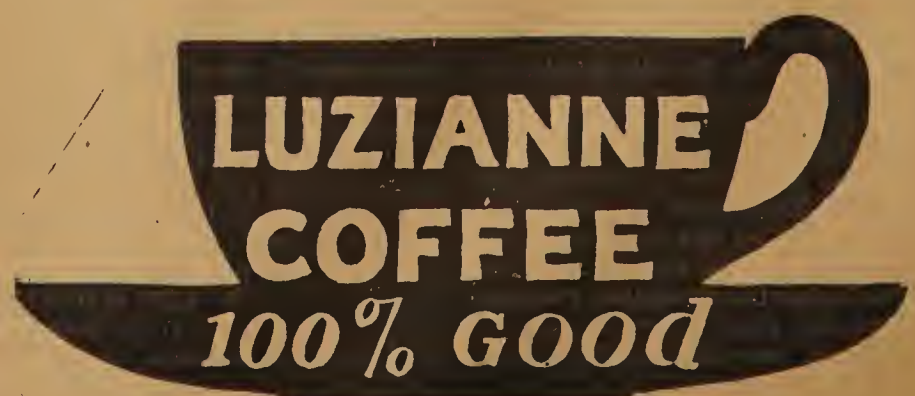
The ladies of the Society of Christian Service saw that the parsonage was in good shape for the new minister and his wife. A new rug and new curtains were put in some of the rooms. Gas was installed both in the parsonage and in the church.

A picture of the church, with Christ hovering over, was painted by Bro. Quaid, framed and hung in the church. It is very lovely.

Most of the officers of the Society of Christian Service were re-elected. Sister Quade was made leader of the spiritual life program, and we had an interesting installation service, in which Bro. Quaid participated.

The society finished the course of study prescribed for the year and is ready to take up the new books.

Our pledges were over-subscribed. The





Orphans' Home of Ruston was not forgotten, and a goodly sum went to mission fields in the preceding year.

Some of our members are very loyal to attend these services, and we are praying that a greater number will feel it their obligation to give of their loyalty in time and service by attending the meetings and give us the encouragement of their presence and service in this very important work.

Awake, Christians, and let your zeal and love "overflow the dikes." "The fields are ripe already to harvest," and who will answer the call of the Church.

There is much to be done in the world of missions if peace is to be restored as a lasting peace.

"Come over into Macedonia and help us," is the slogan for 1943.

MRS. CLEMENTINE JONES.

## COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE

Eupora Station, Rev. M. E. Scott, pastor, has recently opened a beautiful new church for worship.

First Church, Columbus, Rev. J. D. Wroten, pastor, is broadcasting Sunday night services over WCBI. Mrs. Carrie M. Bacon, of Louisville, Ky., has been appointed Director of Religious Education at First Church.

Kosciusko Circuit, Rev. J. L. McElroy, pastor, has enlarged all of its goals for the current year.

Central Church, Columbus, Rev. T. E. Gregory, pastor, has paid a parsonage debt of long standing.

Kosciusko Station, Rev. T. B. Thrower, pastor, will hold a revival meeting on March 14. Dr. John L. Horton, pastor, Riverside Park Methodist Church, Jacksonville, Fla., will be the guest preacher.

The missionary program of the Columbus District is being enthusiastically promoted by Dr. V. C. Curtis, superintendent, and Rev. H. D. Suydam, Mathiston, District Missionary Secretary. The pastors and people are cooperating.

T. B. THROWER, Reporter.

## FULTON CHURCH STATISTICS—CORRECTION

Dear Dr. Duren: On October 8, 1942, we received from Mr. J. C. Whitehead, of the Fulton church, Corinth District, North Mississippi Conference, a remittance of \$21.16 for the Fellowship of Suffering and Service Fund. We are now informed by Rev. Marlin McCormack, who was at that time pastor of the Fulton church, that the church did not receive credit in the Conference Minutes for this generous remittance. I hope you will find space in your valued publication to give acknowledgment of this sacrificial offering on the part of the good people of the Fulton church.

We always send to the Conference Treasurer a duplicate voucher in acknowledgment of each remittance. I am at a loss to know why this offering was not recorded in the Conference Journal.

Most sincerely and cordially yours,  
O. W. AUMAN.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—John Wesley.

## CHAIRMAN DESCRIBES "WEEK OF DEDICATION" TO NATION-WIDE CONGREGATION

Bishop Ernest Lynn Waldorf, in conducting Mutual's Sunday morning Radio Chapel Hour from Chicago, December 27, told his vast audience of Methodism's movement for spiritual renewal of which he is the appointed leader. Entitled, "Time to Stop, Look and Listen," Bishop Waldorf's sermon was a spiritualization of the familiar railroad crossing warning. The following excerpt is the portion relating to the "Week of Dedication." Copies of the full text may be obtained from Mutual Broadcasting System or Methodist Information, 150 Fifth Avenue, both of New York City.

"Christians everywhere are realizing that there is a spiritual morale for which they are responsible. It means life on a higher level. It is necessary for those who would lead to these heights to have had the necessary experience and to have become the embodiment of that which they would inspire others to become.

"Fortunately, Christian denominations and those who are animated by the Christian spirit are making plans which are far-reaching and continent-wide, looking toward the accomplishment of this purpose. I cite one instance only as a sample of the prevailing spirit. The Methodist Church in America, with 43,000 congregations, is planning a review of its spiritual development. It is stressing the need of a renewed consecration and dedication of life, money and service.

"This movement is to begin with a Covenant Sunday in every church on January 3, and continue with heart-searchings during the days that lead up to what is to be known as a "Week of Dedication." This week is to be preceded by laymen's meetings on 'Layman's Sunday,' February 21. Then follows a full week for all communicants, beginning with worship services on February 28 and carried forward day by day and night by night until the closing Sunday, March 7. On this date the dedication will take definite form when people will be given an opportunity to register their several plans of re-dedication respecting their own lives, and make a thanksgiving offering which will give a tangible expression of their new outlook and purpose.

"This proposed week will be a symbol of a continuous purpose which will be carried forward through Lent and Easter and the remaining days of the year. Such expression is necessary on the principle that 'a thought unexpressed is only half born.'"

## RACE RELATIONS DAY

With Race Relations Day (February 14) immediately ahead, many churches are in search of materials which may be used to supplement the program prepared and distributed by the Board of Education. Such churches may find the significance and helpfulness of the program strengthened by including some general but authentic information concerning the largest minority racial group in this country.

A booklet just published by the United States Office of War Information contains interesting data concerning various phases of Negro life and achievements. The manuscript was prepared by Chandler Owen, noted Negro scholar and publicist.

### Farming

The importance of food in winning the war and the peace is constantly being stressed.

"There are 683,327 Negro farm operators in the United States. Some 95 per cent live in the Southern States. They have shared generously in the Federal Government's program to aid the farmer. The Farm Security Administration has made 60,440 loans to Negro farmers. These loans total about \$50,000,000. Negroes represent 21 per cent of the farm operators in the Southern States, and have received 20.9 per cent of the loans in that area."

Under the supervision of Farm Security Administration, thousands of Negro farmers have secured comfortable homes and have almost doubled their food production.

### Education

In spite of many handicaps, the American Negro has made wonderful progress in the field of education. Again we quote from the booklet: "In the 17 Southern States during the year 1915, only 58 per cent of the Negro children between six and fourteen were enrolled in school. By the school year 1939-40, some 85.9 per cent of the children between five and seventeen—a much wider range—were regularly in attendance. There were 2,174,260 in elementary school and 254,580 in high school. The number of youngsters in high school was more than doubled in ten years. . . . We stay in school. Ten years ago only 26.6 per cent of the children were beyond the fourth grade. Now that figure has been raised to 37.5 per cent, and we increase our knowledge of the world by going to school more days in a year. Ten years ago we attended an average of 97 days; now we attend 126 days.

There are approximately 100 universities and colleges devoted exclusively to Negro education in this country. In 1916 there were 1,643 students in Negro colleges. By 1941 the number had grown to 40,000. During a 25-year period the number of students in Negro colleges increased some 2,400 per cent."

### Commerce

The Negro has made slow but substantial progress in business.

"There were 30,000 Negro-owned stores in this country in 1939. The number has grown since. Sales for the same year totaled \$71,000,000.

"There are eleven banks owned and operated by Negroes. There are 41 member companies of the powerful National Negro Insurance Association. They have 2,800,000 policies, and \$422,000,000 worth of insurance in force."

### Religion

The Christian Church has meant more to the Negro than any other institution. Through the years he has been comforted, sustained and inspired by its message of hope. The church was the first to build his schools and to train his leaders, and to help him make the difficult adjustments from slavery to freedom.

"Today Negroes own church property valued at nearly \$200,000,000. Alike in humble wooden churches and the magnificent brick and stone churches in our metropolitan cities, Negro clergymen have steadfastly kept alight the lanterns of the spirit." There are more than 25,000 Negro clergymen in the United States.

The Reverend W. H. Jernagin, president of the Fraternal Council of Negro Churches of America, in an address delivered on February 17, 1942, made this pledge to the President of the United States:

"We pledge every spiritual and material resource at our command in support of our country in the ideals of freedom and democracy. . . ."



## MISS PERSIS JOHNS IN PIANO RECITAL

Dr. and Mrs. H. L. Johns, of Rayne Memorial Church, New Orleans, entertained a number of friends and music lovers at their home on last Saturday afternoon, at which time they presented Miss Persis, their gifted and accomplished daughter, in a piano recital. The program consisted of classical music—Beethoven, Chopin, and other selections. It requires no critical knowledge of music to say that Miss Johns' performance justified all the interest and pride of her family and friends in her attainments. Her friends are not without justification when they predict for her a brilliant career and a distinguished place among the artists of her chosen field of study. She is to be congratulated for what she has already achieved, and her many friends wish for her the distinction foreshadowed by her progress thus far.

## MOUNT SEQUOYAH

While we are in the midst of a great war, let us remember the church work must move on. There has never been a time when we need to put God first more than now. With a great river of blood and tears flowing across the world, we must keep the church work up and moving along so as to keep the people's thoughts on the Church and Christ.

For these reasons we are planning a fine program for the coming summer on Mount Sequoyah. So make your plans to spend some time with us. We all expected a big drop-off last summer in attendance, but to our glad surprise some of the conferences were larger than they had been for some years. We trust this will be true of our coming season.

I am spending some time this winter and spring helping the pastors in meetings. I held a two-weeks' meeting in Kansas just before Christmas, and have just returned home from a two-weeks' meeting at Hannibal, Mo. I have other engagements, but still have two open dates I could give to meetings between now and the opening of the Assembly, if I can be of service to some of my brethren. I will appreciate hearing from you.

SAM YANCY.

## MINISTERS' WEEK AT S. M. U.

Attendance at the eighth annual Ministers' Week, held on the Southern Methodist University campus, topped by far that of any previous year, Dean Eugene B. Hawk, of the S. M. U. School of Theology, director of the program, announced following the close of the week's lectures January 28.

Eight hundred Methodist ministers and laymen from all States in the South Central Jurisdictional Conference of the Methodist Church, as well as members of numerous other denominations, were present to hear the series of lectures by Dr. Ralph W. Sockman, pastor of the Christ Methodist Church, New York City; President Henry Sloane Coffin of Union Theological Seminary, New York; and Dr. Costen J. Harrell, pastor of the West End Methodist Church, Nashville, Tennessee.

Crowds numbering as high as 1,500 listeners filled McFarlin Memorial Auditorium on the S. M. U. campus for lectures delivered during the day and night sessions.

"Attendance at the Ministers' Week program was the most surprising we have had

since its beginning some eight years ago," Dean Hawk said. "We were justified in feeling that there would be at least a fifty per cent reduction in the number of preachers who would be with us, but from the check made it seems that it was the largest attendance we have had in any year."

"The lectures were very popular," he continued, "and certainly the service rendered through the School of Theology will be felt in every section of the South Central Jurisdictional Conference. We feel that in large measure the success of the meeting was due to the splendid publicity given by the local papers and by the Church press in the various Conferences."

Dr. Sockman, Fondren Lecturer for the conference, had as subjects for his talks, "Christianity's Fourth Front." Dr. Coffin built his lectures around the theme, "Preaching in Wartime," and Dr. Harrell spoke on "The Minister and His Bible."

At the close of the series Dean Hawk announced two speakers to appear on next year's Ministers' Week program: Bishop G. Bromley Oxnam is to be the Fondren Lecturer, and Dr. Halford E. Luccock of the Yale Divinity School will be presented by the Lectureship on Preaching of the Highland Park Methodist Church, Dallas.

February 7 is National Boy Scout Sunday. Invite attention to and support for this character-building organization.

## TRIBUTE TO MISS DOT PAXTON

On Monday, January 25, 1943, God, in his wisdom and mercy, called the gentle soul of Miss Dot Paxton, a member of my Sunday school class, to realms eternal, where all is peace and rest to a spirit like hers, with no fear of death. To know her was to love her. In her home she was a devoted daughter and sister, and a true friend to all.

She was richly endowed with the traits of Christian character, one who was devoted to her church and had a smile for every one.

We mourn the death of Dot Paxton; her memory is graven deep in the hearts of all who loved her.

We extend our sympathy to her mother, father, brother and sisters and to relatives in their loss.

MRS. O. C. EVANS.

## REPORT FROM MISSISSIPPI STATE HOSPITAL

By Rev. Howard G. Roberts

Dear Dr. Duren: I feel that the readers of the Christian Advocate would be glad to know that the glowing reports made through the secular press concerning our great State Hospital for the insane and other nervous patients have not been exaggerated. In fact, I think they were not full enough.

Reporting 70-odd good substantial brick buildings, housing above 3,000 patients, cared for by a splendid staff of physicians and nurses, together with three or four hundred other attendants and employees, is a great report. It is indeed a great place for nervous people, both preachers and laymen.

I wish to supplement that report by stating that among those buildings is the Recreational Building, costing \$170,000, for the physical, educational, social and religious benefit of the patients and employees.

During my seven years as an intermittent patient I have encountered two preacher patients who declined to participate in

the religious services because of such a variety of things under one roof—pool, dancing, movies, library, store, cafe, Sunday school, and preaching. Personally, I think it is a splendid arrangement.

I gladly affiliate with some 200 church-going patients. I have been instrumental in placing our Sunday school leaflets and 150 Cokesbury Hymnals in the hands of the congregation. It is a blessed experience to lead them in singing the great hymns of the Church and the responsive reading of the Scriptures.

I am very sorry for whatever disturbance I may have caused at our Conference at McComb in 1941. Such delirious attacks are the result of insomnia, from which I have suffered for the past 38 years. It seems that I must remain in close touch with the hydrotherapy department. It is my great privilege to spend five days and nights each week here at the hospital, and two with my wife in Jackson, where we have a small apartment with our son-in-law and daughter, Mr. and Mrs. Troy S. Brown—a convenient and happy arrangement for this superannuate.

If any who read my article have a surplus of worthwhile books or magazines that they would like to share with our people, and will send same to me, or to the hospital library, they will be greatly appreciated. Thanks.

Remember us in your prayers. "My love be with you all in Christ Jesus. Amen."

—I Cor. 16:24.

Whitfield, Miss.

## ARTICLE APPRECIATED

Dear Dr. Duren: I have just finished reading "Christless Sermons," and how timely it is! If we would just put ourselves in the young soldier's place for a little while we would understand. They start out from a home where they have been so used to religious influences that made them feel that mother's prayers would keep them safe—then, all at once they have to leave this safe haven, and go out to face probable death in many ways, by sea, by epidemics, and in combat; and like the Philippian jailor, they are thinking "What must I do to be saved," to be sure that I have a right to expect a "happy landing" on the other side. They are in much the same fix as the man who was told he had only a month to live; he went around asking one and another what would give him the answer as to how he could be sure he was saved, and the month was nearly up, when he asked the janitor of his boarding place and the janitor said, "You see, it's like this, if you owed a bill and somebody offered to pay it for you, if you accepted his help, you would be free, wouldn't you? Well, Jesus has paid that debt with His life—all you have to do is to accept His free gift, and He will accept you, for He has said so: 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' All you have to do is to say, 'Lord, I believe, save me,' and the man was saved."

Dear boys, don't wait for a special invitation. Turn to Him now with your whole heart—He's always waiting. A year or two ago, a wife accompanied her husband to the gate as he went on his night shift, and as she turned to come back she saw what seemed like a window opened in the eastern sky, and someone beckoning with their hands, Jesus was thinking of you, and all who need a Saviour.



"And when you have found Him, tell others the story,  
That my loving Saviour is your Saviour, too,  
Then pray that your Saviour will bring them to Glory,  
And prayer will be answered, twas answered for you!"

Some years ago a mother in Sweden wrote her boy in America that she was going to stop praying for him, and when he read the letter he was frantic, and when he got to church he went from one to another, asking them "to pray for him, that his mother had stopped praying for him, and it brought about his conversion, because he was doing his part.

You know, Jesus can knock at our hearts, but we must open the door. He never intrudes unasked. May God add His blessing is my prayer.

EMILY M. HILLEBRANDT.

Sulphur, La.

## BOOKS

"Personalities of the Passion," by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York, Nashville, pp. 183. Price \$1.50.

As stated in the sub-title, this is "A devotional study of some of the characters who played a part in the drama of Christ's Passion and Resurrection." The characters include Peter, Judas, Caiaphas, Herod, Pilate, Barabbas, Simon of Cyrene, Mary the mother of Jesus, Longinus the Roman Centurion, Dismas, the crucified revolutionary, Joseph of Arimathea, and Cleopas of Emmaus.

The first thing that should be said is that the book is devotional rather than historical. It is true that the historical record furnishes the framework for each study, but it is also true that certain extra Biblical traditions are used to increase the dramatic appeal of the Bible story. In the case of Peter and of Judas, we think that the psychiatric slant is too much in evidence, especially for the immature reader, and the traditions which form part of the Passion Play story are also apt to mislead some. In the case of Judas, we could not accept the interpretation. It makes a defence of Judas which we do not believe is warranted by the facts.

On the other hand, the studies of Caiaphas and Herod as exhibitions of professional religion are packed with gripping suggestions. We have never met anywhere two character sketches which impressed us more than did those of Caiaphas and Herod. As a series of impressionist sketches, the book is brilliant and scintillating, and the careful and discriminating reader will find much to lift the actors of the Passion story into the realm of reality.

**The Harvest of the Spirit** by Eugene M. Austin. Abingdon-Cokesbury Press, New York, Nashville, pp. 169, price \$1.50.

The author of this volume is a Baptist minister of Philadelphia. The studies are grouped under four general heads: Life as a Comradeship with God; Life Lived Buoyantly, as a temperament; Life Lived With Inner Security and Peace, as a personal fortification; and Life Lived as a Dauntless Allegiance, or as an Unshakable Conviction. As a study of the problems of the human spirit in its relation to God and its embodiment in life, it is original and stimulating in thought. The book sweeps the whole gamut of human relationships

with clarity of thought and happy expressions which are both quotable and striking.

We quote a few thoughts at random from the pages of the book: "Nobody ever learned anything about life until he found himself on the Emmaus road;" "Nobody every learned very much about life until he discovered what it is to have to stand and 'take it;'" "It doesn't matter nearly so much what your life experiences may be, as it does what you take from those experiences;" "There is no greater testimony to the power of a living God; and at the same time there is no greater indictment against our petty bickering and discontent, than the lives of the host of men and women who have lived and died on beds of pain, with never a murmur of bitterness or resentment;" "If we cannot keep our shoulders just a bit straighter, our chins just a bit higher, than the rest of the world, come what may—then, I say, we haven't caught the real essence of the spirit of Christ;" and "The power of men are those gentle souls—God's gentlemen—who plant themselves upon what they believe to be right and true, and who build there without bluster or striving."

**Sermons from Revelation**, by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. 215. Price \$1.50.

This is a volume of sermons, not a commentary upon the book of Revelation. It is, however, an interpretation of the message of the Book in that it highlights the historical incidents, the situations and the dark days which inspired the utterances of the Seer of the Apocalypse. These sermons add another exhibition of the marvelous resources of one of the most popular preachers of this generation, a man whose popularity has stood the test of more than a score of printed volumes. They do much more than that, for they bring forward the victorious confidence with which John's vision was saturated, and place it along side the problem of our day. In this the preacher causes the lonely messenger of Patmos to live and speak to this generation. In these sixteen sermons, the reader will find a bracing thought and faith which will help to fortify his soul in these days of doubt, defeatist words, and threatened disaster for all that we hold dear. If for no other reason, the book is valuable for its forthright defense of faith in the eternal values which sustained John in the dark days out of which he wrote to the Church.

**The Plight of Man and the Power of God**, by D. Martyn-Lloyd-Jones. Abingdon-Cokesbury Press, New York, Nashville, pp. 120. Price \$1.

Dr. Lloyd-Jones is a unique figure in the realm of theological literature. He is a minister of the Presbyterian Church, but back of that he was a physician, a profession in which he gained distinction before he yielded to the call of the Christian ministry. As a minister he has achieved an eminence no less worthy than that which he achieved as a physician. Four of the five chapters which form this volume were given at the Free Church College, Edinburgh, Scotland, and at that time the author gave notice of his intention to provide a chapter for the completion of the series of discussions given. The four chapters delivered at Edinburgh deal with the plight of man, and they deal courageously with the fact of sin in all its bearings upon human life and destiny. So far from minimizing man's guilt, he chooses for his Scripture bases those pas-

sages from St. Paul's letter to the Romans which declare the wrath of God against sin and all ungodliness. The treatise is certainly no apology for either sin or the sinner, and if the study ended there it would offer little of comfort for the man who is consciously a sinner. In the concluding chapter he proceeds from St. Paul's declaration that "the gospel of Christ is the power of God unto salvation to every one that believeth," and he discovers the only solution of man's problem and he offers hope and help for every believing soul. The book is unusual in its fearless facing up to the fact and the consequences of sin.

**Victorious Suffering**, by Carl A. Glover, Abingdon-Cokesbury Press, New York, Nashville, pp. 156. Price \$1.

Dr. Glover is a Congregationalist minister who was trained in England, Australia and the United States and has pursued his clinical studies around the world—pastoral work in Australia, mission work in the slums of England and among the more or less abandoned folk in various lands. In the United States, he held pastorates of the Congregational Church in Quincy, Illinois, and in Cincinnati, and he is now engaged in writing and pulpit supply work.

This volume is a study of the age-old problem of human suffering. The approach is that of the psychiatric researcher, in which field the author has had a varied experience and for which he has made first hand observations. Dr. Glover's book will not answer all the questions which may arise in the mind of the reader of this book, but it will, we think, tend to lift the view of suffering out of the category of merely punitive experiences, and it will be seen that it may become a means of character development and the scaffolding for the building of life at its best.

## HAPPINESS IN GIVING

By Mrs. Irvin Rowland

"Give, and it shall be given unto you."

The things that make us happiest are those we share with another. Man is a social being and wants his friends and loved ones to be a part of his happiness or sorrow.

The value of that which we have becomes far greater when we unselfishly give or share it with others. Perhaps it is only a flower, a kind word, a tolerant attitude, an understanding heart, a sympathetic gesture, an encouraging word, or a cheerful smile that we have to offer. Nevertheless, the blessing which it brings and the gratitude of the receiver determine the worth.

To give is to sow, and to receive similar treatment is to harvest. We may not always give desirable things—doubt, envy, suspicion, and grudges may be unwittingly given, and likewise, such attitudes will later be heaped upon us.

To see the wonders of nature, the bloom of a beautiful rose, reminds one of the truth of the inevitable result when certain natural laws are conformed to. It also gives us new hope and fresh courage in accomplishing such of the possibilities of the human personality when in harmony with God's spiritual laws. Surely love or any of the other Christian graces can bloom and be as beautiful as the rose if we but cultivate and practice them. What an adventure life is for him who would be more like the Master! Such happiness it holds for those who can give fully!



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### January Meeting of Executive Committee, Mississippi Conference W. S. C. S.

The January meeting of the Executive Committee of the Mississippi Conference Woman's Society of Christian Service was held in Galloway Memorial Church, Jackson, with Mrs. W. F. Mahaffey presiding and all officers present except Mrs. J. B. Cain, Mrs. G. C. Terrell and Mrs. E. E. Deen.

In its report the Findings Committee stated: "The year 1942 has opened new vistas of sacrificial devotion and has widened opportunities of consecrated service in the W. S. C. S. in the Mississippi Conference. While turmoil and chaos have raged the world around, we have been conscious of a world-wide Christian fellowship that even the madness of war cannot destroy. We have sought during 1942 to deepen the consciousness of united Christian believers throughout the earth and to continue to expand the world mission of our church. We have not retrenched. We have gone forward. We have sought to put first things first, and we have made progress in the building of God's Kingdom and in the laying of foundations for tomorrow's better world. And this progress will be only an incentive to renew and redouble our efforts."

#### Tuesday Afternoon

##### Finances:

The report of Mrs. L. O. Todd showed that \$28,628.83 was raised by the conference during 1942—an increase over 1941 of \$1,944.01. In addition, the Emergency Gift totaled \$1,963.75, "indicating our willingness to go the 'second mile' in helping to spread the message of Christ."

The per capita giving increased in every district:

District	1941	1942
Brookhaven	\$3.45	\$4.81
Hattiesburg	3.29	3.50
Jackson	3.42	4.16
Meridian	3.39	3.70
Seashore	2.97	3.40
Vicksburg	3.92	5.20

\$2,190 was given in Life Memberships, the Seashore District leading with \$670.

The Week of Prayer offering was \$2,652.18, an increase of \$319.82 over 1941. The Vicksburg District led with \$571.67 and also had the largest individual society offering—Crawford Street, Vicksburg, with \$104.59.

Every special fund, except that for the Wm. Johnson Bethlehem Center, which is our newest work, was overpaid.

Following this report, Mrs. T. B. Cottrell led the group in a prayer of thanksgiving.

The request from the Division that the 1943 pledge from the conference be increased by the addition of the amount given to the Emergency Fund was discussed and approved. It was announced that in 1943 the Week of Prayer offering will not apply on the total pledge from the conference, making necessary more love gifts in Life Memberships.

#### Organization and Promotion:

Mrs. T. H. Fore and the district secretaries reported their work and plans. In 1942 the work went forward, although we

faced many difficulties, the only decrease being in total membership. This was caused by a much needed revision of society rolls. Fifteen societies attained the Efficiency Aims and a larger number observed the Week of Prayer.

The Meridian District led with new organizations, reporting 6. The Seashore District led in new members, being the only district not reporting a decrease in membership. It also observed the Week of Prayer 100 per cent and led in Life Memberships. The Vicksburg District led in per capita giving, in the largest Week of Prayer offering and the largest individual society offering, although during 1942 four different women served as secretary.

Mrs. D. L. St. John, secretary of Organization and Promotion of the Southeastern Jurisdiction, was present and spoke briefly, challenging the women to overcome the difficulties which face them—to try one plan, and if it does not work, try another. "We must not be afraid, we must not let a murmur nor a discouraging word pass our lips; we must not surrender one inch of the progress which we have made. It takes no amount of intelligence, initiative or action to coast, to dawdle, to sit and wait—it does take it to go on. We are not marking time, we must go forward. Our dependency is in God."

Discussing the outlook for 1943, the statement was made that our people have more money today than in years, it is our opportunity to channel it into God's storehouse. When there are still women in the Mississippi Conference who will walk "from one to three miles" to attend the W. S. C. S. we know that transportation difficulties can be solved. With more letters, more personal sharing, more giving, the work of Kingdom building will go forward again in 1943.

The vice-president, Mrs. C. E. Mullins, reported that in many ways she had taken advantage of promoting the work and assisting the president. She closed the afternoon's session with a meditation, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," and after thanking Him, challenged the women to greater loyalty during 1943.

#### Tuesday Evening

##### Worship:

Mrs. E. E. McKeithen led the evening's worship period, "All the ends of the earth shall remember and turn to the Lord and the kindreds of the nations shall worship before Thee, for the Kingdom is the Lord's and He is the governor among the nations." This is God's world; He has not gone off and left it. He is working out His plan but we can only see today. He has a plan for our lives, ultimately He will work out His plan, but He must have our help.

##### President's Report:

Mrs. Mahaffey stated that she had promoted the total program of work and felt that our greatest challenge for 1943 was the unreached women of the conference. She stressed the need for more consecrated living. "Christian people today must re-think what we say we believe."

C. S. R. and L. C. A.

This department pioneered in new fields of thought and action during 1942, and among the results were legislation necessary to establish a home for delinquent Negro children; the seminar held at Pastors' School; 35 societies receiving recognition for the study, "Planning for Peace," and 2 for "The Christian Family;" the encouraging attendance at the "Gulfside" School of Missions. Plans for 1943 stress building in a world where destruction is the key-note.

#### Missionary Education and Service:

In 1942 this department advanced with 409 study classes being held, an increase of 23 over 1941. 10,114 members attended, with 288 societies receiving recognition, an increase of 56 over 1941. There was a gain in the number attending the fall Educational Conferences and Seminars and a larger amount was raised for missionary projects.

Pastors' School will be held at Millsaps College, Jackson, May 31-June 5. Miss Ocie Sanders will teach the course on Leadership of Study Groups and seminars will be held for C. S. R. and L. C. A. and Spiritual Life Groups.

The topic for the C. S. R. study will be, "Christian Ventures in Learning and Living." For the fall study, "The Church and America's People."

Plans were made to continue the fall Educational Conferences and Seminars.

#### Wednesday Morning

##### Newer Departments:

The Wesleyan Service Guilds expanded in numbers, membership and financial giving in 1942, with 5 new Guilds being formed and 75 new members being enrolled.

More societies, a total of 43, reported on student work during the year. Since Miss Mary Thornton Lindsey, the conference secretary, is leaving to enter Scarritt College, a new secretary will be secured.

25 Interest Groups of young women and girls were formed, reaching a membership of 300, and during the first year of operating the new youth plan, Methodist Youth Fund payments were made each quarter to our conference treasurer totaling \$279.67.

Children's work was undergirded and stressed during the year and many study units reported.

##### Publications:

This is one of the weakest links in our chain of work and one that must be strengthened. The very foundation of our work depends upon Christian literature and, from the information sent out in our designated magazines, we receive the instructions and plans for our work. Mrs. Hamrick called attention to recommendation No. 2, adopted at the annual meeting in 1942: "That every officer of every local society subscribe to the Methodist Woman and the World Outlook and cooperate with the conference secretary of Literature and Publications in securing one-third increase in subscriptions over 1941 as a goal for the year." She suggested that this be continued for 1943.

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### First Quarter—Program of Work— February

1. Plan with the pastor for Race Relations Sunday and Church-wide Mission Study.
2. Cooperate in World Day of Prayer—first Friday in Lent, March 12, 1943.
3. Business meeting.
4. Promotion of Wesleyan Service Guild.
5. Monthly meeting, with items from the Methodist Woman.

\* \* \*

### Greenwood Wesleyan Service Guild

When members of Wesleyan Service Guild of the First Methodist Church met in the church parlors Monday night, they were extended an invitation to hold their next meeting in the home of Mr. and Mrs. Frank Wright. The surprised members were greeted there by Mrs. Wright, Miss Alice Decall, her sister and house guest, Mrs. T. Carter Harmon, and Mrs. Terrell Wells.

\* \* \*

### To Committee on Status of Women

By Mrs. E. L. Jacks, Conference Chairman of Status of Women

Have you secured your handbook on Status of Women? If so, have you studied it? Especially may I call your attention to the section on "Purpose and Area of the Committee," and suggest that you study it carefully with your own group in mind. In it are good suggestions for a devotional that might be used in any circle meeting. The section opens with the statement, "The purpose of the committee on Status of Women is to enable the Christian woman to discover her place in the world's society, and to assist her in assuming that position with a dynamic sense of dignity and responsibility."

"To discover" and "to assume" her place of responsibility! Have we made that discovery, and having discovered, have we assumed our full share of responsibility? Discovery requires open eyes, seeking. Those of us who allow our vision to extend no further than the four walls of the house in which we live can not make this discovery. Many groups are now studying Dr. Cushman's book, "Will a Man Rob God?" in which he emphasizes that the chief robbery is not in time or money, but in ourselves. We rob God unless we seek to discover our place in the society of the world and exercise our full share of responsibility. Have we found our place of responsibility in our church and are we helping it to pioneer in the bringing in of God's Kingdom on earth? Congress is in session. Are we keeping up with what is going on and expressing ourselves? The poll tax bill affects the status of all citizens. May I suggest that you study it pro and con with your Christian Social Relations committee?

The suggested study to follow "Will a Man Rob God?" is the Peace Packet. Before many more months we hope some sort of peace will be made. Will it be lasting? The answer to this is found in the answer to the question "Will it be just?" The answer to the latter depends upon public opinion. Let us enter earnestly this study on peace

that we might be intelligent regarding how it might be achieved. We know it will not be achieved simply by wishful thinking. May we find our places of responsibility and assume them in the creating of a world in which "Men beat their spears into plowshares and their swords into pruning hooks and nation does not lift up sword against nation."

The woman's cause is man's; they rise or sink

Together, dwarfed or godlike, bond or free; If she be small, slight natured, miserable, How shall man grow?

—Tennyson.

\* \* \*

### Southeastern Jurisdiction—Enlarged Executive Committee Meeting

Southeastern Jurisdiction will hold an enlarged Executive Committee meeting at Atlanta, Ga., February 17-18, 1943. The standing committee on Christian Social Relations and Local Church Activities will hold a meeting on February 16. All conference presidents and secretaries are invited to both meetings. This work conference is in lieu of the regular Jurisdictional Conference which was postponed on account of abnormal travel and housing conditions.

In order that there might be no loss as a result of this decision made at a recent Executive Committee meeting of the Jurisdiction under the chairmanship of Mrs. E. L. Hillman, president, each member of the committee pledged herself to promote the work in all its phases with renewed effort. As one feature of this extra cultivation it was voted to give each conference society the sum of \$60 from the Jurisdiction treasury to help finance travel of representatives of young women's and girl's work, student work, and Wesleyan Service Guilds to the School of Missions at Lake Junaluska next year.

\* \* \*

### Suggestions for February Program

Topic: "The Christian's Responsibility for a Just and Enduring Peace," page 19 of January Methodist Woman.

Poster planned for February meeting—time to be getting it up.

Invitations sketched, addressed, and ready for mailing for that February meeting.

Supplementary material—Search newspapers, World Outlook, and Methodist Woman. "Peace, the New Earth, and Good News," by M. Searle Bates, January Methodist Woman, page 19.

### HE HAD FAITH IN HIS EDITOR

By Ethel G. Hubler

"And how do you think he feels!"

That line was across the top of a full page advertisement in a daily paper, recently. To the right was a man's face with a frown on it. It caught our attention, and we read on. It was a liquor advertisement.

The reason for the frown on the man's face was because he couldn't supply all his

customer's with the particular brand of liquor they desired.

That face . . . with the large type, "And how do you think he feels," stayed with us.

As we were trying to sleep that night we saw another face, "And how do you think he feels!"

He didn't mean to do it. Honest he didn't. He had great confidence in his local editor. He knew the editor was a Christian man, or a church member. He believed in "his editor." He was sure that even his advertising told the truth. The ad told of the "good qualities" of beer.

He decided to try some, his local paper had recommended it so fully. He would only take "a coupla beers." He wasn't used to it.

But something must be wrong. His head, it felt strange. His foot didn't reach the brake with the rapidity it should. He would take it slower. Yes, that's what he would do. But his head, it was getting worse, yes, worse.

"And how do you think he feels!"

Today he's in the county jail. He's been indicted for murder. He didn't mean to kill the kindly old man crossing the street. Honest, he didn't. Nobody wants to kill anybody. He just believed his home town editor and publisher . . . hadn't he known him all his life. . . . they belonged to the same church . . . they were members of the same lodge. Surely his friend wouldn't do that to him . . . if he knew. But, as he thought it over, he said to himself . . . that his friend must know. . . . it's his business to know before he publishes such advertisements.

And now, in jail. Indicted for murder. All because he believed his friend published the truth.

"And how do you think he feels!"

—National Voice News Bureau.

The difficulty of making words and ideas behave as they go from one language into another is illustrated by the following story: An American sportsman traveling in China, trying to express to a Chinese audience his delight in being in their city, said in good Chamber-of-Commerce fashion, "I am tickled to death to be here." The interpreter did the best he could with it, but his hearers were left to wonder what strange creatures these American people were when they heard the interpreter say, "He scratches himself until he dies, to be with you."

—Michigan Christian Advocate.

Prejudice is a special habit, not a social law. To men and women of goodwill the world is too full of jobs to be done, of purposes to be accomplished, to excuse the perpetuation of bad habits.—Anon.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Fine December Program

Reports from various churches in the Conference show that the World Federation of Methodist Women program was faithfully given and enthusiastically received.

Following are some accounts, gathered purposefully from different sections of the State, telling of how the December Woman's Society of Christian Service program on World Federation of Methodist Women was presented in various societies. You will find here accounts from the small village church up to the city church, each society adapting the pageant, "The Light in the Wind" (or one from the World Outlook) to its own needs. By changing the program to suit their particular society they were carrying out the instructions given in the foreword to the program booklet, which says: "There is more material in each program than most groups can use profitably. Do not try to use it all."

In every instance where reports were sent, there was a decided note of enthusiasm and praise concerning the program and the message it carried to our church people.

Requests for accounts of this meeting were sent to churches in other sections of the State, but replies failed to arrive in time for publication here. We feel confident, however, that the program was equally as fine in those sections as in the ones listed below.

From the First Methodist Church of Alexandria comes a very interesting account of their program. The playlet, "Light in the Wind," was most ably directed by Mrs. Madge Griffith. Finding it all but impossible to secure twenty or more women who could spare the time at that busy Christmas season to put on the playlet, she very capably condensed it, losing none of its real value. This made it possible for their membership to receive an inspiration from what has been generally conceded to be the best material yet sent out by the Woman's Division on World Federation. The stage setting was excellent, the costuming all good, and the characters well chosen, making the story of just what we all are facing at this hour most effective. Those attending declared it to be one of the best—if not the best—playlet ever presented by the women of their church. The possibilities in the Alexandria W. S. C. S. for giving such a playlet were excellent—a fine stage and a large auditorium, which was well filled.

A letter from Rodessa has the following to say about their program: "Our program on World Federation of Methodist Women was a great success, everyone learning more about our great work. We used the Outlook for this program."—Signed: Mrs. J. M. Moore, vice-president.

The accounts that follow are printed as sent to me and, I feel sure, will inspire societies that failed to use the program to make use of it at some meeting this year.

Sincerely,

MRS. J. J. McKEITHEN,  
Conference Vice-President.

\* \* \*

### Noel Memorial, Shreveport

On the afternoon of December 14th the members of Noel Memorial W. S. C. S. came

together in their final meeting of the year to enjoy a beautifully prepared World Federation of Methodist Women program, arranged and presented by Circle No. 7, and presided over by the chairman, Mrs. John F. Davis.

Appropriately the devotional theme selected for the afternoon was, "The Light is Shining into the Darkness," for during this month we had been thinking in terms of Methodist women around the world—of our unity, our opportunities and our responsibilities.

Mrs. H. G. Williamson directed this inspiring meditation, bidding us take heart in the midst of tragic world conditions as we ponder over the fact of prayer arising from the hearts of Methodist womanhood around the world. And, leaving this thought, "What a band of light it would be around a black world if every Methodist woman was wholly committed to the light!"

As the Christmas carols were sung, the leader called attention to the fact that some of our best loved carols were given to us by those of other lands and other races, and that they, too, were singing these same carols at this Christmas time.

Mrs. L. B. Kilpatrick, president of Noel W. S. C. S., graciously expressed her appreciation for cooperation during the year, and extended a cordial welcome to the new members and presented each new member with a membership certificate. She closed her remarks with a challenge to each member of the society to do her part in the new year, in helping create "A New Heaven and a New Earth Wherein Dwelleth Righteousness."

Electrically lighted stars against a background of blue provided an appropriate setting for the presentation of an unusually effective playlet, "The Stars are Still Shining," by the following ladies in costume:

The Leader: Mrs. H. N. Sturdivant.

Greek Woman, representing the star of love—Mrs. G. W. Womack.

Jewish Woman, star of brotherhood—Mrs. J. F. Davis.

Chinese Woman, star of world-wide fellowship—Mrs. W. L. Flemming.

Star of Faith—Mrs. J. F. Rosett.

Star of Hope—Mrs. J. S. Byars.

Refugees—Mesdames J. L. Campbell, G. W. Burdick, D. R. Battenfield, J. S. Summerlin, and Miss Allie McDonald.

As the leader sat depicting a dreary, restless, warring world of today, full of darkness and despair, the stars in the background began to shine simultaneously with the appearance of the other characters, who revealed the fact that stars of love, of hope, faith, decency and compassion are still shining into the darkness of our war-torn world just as they did on that long-ago Christmas Eve when the angels' song caused the shepherds to see them.

A very fitting climax was the special Christmas music so beautifully given by Miss Eleanor Roquemore, Mesdames H. N. Sturdivant and G. W. Womack, with Miss Charlotte Newsome and Mrs. J. B. Goodrich accompanists, followed by a lovely fellowship tea, both having been arranged by the membership committee of which Mrs. R. J. O'Neal is chairman, to honor the members

who had joined during the year.

The church parlor, scene of the tea, was unusually attractive, with the holiday motif emphasized in the decorations.

Mrs. F. M. Freeman and Mrs. Fred Russ presided at the silver services.

\* \* \*

### Jonesboro

The Jonesboro W. S. C. S. met Monday, December 14, for the monthly program under the direction of Mrs. H. W. Ayres, program chairman. The meeting was held in the church parlor, which was an attractive setting for this program on "The World Federation of Methodist Women." The only decorations were a large globe and a small Christmas tree on the table.

The pageant in the December Methodist Woman, "Christmas for the World," was presented by a group of ladies. Music accompanying the pageant was heard from an adjoining room, furnished by Mrs. Howard Hearne, pianist, and Mrs. Wilfred Scroggin, soloist.

Mrs. A. A. Meredith reduced the very lengthy pageant, "Light in the Wind," in the program year book to a very interesting monologue. This she rendered very efficiently and effectively, revealing the effect that the message of Christ is having upon the world.

A very fitting climax for such a program was the society's presentation of a Life Membership. This represented the society's Christmas gift to help carry the message of Christ.

Mrs. I. J. Allen, president, very graciously presented the Life Membership Certificate to Mrs. Walker McDonald whose time and talents have been so generously given to her home society.

February 7 is National Boy Scout Sunday. Invite attention to and support for this character-building organization.

Live only for today and you ruin tomorrow.—Simmons.

One who doesn't think his way through in planning his work often blunders, as did the man in this instance:

"So you are building a new house, eh? How are you getting along with it?"

"Fine, I've got the roof and the mortgage on it, and I expect to have the furnace and the sheriff in before fall."

—Michigan Christian Advocate.

### We Don't Know

A commercial traveler stepped off a train in a Pennsylvania town, where he asked a couple of Pennsylvania Dutchmen: Can you tell me where the macaroni factory is?"

"I don't know; do you, Zhake?"

"No, I don't," replied Jake.

They both walked to the end of the platform—then one hurried back. "Say, mister, do you mean the noodle mill?"

"Yes," said the traveler, "it is the same thing."

"Vell," said the native, "we don't know vere that is, either."—Selected.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, FEBRUARY 7, 1943.

By Rev. W. C. Newman

### WHAT JESUS TEACHES ABOUT HIMSELF

Lesson Text: John 8:12; 25-36; 56-59.

Golden Text: He that hath seen me hath seen the Father.—John 14:20.

Within my earthly temple there's a crowd;  
There's one of us that's humble, one that's proud,  
There's one that's broken-hearted for his sins,  
And one that unrepentant sits and grins,  
There's one that loves his neighbor as himself,  
And one that cares for naught but fame and pelf.  
From much perplexing care I would be free  
If I could once determine which is me.

So runs a light jingle which expresses for us a profound truth. Every man is so complex a mixture of conflicting emotions, impulses, desires, ambitions, motives, loves, and hates that it is difficult for a man to understand himself, to say nothing of understanding another. But an even greater difficulty is the matter of interpreting one's self to other people. Jesus was continually beset with this problem, for while he was primarily concerned with interpreting God to his hearers, he must also make himself understood that he might win their confidence in his interpretation of God.

Therefore, we find him in today's lesson speaking without apology, but also without pompous boasting, of himself.

#### Life's One Indispensable Necessity

It is said that a man may live 64 days without food, 5 days without water, and 3 days without sleep. But he could never even be born, begin to live without light and all that it supplies to living things. If you wish to demonstrate the truth of this assertion place a pot flower in an absolutely dark closet, allowing no ray of light to enter, and watch it slowly die. There is some marvelous property of light that is essential to life.

"I am the light of the world," said Jesus, simply. What an astonishing claim for a man to make about himself! No one of us, however egotistic, would dare thus acclaim our own sufficiency for all the needs of the world. But that is exactly what Jesus asserted about himself, and all the centuries since have amassed evidence to prove it. Whenever the world or any single individual in the world has followed that Light implicitly the result has been life abundant. But whenever an individual or a nation has turned away from that Light, great has been the darkness indeed.

#### Ambassador of God to All Mankind

"... he that sent me is true; and the things that I heard from him, these speak I unto the world." In these words did Jesus likewise assert his peculiarly intimate acquaintance with God and his unique position not only as the interpreter of God's will but as God's personal representative in the world.

During the crucial days that immediately preceded the entrance of the United States into the war, our ambassadors in Japan were instructed to use every legitimate device for maintaining peaceful relations with that country. History and human life depended upon their success.

In a much larger and holier sense Jesus declared himself to be charged with the responsibility of wooing men to God. And mighty consequences depended, and depend, upon man's response to his efforts at reconciliation. No wonder he was so anxious to make himself understood.

#### Our Eternal Liberator

Finally, to crown these tremendous claims for himself, Jesus declared that he is the source of the only true and lasting freedom that men can know.

Freedom, like democracy, on the lips of a demagogue or a ranter, can be made to sound like the only thing worth fighting for. However, as Mark Twain said of the weather, there is much more talk than action about freedom. England orates at length about this war to free all the people of the

earth, but stubbornly refuses to talk about freedom for her subjects in India. Freedom is an elusive thing. You think you have it, then find that whereas you have been set free from one master another has enslaved you. We may be slaves to any number of things—habit, fear, poverty, miserliness, ignorance, sin, and a thousand others.

But, says Jesus, "if the Son shall make you free, ye shall be free indeed."

Scores of Christian martyrs, singing as they marched to the stake, attest to the truth of his claim. He who is free because he follows Jesus cannot be enslaved by any man or force.

February 7 is National Boy Scout Sunday. Invite attention to and support for this character-building organization.

In all good things it is better to hope than to despair.—Goethe.

Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfinished, not one bearing the marks of a brush or pencil. Fringing the eternal borders of mountain ranges, gracing the pulseless beat of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in the buttonholes. Villians seldom train vines over their cottage doors.

—Presbyterian Banner.



## IN THE GOOD YEAR, 1943!

It is unusually urgent that Race Relations Sunday be widely and adequately observed.

In a day of turmoil and hatred the Church should emphasize inter-racial understanding and appreciation and should strive for justice for minority groups and for equal educational opportunities for all.

These ends are furthered by observance of

## RACE RELATIONS SUNDAY

FEBRUARY 14, 1943

### BOARD OF EDUCATION

OF

### THE METHODIST CHURCH

NASHVILLE, TENNESSEE



# THE CHRISTIAN FIRESIDE

## THE FIRST ZOOS

By Mabel Irene Savage

Do you know that there are records proving that zoos were in existence eleven centuries before Christ?

The oldest zoo of which there is recorded evidence was founded by a Chinese emperor, Wu Wang, about 1100 B. C. Its name was "Intelligence Park," indicating that the animals were kept for educational and scientific purposes.

Collections of wild beasts were maintained by the ancient Greeks and Romans, mostly for their gladiatorial combats. During the Middle Ages, princes and feudal chieftains kept menageries and aviaries. Some of the Aztec rulers of Mexico in the 15th and 16th centuries kept collections of wild animals, as did also the Inca of Peru who domesticated the llama, the alpaca, and the guinea-pig.

The famous zoo of the Zoological Society of London was founded in 1826. It is noted for possessing the most comprehensive exhibit of birds, beasts, and reptiles in existence. At the London zoo many modern methods were first devised, such as the use of artificial sunlight, radiant heat, and windows of vita-glass to admit ultra-violet light.

The New York Zoological Garden in Bronx Park is the largest in the world, comprising nearly 300 acres. It usually has about 4,000 animals to entertain the hundreds of thousands of visitors.

The Philadelphia Zoo, oldest in the United States, was opened in 1874, and has about 3,300 living specimens. The National Zoological Park at Washington, D. C., under the direction of the Smithsonian Institution, is noted for its splendid site which provides approximately natural living conditions for many kinds of animals.

The old-fashioned zoological garden was mainly an animal prison for show purposes, where the captives languished behind the bars of small cages. Modern gardens, on the other hand, like the ones at New York and Washington, keep the animals under nearly natural conditions in large outdoor enclosures suited to their size, temperament, and activity. Here they live a healthy and generally contented life, receive the best care and food, and frequently rear families.

—Our Dumb Animals.

The world is full of suffering, but it is also full of the overcoming of suffering.

—Helen Keller.

## THE COLOSSEUM

I stood at evening time in the Colosseum, with its great tiers of seats stretching toward the sky, where 50,000 people in those days could look down from the stadium seats onto an arena where Christians were torn asunder by wild beasts. I stood uncovered to the heavens above, where He sits for whom they gladly died, and asked myself, "Would I, could I, die for Him tonight to get this gospel to the ends of the earth?" Oh, those martyrs were believers in his blood. I prayed most fervently here in this Roman arena for the spirit of a martyr, and for the working of the Holy Spirit in my heart, as he worked in Paul's heart when he brought him on his handcuffed way to Rome. Oh, what love those early Christians must have had for one another; with what comfort Christ must have comforted them, hiding in these dark tombs or held in the cages about the arena, ready to be offered up to the wild beasts. They lived on the threshold of heaven, within a heartbeat of home, no possessions to hold them back.—Paul Rader.

## WHAT IS A MORON?

We cull this from William Allen White, the famous editor of the Emporia (Kansas) Gazette, and pass it along for its mental food value and because it sort of strikes a responsive chord somewhere in our own make-up:

We see by the press that a lady in Los Angeles is suing for a divorce because her husband referred to her as a moron.

As a matter of fact, most people are morons in one corner of their mental organization. A man or woman may be expert or may be exceptionally intelligent in certain spiritual regions, and in other regions as dumb as a dish of kraut.

Take the editor of the Emporia Gazette, for instance. It is an honest fact that he doesn't know whether Jack Benney is a ball player, a movie star or a radio crooner. Until most recently he thought Ginger Rogers and Buddy Rogers were one and the same person. He never heard of Fulton Lewis, for instance, until Lewis struck the town-site this week.

He hasn't the slightest idea of who won or even played the world series in baseball this year, and when it comes to football, he doesn't know the Rose Bowl from the Sugar Bowl, nor the Golden Bowl from the Wash Bowl, or from the other accessory crockery thereunto pertaining.

He is not proud of this ignorance. He just can't get around to the acquisition of knowledge in all fields.

This actor lady who is complaining because her husband referred to her as a moron may not know the difference between a Sally Lunn and a salmagundi. She may not know the difference between the late League of Nations and the "half a league onward" of the Light Brigade. She may not know which Roosevelt carried a big stick or which Roosevelt called his policy the Square Deal. Yet she may be an estimable woman who, in ordinary matters is get-alongable with anyone.

The term "moron" means anyone who is caught on his blind side. He can't think straight in certain areas—as, for instance,

like Democrats, who are all right on horticulture, bee keeping, logarithms, astronomy and the care and feeding of concubines, but who are crazy as bats when it comes to politics. Or, for that matter, there's the old line Republican who puts party success above public policy.

The word "moron" should not be a term of malediction but of classification.

—Religious Telescope.

## THE WAYS OF THE ANT

By Alden Mann

A student of ants recently told of his discovery that ants are good fire-fighters.

"You have, no doubt," he said, "stepped into an anthill and been amused to see the sentinel ants quickly rush out and then as quickly disappear to spread the alarm. A moment later, perhaps, you saw work-gangs being formed and put to work of rebuilding. In addition to these things, I have also observed ants when fire threatened them.

"I have thrown a lighted match in their anthill, and soon it would be encircled by a ring of ants. As some of the ants became exhausted, others quickly took their places. The fire gradually went out. I was curious to know why, and after close observation discovered that the little creatures are equipped to throw a tiny stream of formic acid.

"Not all ants are tiny, however," this student of ants reminded me. "There are portions of the South American jungle where the ants are of gigantic size and so ferocious that they are feared by man and beast. Veteran explorers have told me that they will take their chances with the boas, the anacondas, the jaguars, the crocodiles, and any other wild beast, but not with the ants.

"Travelers, caught in the jungles, have been found with only their white bones remaining to tell the story of their futile struggle."

"Remember the Biblical quotation: 'Go to the ant thou sluggard; consider her ways and be wise?' Ways of industry, intelligence, courage, thrift, and many more. 'Busy as ants' has become a symbol of industriousness the world over. Yes, and one may well heed the Biblical words and consider the ways of the ants."

—The Virginia Christian Advocate.

A young preacher, visiting the homes of his congregation, came to a house in which there was a new baby.

As the proud mother exhibited the infant, the pastor sought to offer praise and felicitation.

"How old is the child?" he asked.

"Just a month old today," was the reply.


"How interesting! Is it your youngest?"

## EYE COMFORT

The cleansing and soothing action of

**JOHN R. DICKEY'S  
OLD RELIABLE EYE WASH**

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
**DICKEY DRUG COMPANY, BRISTOL, VA.**



**Church Furniture**  
Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue  
**BUDDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis



## MRS. P. H. FONTAINE 1878—1942

Ernestine Doll Fontaine, daughter of Frederick Doll and Louise Pflug, was born January 16, 1878, in New Orleans, where she spent her girlhood days. Here she was educated and here she was converted to God and the Christian life under the ministry of Dr. F. S. Parker. Here she united with the Dryades Methodist Church and became one of its most useful and faithful members. She was church organist for several years, and also served efficiently in other departments of the church work. Here she became the wife of Rev. P. H. Fontaine on January 13, 1903, while he was pastor of her church. Here in 1942, while attending the opening session of the Louisiana Annual Conference in the First Methodist Church as a delegate from her church at Kentwood, La., she was stricken, and on December 9 she passed away. The funeral services were conducted by Rev. E. C. Gunn, Rev. H. L. Johns, and other New Orleans preachers. Here in New Orleans her body rests, awaiting the resurrection from the dead of all those who have put their trust in Him who said: "Because I live ye shall live also"

Mrs. Fontaine was blessed with the happy faculty of making and keeping friends. She was attractive in her personality, pleasing in her manner; she was kind and helpful, and always thoughtful and considerate of others. The beautiful flowers at her funeral and the many letters of love and appreciation from friends in every walk of life and from many sections of the country bore evidence of the far-reaching influence of her life.

The tribute paid her by many of the church members was voiced in these meaningful words: "She was an ideal preacher's wife." That was saying much; in fact, a greater commendation could not be given in a single sentence of so few words. An ideal preacher's wife! She must know how to build and keep a home; how to make it attractive and livable; she must know how to entertain guests; she must know how to prepare a wholesome meal. Above all, she must know how to be a real companion and helper to her husband. The burdens of the preacher are made lighter, the heartaches and sorrows are made less and the joys are shared by the good woman in the parsonage. An ideal preacher's wife! She knows when to speak and when to keep silent. She knows how to meet people and to live and work with them. She knows how to sympathize and how to encourage. In the work of the church and the on-going of the Kingdom of God in the world, the ideal preacher's wife occupies a high place which she justly deserves.

W. W. HOLMES.

## RESOLUTIONS ADOPTED BY THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE, SLIDELL METHODIST CHURCH

In regard to the death of Mrs. Henry Keller—

Whereas, God, in his infinite wisdom, has been pleased to call from our midst our beloved friend and co-worker, Mrs. Henry Keller, on the 28th day of December, in the year of our Lord 1942, we bow in humble submission to His Almighty will.

Whereas, she was a charter member of our society and church, a loyal and faithful member, esteemed by all and recognized by many less fortunate than herself for her many acts of kindness and charitable gifts, and,

Whereas, however sad we may be over her going from our midst into the heavenly kingdom, be it therefore

Resolved, that we, in our humble way, express our love for, and appreciation of, such a loving Christian character, and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes, and a copy be sent to the New Orleans Christian Advocate.

Woman's Society of Christian Service,  
Slidell Methodist Church.

MRS. O. L. SCOGIN, President.  
MRS. J. N. LEVY.

## DEATH CLAIMS L. C. FLOWERS

Lewis Cecil Flowers quietly passed to his reward Tuesday, December 1, 1942, at the age of 66 years. He is survived by Mrs. L. C. Flowers, three sons, Leslie Flowers, New Orleans, La.; Leon Flowers, Fort Ord, Calif.; Harold Flowers, Meadville, Miss., and five daughters, Mrs. R. D. Saxon, Spartanburg S. C.; Mrs. C. E. Smith, Corpus Christi, Texas; Mrs. Sam Stowers, Natchez, Miss.; Miss Albertine Flowers, Miami Beach, Fla.; Miss Gertrude Flowers, Memphis, Tenn.

The funeral services were held in Meadville Methodist Church on December 4, conducted by his former pastor, Rev. E. E. McKeithen, of Utica, assisted by his pastor, Rev. Wesley Ezell, and Rev. W. W. Kyžar, pastor of Meadville Baptist Church. The throng of friends and loved ones who filled the church to overflowing, as well as the beautiful floral offering, bore testimony of the love and high esteem in which he was held. His body was laid to rest in Midway cemetery.

He joined the Methodist Church and gave his life to his Master at an early date. He was a subscriber to the Christian Advocate for over 40 years, was loyal to all church work, and was never absent from church services unless prevented. He was always happy when doing church work, and he had a kind word and a smile for each and every one. He gave liberally of his time, thought and means to his Master's cause. Religion saturated his whole life. He was always ready to do God's will, ready to stay or ready to go. He was a great sufferer for the last two years, but bore his pains patiently until God said it is enough, come up higher. Our great loss is his gain.

Why should we mourn as those who have no hope; he is just across the way, and we will find him singing and smiling there some day.

A precious one from us has gone;  
A voice we loved is still.

A place is vacant in our home  
Which never can be filled.

MRS. L. C. FLOWERS.

## DETROIT CHURCH EDITOR DEFENDS METHODISTS

Henry G. Hoch, one of the most outstanding and competent church page editors in the business, recently stated Methodism's case in his regular column, "Chatting in the Narthex," in the *Detroit News*. Mr. Hoch has learned about the Methodist Church not by hearsay but from many hours of attentive attendance at the press tables of the Uniting Conference and General Conferences. His effort in Detroit to cooperate with ministers in keeping the news of their churches before the public was recently featured in a book on church publicity.

This is the way this church editor of a metropolitan paper sizes up Methodism and the war:

"In many minds the Methodist Church has been mistakenly labeled as 'pacifist,' probably because as a church she went further than most denominations in anti-war pronouncements, and because statistics show Methodists high up on the list as far as conscientious objectors are concerned.

"As a matter of fact, in all Methodist anti-war declarations of recent years, the right of those whose conscience directs them to bear arms in the service of their country always has been as carefully guarded and stated as the right of those who cannot conscientiously bear arms. Service flags and honor rolls in many Detroit Methodist churches bear witness to the fact that the latter are far in the minority.

"Dr. Sidney D. Eva, Detroit district superintendent, finds further refutation of the idea the Methodists are a pacifist church in the denomination's record on chaplains. Ten ministers have gone into service as chaplains from the two Michigan conferences, which is pretty close to the goal of one for every 1,000 members which has been set for the churches.

"At present the quota of chaplains for the Methodist Church throughout the country is 998, Dr. Eva said. There are now 617 in service with the Army, 168 in service with the Navy, 92 leaving next week for training, and 92 now in process of enlistment. That, Dr. Eva points out, makes a total of 969 out of a 998 quota.

—Methodist Information.

When *Winter's Kiss*  
brings CHAPPED LIPS



Raw, bitter weather dries skin cells, leaves them "thirsty." Skin gets sore—may crack, bleed. Soothing Mentholatum acts *medicinally*, helps: 1) *Revive* thirsty cells so they can retain needed moisture; 2) *Protect* chapped skin from further irritation. Smooth Mentholatum on chapped hands, cheeks and lips. Jars 30¢.

**MENTHOLATUM**





## NEWLY APPOINTED CHAPLAINS

## ARMY

Lester Nathaniel Abel, Upland, Indiana.  
 John Thompson Adams, Jr., Madison, Fla.  
 Harley Lester Borden, Thompson, Ohio.  
 Henry Clay Butt, Lenoir City, Tenn.  
 Herbert W. H. Cory, Warsaw, New York.  
 Reginald Edward Cory, Palmyra, New York.  
 Edward Sears Davis, Otterbein, Indiana.  
 Alfred Moses Ellison, Bay St. Louis, Miss.  
 Allen William Flohr, Preston, Minnesota.  
 John George Gieck, Charleston, Arkansas.  
 Forrest Flint Hubbell, Jamestown, Ohio.  
 Walter Albert Linaberger, New Cumberland, West Virginia.  
 Kavanaugh Austin Loy, Brandenburg, Ky.  
 Paul William Ludden, Byron, Minnesota.  
 George Russell McCahan, Nescopeck, Penn.  
 Glen W. Marshall, Grant, Nebraska.  
 Harry Frank Miller, Snyder, Oklahoma.  
 John Wesley Miller, Ironton, Missouri.  
 Henry Edwin Millikan, Arlington, Kansas.  
 William Addison Molyneux, Riverside, New Jersey.  
 Harry Cleveland Richard, Gordonsville, Virginia.  
 Alva Ray Mullins, Boston, Mass.  
 Arthur Harold Salin, Binghamton, New York.  
 Clayton Conner Shepherd, Madison, South Dakota.  
 Marshall Bell Shives, Leicester, North Carolina.  
 Bronson Nickson Smith, Washington, Ill.  
 Stuart Alexander Snedeker, New Brunswick, New Jersey.  
 William Bruce Strother, Covington, Va.  
 James Adrian Thompson, Toledo, Ohio.  
 Boyd Wayland Tucker, Orient, New York.  
 James Leon Turner, Boyd, Texas.  
 Richard Elwin Walton, Lisbon, La.  
 Samuel Franklin Weir, Sundown, Texas.  
 Carson Jerome Williams, Federalburg, Maryland.  
 Wilber Herman Wilson, Arlington, Va.

## NAVY

Perry Albright Rowland, Cassville, Mo.  
 Karl Bennett Justus, Sykesville, Maryland.  
 Robert Alexander Anderson, Atlantic Highland, New Jersey.  
 James Herbert Brown, Jr., Keyser, West Virginia.  
 Philip Linus Shore, Greensboro, North Carolina.  
 Chester Wentworth Ham, Taunton, Mass.

## HUMILITY IN WORSHIP

Humility is one of the keys that unlocks the store-house of God. Yet the American people are falling far short of that achievement.

The fact that the heathen nations have challenged us with the remark, "We will bring America to her knees," should cause us to blush with shame and repent of our shortcomings.

How sad our Heavenly Father must feel to behold the congregations in our churches sitting upright, not one humble enough to kneel. We had better soil a dress than to disappoint God. The Psalmist exclaimed: O come, let us worship and bow down: let us kneel before our Lord our Maker. Ps. 95:6.

I well remember when a child going to church, and all who were not afflicted, humbly knelt in prayer. God approved, and sent showers of blessings.

Daniel knelt in prayer three times a day

knowing the act would endanger his life.

But the most pathetic picture is to behold our Saviour kneeling, almost prostrate, on the cold ground pleading for our souls.

His Word tells us He will save the humble person. And also that he that worships the Lord must worship Him in spirit and in truth.

Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted. Matt. 23:12.

A SUBSCRIBER.

## WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"Consecrated gasoline is that part we save for taking us to church on Sunday."

"Washington and Lincoln were never too big, too busy, or too lazy to go to church on Sunday. How about you?"

"If America had paid more tithes to the Prince of Peace it would not be necessary to pay so much taxes to the God of War."

The three striking quotations used above were taken from the January 3 bulletins of the Broadway Methodist and the First Baptist churches of Paducah, Kentucky.

If gossip is unpatriotic during the war what should it be called in times of peace?

After all is said and done, adversity probably more nearly reveals the real man than any other single experience.

Don't measure a preacher when he is delighted with his appointment or when he is wholly displeased. The best measuring time is between the two.

It not only takes time and grace to overcome sorrow but real courage.

Here are a couple of impressive quotations: "Too much food to starve and not enough to live." "Heil and eat, refuse and die."

Selfishness and joy do not occupy the same heart-space. They never agree.

Material prosperity and spiritual leanness are too often buddies.

A soldier observed praying in a "fox-hole" remarked, "There are no atheists in fox-holes."

If you "lose face" without losing your head you probably haven't lost much.

True or false? If the preacher fills the pulpit the congregation will fill the pews."

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

## Supplies and Institutions:

The completion of the boys' work shop at the Moore Community House was one achievement of 1942; however, there is still a balance due on the building which Mrs. L. J. Powers hopes will be cleared before the 1943 annual meeting. Contributions are to be sent to her at 842 Camp Avenue, Gulfport.

The Biloxi Wesley House was closed and the building and grounds, including the small chapel, sold to the Catholic Church with the provision that it will always be used as a school and community center. Much of the furnishings was sent to the Wm. Johnson Bethlehem Center in Jackson and the Executive Committee had an opportunity to see it in use when the Board of the Center entertained them at tea on Tuesday afternoon. The Center has recently been

re-papered, and Miss Ruth Carryer, head resident, was assisted by members of the Board, the staff and the children who attend classes there in entertaining.

The serious illness of Miss Sallie Ellis was announced.

"The services offered by our projects at the Moore Community House, the Bethlehem Center, and the Wesley House were steadily expanded in lines of helpfulness to those in need and the creation of better racial understanding. The rural worker advanced the educational and spiritual program of the Methodist Church in the Meridian District."

## Spiritual Life:

"In 1942 the women of the conference pledged themselves to deeper spiritual consecration at the Retreat held at Hinds Junior College, with 71 in attendance." Mrs. McKeithen stated there is something that every society can do in the suggestions given in the Handbook. The newest is the organization of prayer groups of parents and wives of men in the armed forces. The study of "Will a Man Rob God?" will be promoted by this department.

## Committees:

On personnel, reported that Miss Kate Wells is attending the Scarritt School of Social Work on a conference scholarship and is quite happy in her work. Scarritt College has 500 requests for trained workers which cannot be filled.

On finance, reported the gift of \$500 to the "Gulfside" school, to be used for the most urgent need. A gift of \$50 to the Narcotic Education Fund.

On Scarritt Associates, that the Scarritt Club formed in Jackson of Scarritt graduates has been expanded to include friends of Scarritt and will serve as a nucleus for other clubs and encourage the raising of funds for the college. Miss Louise Tucker, chairman, who has been ill for almost a year, was present.

## Visitors:

Mrs. Paul Arrington, of the National Board of Missions and Church Extension, told many instances of our workers who are still in warring countries carrying on the work of Kingdom building and emphasized the greater need for missionary activity in this crucial period.

Mrs. R. L. Ezelle and Miss Ethel McKeithen presented the work of Narcotic Education as sponsored by the churches of the state, and outlined plans to make it more effective.

## Mississippi Daughters:

Announcement was made that Miss Addie Greely is serving, temporarily, at the student center at M. S. C. W. in Columbus; Miss Hallie Buie is living in Mississippi City; Miss Lois Cooper is working in the Intelligence Department in Washington, translating Japanese; Miss Mathilde Killingsworth is Director of Religious Education at the Foster Street Church in Dothan, Ala.

## Worship:

Our historian, Mrs. B. F. Lewis, brought the closing meditation, "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." She reminded the women that many things do not change, and it is upon these things which do not change that we must build the "new earth wherein dwelleth righteousness."

"In 1943 our slogan must be 'Sacrifice,' our watchword must be 'Love,' and our goal must be 'The world for Christ.'"



*New Orleans*

# CHRISTIAN ADVOCATE



## THE LIVING CHURCH

We fight for truth! we fight for God!  
Poor slaves of lies and sin;  
He who would fight for Thee on earth  
Must first be true within.  
—Thomas Hughes.

## THE PRAYER-ROOM TODAY

I thank Thee, my Father, for the constraint of Thy love, so gentle yet so strong. I thank Thee that long before I was aware of Thy presence Thou wast at work within me. I thank Thee for every moment when I felt my need of more than this world could give me, and for every glimpse I ever had of life more deep and more abundant. I thank Thee that Thou hast led me to Jesus, and that in Him I am finding life and light and love and peace. I thank Thee that Thou who hast led me to Him dost bind my heart to Him more strongly. Never let those dear bonds be broken. Keep me from straying from the home to which Thou hast so graciously brought me. And if in willfulness I still should stray, bring once again my wandering spirit back. Amen.

## TRUST HIM

By Sue Stuart Brame

God is taking care of you,  
All along your earthly way—  
Through the darkness of the night,  
Every moment of the day.

God has said, "I will not leave thee."  
Promises He gives to you,  
Words of comfort and devotion  
Have been tried and found true.

Take Him at His word today,  
Trust Him--love and serve Him, too;  
Ask and He will give you strength,  
As your journey you pursue.

Jackson, Miss.





# WALLET OF THE WEEK



HAWAIIAN JAPANESE to the number of one hundred and fifty-five thousand are said to be participating in the war effort under the universal martial law which applies to all. It is reported that only those aliens who are known to be dangerous are interned. Many of the Japanese-American youth are members of the 100th Infantry Battalion of the U. S. Army. The vast majority of the Japanese-Americans are said to have a warm attachment for our democratic way of life and the institutions through which it is expressed and maintained.

\* \* \*

THE TRAFFIC CRUSADE of the Government is said to have revealed some surprising facts. It appears that taxis are the worst violators of traffic regulations, and the situation is really encouraged by a lax enforcement of traffic regulations by policemen. The violations included disregard of the speed limit, cruising without fares, and carrying passengers to and from amusement places, and other equally flagrant breaches of the traffic code. The findings of the investigators were summed up in the words: "Death on wheels goes on unchecked."

\* \* \*

OSWALD W. S. McCALL of First Congregational Church, Chicago, has been invited to succeed Dr. F. W. Norwood in St. Andrew's-Wesley United Church, Vancouver. This announcement is calculated to make the average denominationalist wonder whether he may be seeing things. Dr. McCall, a Congregationalist, succeeds Dr. Norwood, a Baptist, in the pastorate of St. Andrew-Wesley Church. The report of Dr. Norwood's concluding sermon brings us back to earth. It was a protest against the complacency of the people and a plea that they might "open their hearts."

\* \* \*

INDIAN ARTS AND CRAFTS, even in Alaska, are rapidly becoming things of the past. The picturesque and primitive life of the aborigines is being submerged by conditions over which the Indian has almost no control. The totem carving, moccasin sewing, blanket weaving, snowshoe making and similar things which meant much to natives are fast becoming lost arts. In order to prevent the disappearance of Indian culture, the Alaskan leaders are pleading for the establishment of an institute of arts to preserve the processes of their culture and to create markers for the various articles of Indian manufacture.

\* \* \*

THE ENCYCLOPAEDIA BRITANNICA, oldest continuing reference work in the world, was recently turned over to the University of Chicago—the corporation and the publication. The donors were Sears, Roebuck and Company, by which firm it had been produced since 1920. The mail-order house decided that it was not properly a part of its retail business, but its assumption of the publication and marketing saved the work from going out of existence. It is understood that the University of Chicago will act as a sort of holding company for the organization, and the editorial and business staff will remain intact.

DAVID M. BARUCH is reported to have given a total of one million dollars to fifteen war relief organizations. In announcing a gift of one hundred thousand dollars to United China Relief, he is quoted as expressing the hope that ten thousand dollars of his gift might be used for educational purposes in the United States in order to help our people to understand the courage of the Chinese and the interests which we have in common with them. This is a rebuke richly deserved by the people of America.

\* \* \*

THE SWEDISH RIKSDAG opened its Parliament at the New Year by a solemn procession to the chapel of the royal palace for a service of worship and prayer. The Riksdag members took part in the services which were attended by the eighty-four-year-old King Gustaf, the Crown Prince and other members of the royal family. The officiating clergyman, in presenting Christ as the cornerstone of life, said: "Christ must now, as of old, be supreme in our law." It was a fine sentiment for a people filled with fear and anxiety lest they be drawn into the holocaust of war.

\* \* \*

THE BAPTIST WORLD ALLIANCE announced recently that one million Russian Baptists would join with twelve million other Baptists all over the world in a day of prayer. The day appointed was February 7. In achieving this result in the land of the Soviets, Dr. W. O. Lewis, the secretary of the Baptist World Alliance, was the chief link. As missionaries were not allowed to enter Russia, he worked by remote control from Paris. Baptist seminaries were established and churches were fostered and, despite persecutions, there has been a marvelous development of the Baptist movement.

\* \* \*

PROHIBITION SENTIMENT is clearly on the march. Since repeal smashing state-wide victories have been recorded in Kansas, Oklahoma, and South Carolina; and hundreds of counties and smaller areas in Alabama, Illinois, Kentucky, Ohio, Pennsylvania, Texas and other states have voted dry. In recent contests in Chicago, the dries won five out of eight. The September Gallup poll showed that sentiment favoring a nation-wide ban on liquor had increased from thirty-two to thirty-eight per cent in six months time. It does not mean that prohibition is just around the corner, but it has the liquor interests guessing.

\* \* \*

A LACK OF COURAGE was charged to German Christians by Archbishop Temple because of their failure to condemn the crimes of the Nazis against the peoples who have fallen under the iron heel of their ruthless oppression and persecution. The Archbishop said that such protests as had been made were in self-defense rather than an expression against outraged justice and brotherly love. The Christians of some of the subjugated countries had condemned Nazi persecutions regardless of the risk to themselves and their liberties, but not so in Germany. He said that both the institutions of the Church and the Christian witness to the truth were threatened.



# New Orleans CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

## EDITORIAL

### ARE YOU SURE IT IS RIGHT?

The question which forms the caption of this comment was used in a devotional meditation which we heard a few days ago. The question had for its background the interpretation of the Jewish moral law in the Sermon on the Mount, and particularly those contrasting statements: "Ye have heard that it was said . . . , but I say unto you." The devotional was a striking enforcement of the moral corrective which Christ introduces into life, and it was a rather unusual interpretation of the Christian spirit as a factor in re-shaping one's moral perspective and purpose.

This question, as a summing up of Christian attitude, cannot be challenged. It aptly portrays the Christian approach to every moral or spiritual decision. On the other hand, we do not think that debating in action can be maintained without creating a hesitant attitude that would militate against the effectiveness of Christian leadership. Naturally the Christian spirit will have a definite influence upon every modification in the execution of life's design. It will bring clear-sightedness and understanding at every turn in the affairs of life. By that much it should speed up action and promote the effectiveness of leadership. As Dr. George A. Buttrick intimated in a recent address, when one understands the "stop" and "go" signals of the blinking traffic lights he must move on or he will block the movement of traffic which the blinking lights are designed to facilitate. The practical application of the principle is well expressed in the motto of David Crockett: "Be sure you are right and then go ahead." Jesus challenged a traditional type of morality as a means of promoting a vital principle of Christian life.

### MEETING OF THE SOUTHERN BAPTIST PRESS ASSOCIATION

During the past week we sat in, by invitation of a friend, upon the meeting of the Southern Baptist Press Association, which was held in this city. There were some addresses, but the sessions were largely occupied with the problems and responsibilities of the press of the denomination. We were particularly interested in their methodical and thoroughgoing study of paper interest and circulation problems. The plans proposed were courageous and searching and they were received with remarkable unity. They generously shared their plans with us and, with their permission, we expect to adapt them to our own uses. The circulation of Baptist papers is not altogether a matter of Baptist loyalty, as is so often alleged, but it is as well due to systematic pro-

### From Gen. MacArthur's Order of the Day Following the Victory at New Guinea



To God Almighty I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen.

motional work intelligently and loyally executed. We appreciate their fine spirit and enjoyed their planning and discussion.

### DR. GEORGE S. BROWN

On last Sunday, Dr. George S. Brown, of New Orleans, passed another milestone in his life's journey. Throughout his many years and his varied experiences, he has given himself and his best for every worthy cause, and he has stood uncompromisingly for righteousness and truth. His professional life has been no record of sordidness and self-seeking, but truly a ministry of mercy in the spirit of his Lord.

Dr. Brown is a modest and unassuming man. He would not have consented for us to say the things which we have in mind, but we pay this tribute to his character and worth as his due. We have known him intimately for more than twenty-three years and we regard him as being one of the most loyal and unselfish men that we have ever been associated with. He is not wealthy, but his liberality is an impressive record of his faith and his splendid devotion to truth and righteousness. He has been a staunch pillar of the Methodist Church in the Crescent City. May he have many more happy birthdays before the sun of his life shall dip below the horizon.

### A SERVICE TO ROSE LOVERS

Elsewhere in this issue will be found an advertisement of roses. We carry it as a service to those of our readers who love beautiful roses. The three assortments offered will be sent fresh from the field to your address, properly packed, and postpaid for the price indicated. They will be fresh bushes and should grow and thrive. Send us your remittance with your complete address for "A," "B," or "C"—as many as you like—to New Orleans Christian



Advocate, 512 Camp Street. We will pass it on to the agent of the grower whom we know personally, and we will see that the order is promptly and properly filled. Now is the time to plant your roses, and we cannot continue this service beyond the season for planting. So if you are interested do not delay, but order at once.

### THE CHAPLAIN SHORTAGE

The chaplain shortage continues, according to the word of General William R. Arnold, Chief of Chaplains. General Arnold estimates that the number of army chaplains will have to be doubled in order to meet the needs of the rapidly expanding forces. Two for every Negro chaplain now in service will have to be supplied. The increasing deficiency on the home front is being supplied by the use of laymen in some churches and by inducing various types of professional and business men to seek orders in others.

### REFLECTION ON REACHING ANOTHER MILESTONE

January the thirtieth marked the anniversary of two contemporaneous Americans. There may be others, but we are familiar with these two. One of them, who shall be designated as the Party of the First Part, was born in the bright, fertile Southland. The other, who shall



B. P. Brooks

be known herein as the Party of the Second Part, hails from the effete East. The Party of the First Part never became President of the United States, although one person at least, namely, his mother, felt to her dying day that America was losing a wonderful chance in this regard. When the momentous hour came for him to choose his life's vocation, the glittering rewards of political preferment and the emoluments of statesmanship did not appeal to him. He chose rather to build up from the ground floor in a profession of service. He did not have the handicaps of the environment which a big city like New York gives. On the other hand, he had a strong, healthy body—no physical handicaps, no physical deformity (unless a very homely face be so classified), no infantile paralysis, no diseased body to check his progress. This Party of the First Part has his being in a state which has furnished many great statesmen to its country. His name, however, does not appear on the kaleidoscopic roster of America's great leaders. He never led an army to victory. He never wrote a book. He never composed a great poem. He never dipped his pen in the foaming ocean of thought to bring forth great imaginative truths of philosophy. He has never set the world agog with his genius nor startled the race with his eloquence. His name never appears on the pages that record the deeds of heroes. He is little known outside the community where he resides. When he returns, as he does occasionally, to his native heath, his arrival is not announced with the beating of drums or the blare of trumpets. On his last birthday, a few of his inner circle came in for a simple dinner, and three or four loved ones remembered him with birthday greetings.

When the historian of the future comes to write the lives of America's great men, our Party of the First

Part will long since have passed into oblivion. His one consuming ambition, however, is that when the Great Historian of the ages comes to record the lives of men, although He cannot use the terms "great," "wonderful," "counselor," "mighty"—He can write him "as one who loved his fellow-man." If the Great Recorder can say, "Well done, thou hast been faithful over a few things," this man's life will not have been lived in vain.

The Party of the Second Part needs no eulogy. His name will be emblazoned on the pages of history as long as time shall last. His birthday was celebrated by tens of millions of people all over the earth. He is the world's Citizen Number One—Franklin D. Roosevelt.

Aren't we living in a glorious land, where everyone is free to work out his destiny according to his own desires, controlled only by the dictates of his own conscience? God bless America!

B. P. B.

### Editorial Miscellany

By Rev. Henry T. Carley, D. D.

#### ON RISING EARLY

There are many good reasons for getting up at daylight or a little before—but I can't think of even one of them. Mr. Benjamin Franklin gave one that sounds good—

"Early to bed, early to rise,

Make a man healthy, wealthy, and wise"—

but it is not so. I tried it once and it didn't work. I've had to take my share of medicine and spend my share of time in hospitals; my financial rating is still extremely modest, and I discover every day that what I know is infinitely less than what I don't know. So poohey to Mr. Franklin.

My recollection is that it was Mr. Bill Arp who descanted upon the virtues of rising before dawn, dwelling upon the joy of sitting around, waiting for daylight to come so you could see how to milk the cows, slop the hogs, and feed the chickens. His argument falls flat, however, in these days, when you get your milk out of a bottle, provide your chickens with self-feeders, and don't have any hogs to fool with. All you can do now is just sit around.

There are, though, several good reasons for not getting up early. One is that it breaks up a good night's rest. It is extremely disconcerting to have to interrupt a pleasant dream, or jump out of a warm bed to a cold floor, just because it is almost daylight. The dream could just as well be finished in another hour or so—and the end of a pleasant night would be the beginning of a good day; otherwise, both are marred.

Another good reason for not getting up so early is that you may not have to make your coffee. You know good and well that if you are stirring before daylight, you'll have to light the fire, boil the water, and try to make that meager pound of Java stretch out over six weeks; if you stay in bed awhile longer, maybe the cook will come—or perchance some other member of the family will beat you up—and relieve you of both the physical effort and the mental worry. Vain hopes, both of them, but worth thinking about).

Still another reason for not getting up early is that you won't have to go to bed so soon that night.

A man can find some kind of reason for not doing anything he doesn't want to do.



## A LAYMAN'S MESSAGE TO LAYMEN

By Francis B. Sayre,  
Former United States High Commissioner to the Philippines; Recently Appointed Deputy Director of Foreign Relief and Rehabilitation Operations and also made a Special Assistant to Secretary of State Cordell Hull.

The imparting of faith is always an intensely personal and individual task. It is not wrought with the blare of trumpets. Christianity will never be spread merely by mass meetings or by high-powered publicity or by nation-wide organizations. Christ in His own life chose the only truly practical way. His method was exclusively the magic of personality playing upon individual personality. He trusted everything—all that He had lived and worked for—to a little group of intimate friends and followers, who deserted and even denied Him at the end. At the time of His death, His methods seemed like utter failure. And yet through that method this inexplicable man has shaken the world and gripped humanity as no one else has ever done in all history.

We who believe in Christ—and love Him—face heavy responsibility today. We know that only as humanity builds on the fundamentals that Christ taught can it go forward. And as Christ trusted His little group who loved Him and believed in Him 1900 years ago, so He is depending upon us today.

The world everywhere around us is dark with suffering and tragedy—because men have been building on false foundations. They have not understood.

Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms or political arrangements or international conventions, no amount of good will or peaceful desire or progress of the arts and sciences, ever can rebuild a civilization which will satisfy the insistent needs of humanity. First things must come first. In a world "so various, so beautiful, so new," but so torn by confusion and struggle, so darkened by suffering, the primal task of those who have caught the vision of Christ's message to men must be to impart to others this burning light.—Zions Herald.

## SOUTH CAROLINA GOVERNOR IS SPARTANBURG ALUMNUS

Governor Olin DeWitt Johnston, inaugurated governor of South Carolina on January 19, attended Textile Industrial Institute, now Spartanburg Junior College, and in one year completed the four-year high school course offered at that time. Governor Johnston's election has set two precedents in South Carolina. He is the first governor to be elected for two terms, having served as governor from 1935 to 1939, since South Carolina voters decided almost two decades ago to expand the term from two to four years, and to allow the incumbent to be re-elected. To date, the longest record of service by any governor was held by Governor Charles Pinkney, who served for seven years. Thus, if Governor Johnston completes this second four-year term to which he has been elected, he will set a new record in South Carolina political history.

Born on a small tenant farm near Honea Path, S. C., in 1896, Governor Johnston went to work as a sweeper in a textile mill at

the age of eleven, earning 25 cents a day. He worked in various capacities in South Carolina textile mills for ten years. At the age of eighteen, he entered Textile Industrial Institute and followed the custom of alternating a week of work in a textile mill with a week of school attendance. Night school sessions made possible his completion of the high school course in one year. Governor Johnston is also a graduate of Wofford College, in Spartanburg, and received his master's degree and law training at the University of South Carolina. In 1924

## CAMPAIGN ACKNOWLEDGMENTS

(Note: This is an acknowledgment rather than a campaign report. We will not run this list continuously, but as pastors or representatives send additional lists we will report totals to date. At the present time, no report of single subscriptions by individuals is being undertaken).

### Louisiana Conference

Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris .....	4
Ponchatoula—Mrs. Verna Coburn.....	4
Monroe, First Church—A. M. Serex.....	7
Houma Heights—M. S. Robertson.....	4
New Orleans—First Church.....	3
Parker Memorial—E. B. Emmerich.....	4½
Miscellaneous .....	46

### Mississippi Conference

Philadelphia—G. A. Broadus.....	3
Prentiss—Roy Wolfe .....	4
Cross Roads—D. P. Yeager.....	5
Brandon—G. L. Oliver.....	17
Galloway Memorial—C. G. Chappell.....	12
Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	12
Gulfport—C. C. Clark.....	46
Anguilla—E. A. King.....	4
Satartia—F. J. Jones.....	7
Silver City—B. M. Lawrance.....	11
Gibson Memorial, Vicksburg.....	11
Washington—A. W. Wilson.....	5
Gallman—W. L. Blackwell .....	3
Miscellaneous .....	35

### North Mississippi Conference

Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders .....	5
Water Valley—A. S. Brisco.....	3
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	5
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley .....	3
Tchula—W. T. Phillips.....	3
Vaiden—A. L. Davenport.....	20
Oakland—W. S. Selman .....	3
Pleasant Hill—John M. McCay.....	3
Merigold—J. M. Guinn .....	3
Miscellaneous .....	50

he was admitted to the South Carolina bar. During the first World War he served as a member of the famous Rainbow Division.

## CHAPLAINS IN INDIAN ARMY

By W. W. Reid

The Indian army, now serving alongside British and American units in Asia, for the first time in its history has a chaplain's department. Provision has been made to provide Indian Christian padres (pastors) for both India and overseas, "wherever there

are 120 Roman Catholic or Protestant Christians in any unit, formation, or station," on the recommendation of the head of the denomination in the area concerned. Where there are not enough Christians to justify the appointment of a chaplain, the National Christian Council of India will secure the service of some local church to minister to the troops.

## WITH THE PASTORS

## MAKING A CHURCH CALENDAR

By Charles O. Ransford

Civilized man is a creature of watches and clocks. He carries a watch in his pocket or on his wrist. He has clocks in his home, his shop, his store, his factory and his office. All public places have clocks. He punches a clock when he goes to work and when he ceases from labor, he again punches a clock. He wakes in the morning at the alarm of a clock. He eats thrice daily at an hour announced by the clock.

Pagan people have no sense of time. They have no clocks. They only know when morning lights the day it is time to awake. When darkness falls it is time again to sleep.

Our modern age is sensitive to the value of time. All our affairs are regulated by the clock and our time pieces. To keep up with time is the spur of all our activities.

Jesus Christ, God's Son, who came out of the eternities, was most conscious of time. He has given all men a sense of values for time and eternity. He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." His condemnation of his generation was that they could "not discern the signs of the times." His lament over Israel was that they did not know their day, and "the things which belong unto thy peace." He was always saying, "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

Preachers of the gospel should be most sensitive to the value of time and the use of the calendar. They deal with daily life to make men cognizant of temporal values. They deal with eternal life to make men cognizant of eternity, time's unending values.

The Methodist preacher who never knows how long he may stay at a given appointment must work intensely. He passes that way only once. To him time has extreme value. He has a given number of services that must be performed in twelve months. He must work every day. He cannot go back tomorrow to do the work left undone, because new duties are always calling.

His Annual Conference may give him an appointment at any season of the year. His people live by a civil calendar. He must know his task and adjust his schedule. No appointed service can be slighted, lest the omission from his quarterly and annual conference reports should embarrass both him and his charge.

Officially, his work is divided into four quarters by his quarterly conferences. He receives the reports of his official members and his quarterage, or a portion of his support agreed on. The laborer must be "worthy of his hire." He must then report to his district superintendent.

Only as he has made a calendar for house-to-house visitation, revival meetings, collections, regular and special, and the numerous other church duties, will he each quarter have the material for his report.



# CONFERENCE NEWS AND PERSONALS

Mrs. E. H. Rook, of Como, Miss., says the Advocate has been a source of help to her through the years and she does not expect to be without it.

Rev. R. H. Clegg, pastor at Yazoo City, Miss., writes that the work is starting well and that he is expecting a good year in his new charge. Before going to Yazoo City, Bro. Clegg had been for six years district superintendent at Brookhaven.

Rev. T. D. Lipscomb, Kinder, La., writes that his work is moving forward in a satisfactory manner. Bro. Lipscomb is new in his field, but we know from past experience that all of his people will soon know him for his effective organization and prosecution of his work.

Rev. C. C. Griffin, whose husband was long a member of the Mississippi Conference, will soon be eighty-nine years of age. She lives at Summit, Miss., Box 62, care of Mrs. H. C. Haney. Her interest in the Advocate abides despite the lengthening shadows in her life.

First Church, Monroe, La., under the leadership of Dr. A. M. Serex, is making a good start on the program of the year. A year's subscription to the New Orleans Christian Advocate is presented to new members as a token of welcome to those coming into its membership.

Rev. J. Bruce Vardaman has entered upon his work at Heidelberg, Miss., under auspicious conditions. Attendance upon the regular services is encouraging, all churches keeping up to date with their finances, and one church paid twenty-one per cent of its total budget by the end of the first month.

A note from Rev. R. T. Hollingsworth, pastor at Itta Bena, Miss., says that the Greenwood district preachers met at First Church, Greenwood, on February 9. Both the preachers and their wives attended. Mrs. H. P. Lewis and Rev. H. H. Wallace were absent from the meeting, both of them being in hospitals.

From Brandon Church, in the Mississippi Conference, comes a list of fifteen subscriptions, ten of which are new. The list was sent in by Mrs. J. C. Murray, and Rev. G. L. Oliver is the pastor. Bro. Oliver organized his campaign effort and we imagine that this is but the beginning of the splendid results which he will achieve.

Rev. Ashley T. Law reports that his work at Amite, La., has begun in a very encouraging way. Plans are in the making for the dedication of the church by Bishop Smith in the near future. Benevolences have been increased \$400 for this year and the church has committed itself to the support of a missionary in the foreign field besides.

Rev. E. M. Sharp, pastor at Aberdeen, Miss., has been graciously received by the people of that historic city. The parsonage has been completely renovated and on January 29 Brother Sharp and his wife entertained approximately 130 callers at an open-house reception. Bro. Sharp says that he will be very much disappointed if he does not get forward in the year's work.

Rev. A. J. Boyles, who was assigned to the Lucedale, Miss., charge at the last session of the Conference, says that he has been busy getting organized for the new year. A hymn board has been placed in the

church, and 100 new hymnals have been made available for the use of the congregation. Bro. Boyles is one of the energetic and capable pastors of the Mississippi Conference.

Rev. Seamon Rhea reports that he has been cordially received for his fourth year at Holly Springs, Miss. The pastor's salary has been increased and the work is going forward in a very satisfactory way. Bro. Rhea says that Rev. J. E. Stephens, the new district superintendent, has made a fine impression upon his people both by his preaching and by his businesslike way of conducting the quarterly conference.

Rev. W. T. Bazzel reports good progress in the work of the Mantachie charge. At the first quarterly conference there was an increase in the amounts fixed for pastor's salary and the benevolences, and plans for promoting other work were adopted. Bro. Bazzel says that he has been there only two and one-half months, but it has been long enough for him to find out that he has some of the best people in the world.

The Southern Baptist Press Association was in session in New Orleans on Wednesday and Thursday of last week. The publications of the Southern Baptist Church were well represented and a detailed study of every problem and interest of the group was made. The session was held at the Jung Hotel and the editor of the New Orleans Christian Advocate sat in on some of the sessions by special invitation.

The church at Aberdeen, Miss., has liquidated the debt on the organ and is planning a dedication service in the near future. New hymnals have been placed in the church, a \$500 increase on benevolence acceptances has been approved, and the every-member canvass brought in enough increase in pledges to more than offset increases in the budget. Twenty-one new members have been received since Conference, ten of them on profession of faith.

Evangelist James V. Reid, of Fort Worth, Texas, well known to Louisiana Methodism, is now on an evangelistic tour of various missions in Mexico and Guatemala. He will return to the United States early in March and will be ready to begin spring revivals by March 21. He may be addressed at his home, 2912 Meadowbrook Drive, Fort Worth, Texas, or directly in care of Friends Mission, Chiquimula, Guatemala, Central America, until March 1. Communications to go to Guatemala should be by air only, using twelve cents postage.

It is with sincere regret that we have learned of the illness of Mrs. Shaw, wife

of Dr. A. M. Shaw, retired member of the Louisiana Conference. Mrs. Shaw is reported to have been ill for some time at her home in Oakdale, La. Her condition is not regarded as dangerous, but her physician sent her to a hospital in Shreveport that she might obtain proper treatment. The doctor thinks that she will be able to return to her home in two or three weeks. This information comes from Rev. J. C. Sensintaffar, pastor at Oakdale.

## JURISDICTIONAL MISSIONARY COUNCIL POSTPONED

The Missionary Council of the South Central Jurisdiction, scheduled to be held at Dallas, Texas, February 23-25, has been postponed indefinitely on account of travel restrictions and other conditions due to the war emergency.

This announcement has been made on behalf of the General and Jurisdictional Board of Missions and Church Extension and the Jurisdictional Woman's Society of Christian Service. As originally planned, the Council was a joint meeting of these agencies for the Jurisdiction.

LEWIS N. STUCKEY,

President of the Jurisdictional Board of Missions and Church Extension.

MRS. GEO. S. SEXTON, JR.,

President of the Jurisdictional Woman's Society of Christian Service.

ELMER T. CLARK,

Representing the Board of Missions and Church Extension.

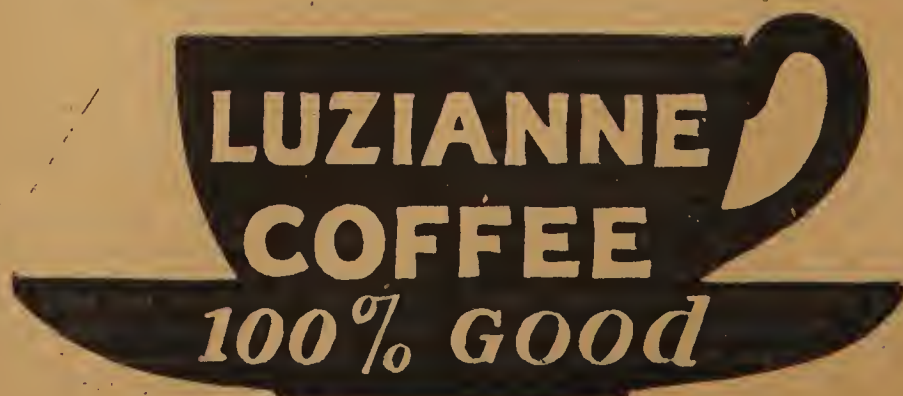
## PASTORS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The preachers of the East End of the Lake Charles District met in Lafayette, La., Feb. 1, 1943, at 10:45 a.m. Rev. R. H. Staples called the meeting to order, and Rev. C. J. Thibodeaux offered the opening prayer.

Present were: Bros. Anders, Andrews, Collins, Giles, Quaid, Sewell, Spinks, Staples and Thibodeaux.

Rev. R. H. Staples was re-elected chairman of the organization, and Rev. J. H. Sewell was elected secretary. It was voted that the time of meeting would be the first Monday of each month. Bro. Giles extended an invitation to meet at Lafayette when there is no other invitation. Bro. Spinks extended an invitation to meet at Abbeville in March. The invitation was accepted.

Rev. B. H. Andrews spoke in behalf of the ministers' meeting, placing emphasis upon





the value of such a fellowship, but stated that he felt it needed to be broadened. A discussion followed, which ended with the decision that a book club be formed and an exchange of books be made at each meeting. Each pastor was asked to make a list of ten or twelve books that he is willing to lend and which he feels will be helpful, and send to the secretary, who is also librarian. A mimeographed copy of all the books will then be sent to each pastor.

Bro. Staples raised the question, "What is the purpose of this group in the way of a program for each meeting?" It was decided that a program committee, to be composed of the officers, be responsible for a program at each meeting. Rev. Mr. Collins was asked to have charge of the devotional at the next meeting, and Rev. W. H. Giles is to talk on the theme, "Following the Week of Dedication, Looking Toward Easter."

The Week of Dedication was discussed. Bro. Andrews stated that the supreme purpose of this week is to be a dedication of life, and the offering taken should come as an overflow of gratitude. It must be a knitting together of our life to Jesus Christ and the Church. If it does not do this, it will be a failure. Other members expressed their opinions and told what they were doing toward helping make this mass movement become a success.

Brother Giles spoke in behalf of the fine service he is rendering at the Charity Hospital, also what Miss Glasson is accomplishing at the Wesley Foundation Center on the S. L. I. Campus.

The meeting adjourned at 12:15 p.m., with Bro. Andrews pronouncing the benediction.

Respectfully submitted,

J. H. SEWELL, Secretary.

## MERIDIAN DISTRICT

The Evangelistic-Educational-Missionary Institute for the Meridian District of the Mississippi Conference was held in Fifth Street Church, in Meridian, Miss., Tuesday, February 2, beginning at 9:30 a.m., with Rev. J. L. Neill, district superintendent, presiding.

All the pastors in the district, except one, were present, and that one was absent because of serious sickness of one of his members. In addition to the pastors, there were representatives from the official board from almost every church.

The capacious auditorium of Fifth Street Church was filled to capacity, which indicates the interest our people are taking in the advance program of the church.

Rev. John Morrow, Conference Director of Evangelism, discussed the need of prosecuting a high-pressure evangelistic campaign at this time, not only abstractly, but by telling of a very successful campaign that has recently been held in his own church at Picayune, Miss.

Rev. I. H. Sells, Conference Educational Executive Secretary; Mrs. L. V. Calvert, Miss Mary Alice Bennett, Miss Loraine Lee, Rev. J. L. Neill, Mr. S. M. Graham, discussed the Methodist Advance in the Meridian District. This discussion was followed by an inspirational message on "Reaching the People," by Rev. Guy Sigrest, who has been very successful in doing extension work in neglected areas.

Mr. W. D. Hawkins, Conference Missionary Secretary; Rev. G. E. Allen, District Missionary Secretary; Mrs. J. C. Porter, Miss Sidna Johnson, and Rev. J. H. Fleming, discussed the importance and value of

the cooperation of the laity in conducting the mission program of the church.

The crowning feature of the entire program of the day was a thrilling address, delivered by Dr. Josef Pavel Bartak, Superintendent of Methodist Church Work in Czechoslovakia.

Dr. Bartak was for several months interned in a German concentration camp, but was released last year and, with some other Americans, exchanged for German prisoners, and is now rendering very valuable service to the Church at home.

Plans were matured for holding Laymen's Day service in every church in the district, February 21 or 28, for the observance of the Week of Dedication, February 28-March 7, for pre-Easter revivals throughout the district, and for a simultaneous campaign in July in which every church in the district is to participate, with our district superintendent and Dr. Harry Denman directing the work.

T. J. O'NEIL, Reporter.

## RACE RELATIONS DAY

Race Relations Sunday, to be observed in all Methodist churches throughout the country on February 14, will stress the need for "missionary" work within the boundaries of our own nation, Dr. Harry Wright McPherson said in Nashville today.

The global war being waged may well determine for all time America's status as a democracy, Dr. McPherson, who is executive secretary of the Methodist Board of Education, added.

The observance this year is devoted to promotion of better race relations generally and the raising of funds to strengthen the program of the Methodist Church through its educational institutions for Negroes.

"If America is to maintain her position as a true democracy at the peace conference," Dr. McPherson said, "she must in every possible manner practice these principles at home. This applies not only to the Negro, the largest minority group in the nation, but to the Indians, Mexicans, Chinese, Filipinos, and the Nisei Japanese. Only through the provision of adequate educational, working and other equalities can these minority groups overcome the handicaps under which they have lived so long."

The Methodist Church has long been active in the educational field, sponsoring 135 schools of higher learning throughout the country. Among these are 15 schools for Negroes, including four highly professional institutions. Dr. M. S. Savage is secretary of the Methodist Department of Educational Institutions for Negroes.

## METHODIST OVERSEAS RELIEF: I—WHERE DOES IT COME FROM?

Some donors keep asking, "What becomes of your Relief money?" "Where does it go?" "What does it do?" I want to answer these questions piece by piece.

But first the other question, "Where does the Relief money come from?" Well, it comes from a thousand sources. Out of the \$975,000 (in round numbers) which has been given through the Methodist Committee for Overseas Relief since June 1, 1940, \$460,000 came from the Day of Compassion in 1941, and \$125,000 from World-wide Communion Sunday last October. The other \$390,000 has arrived in a steady flow, from other

Communion offerings, from Sunday schools and classes and circles, from Woman's Societies, from youth groups and vacation Bible schools, from Thanksgiving or Christmas collections, from fast-days and "black-out suppers," and Rice Bowl collections; and from hundreds of individuals whose hearts God has touched with divine pity for their suffering fellows. Missionaries, retired ministers, widows, children, soldiers, business men, have shared in these offerings. Some give regularly, month by month, some once a year; some \$1, some \$100, a very few \$1,000, one even \$5,000. This money comes freighted with love and prayer, and blesses those who give as well as those who receive.

Here are three samples:

(1) From a youth camp in Ohio: "We decided that at every meal we would make some special emphasis to increase the promotion. At one meal, for instance, we had the facsimile letter from Bishop Welch brought in, by interrupting a song suddenly, and had it read aloud to the group. At another time, we had the Chinese girls explain the large inscription of the Golden Rule which we had on a big card, in Chinese characters. The main bulletin board was plastered with a poster composed from your poster materials. When we used the Topping picture, the story was told of "The Artist Who Forgot Four Colors." At our final night of consecration, one feature was the dedication of the gift. One average girl, representing all of us, rose and presented the globe bank to the Chinese girl, as a representative of the needy children of the world, each of them speaking appropriate words; then we all stood together, around the campfire, to sing the Doxology.

"The younger of our two Chinese girls gave twenty-five cents, and told her counselor that she gave five cents for each of the five continents of the world, to try to save the life of a boy or girl in each of them."

(2) From Colorado: "Your letter stating the urgent needs of humanity in various parts of the earth caused me to weep. Brother, of a truth, I know these hungry little children certainly can't exist on my tears! So I am sending a little money, in the amount of \$40, in the name of my Lord and your Master, trusting Him to direct where it is most needed."

(3) From Georgia: "Here is a check for the Greek children's fund. I wish it were a million. I am on relief—76—and could not presume to give what was given to me. So I sat in a child's wagon and picked cotton—something I had never done before—to earn what I send. As you may realize, I was a slow hand and it took me nearly a month, from three to seven hours a day, to earn the money. I had to do my cooking, errands, and housework part of the time. Wish I could have earned more."

Of such is the Kingdom of Heaven.

It is only the man who submits to God, and who opens himself up to the scrutiny, and who is willing to stand in the light, whatever it may reveal, who can be divinely led in the way of life.—Dr. Hugh Black.

One day several years ago Hambone declared, "Some folks think dey's spitin' de chu'ch when dey gits mad and quits goin'; but shucks! It ain't never hurt de tree when de rotten apples falls off." Many a church would be better off if the non-operative members were out of the way.

—Western Recorder.



## PERSONAL NOTES AND INCIDENTS

Rev. and Mrs. J. A. Alford have been visiting at Columbia, Miss., recently. Bro. Alford and his wife are doing great work with the sick in various hospitals of New Orleans.

Rev. Wesley Ezell, pastor at Meadville, Miss., is giving a good account of himself in the work of that charge. We appreciate his friendly attitude and his interest in the New Orleans Christian Advocate.

Mr. Robt. G. Letourneau, Christian layman of Peoria, Ill., will be the speaker at Main Street Methodist Church, Hattiesburg, Miss. next Sunday morning according to an announcement by Dr. B. M. Hunt, pastor.

Rev. F. A. Matthews, who transferred to New Mexico following the last session of the Louisiana Conference on account of his health, is said to have found the conditions unfavorable and returns to Louisiana to serve Lisbon charge, in the Ruston District, which became vacant when Rev. R. E. Walton entered the Army chaplaincy.

Following a check-up at Mayo's Clinic, Rev. W. C. Newman says that he is more nearly normal than he has been for two years past. Bro. Newman's Advocate friends will be glad to have this word concerning him. Bro. Newman's study of the Church School lesson appearing in the Advocate from week to week brings many favorable comments and almost no criticism at all.

Rev. C. R. Hardy, a recent transfer from the Southwest Texas Conference and pastor of Gentilly Church, New Orleans, paid the Advocate office an appreciated call on last Monday. Before coming to New Orleans, Bro. Hardy had been associate pastor of Travis Park Church, in San Antonio, Tex. We have the feeling that he will have a great pastorate at Gentilly and will do a splendid work in that growing section of the Crescent City.

Dr. John Knox, who has been at the University of Chicago for the past four years, has been named fill-in Professor of Sacred Literature at Union Theological Seminary effective July 1, next. At the present time he is Professor of New Testament and Homiletics, as well as editor of the *Journal of Religion* at the University. An ordained Methodist minister, he is now a member of the New York East Conference. He has earned degrees from Randolph-Macon College, Emory University, and a doctor of philosophy degree from the University of Chicago. His latest book, *Marcion and the New Testament*, was published in 1942.

## MRS. STROZIER, OF PINEVILLE, LOUISIANA, ILL

For more than a week, Mrs. Strozier, wife of Rev. J. R. Strozier, pastor at Pine Grove, La., has been seriously ill in a New Orleans hospital. She was brought here for examination and such care as her condition might require. An operation was determined upon. Her condition following the operation has been very critical and it seemed for a time that she might not recover. On last Saturday she was given a blood transfusion, and reports from her on Monday indicated that she was somewhat improved and her condition more hopeful. Her condition is still critical and her recovery is not yet fully assured.

## LOUISIANA APPOINTMENT CHANGES

Rev. J. A. Bell comes from the New Mexico Conference in an exchange with Rev. F. A. Matthews and is stationed at Vinton, La.

Rev. Harold Hine, a student at Lafayette, La., has been appointed pastor at Church Point, La.

All of these changes are in the Lake Charles District of which Rev. B. H. Andrews is the District Superintendent.

## MRS. C. KRAUSE NINETY-ONE

On Wednesday of this week Mrs. C. Krause, of Sicily Island, La., celebrated her ninety-first birthday. Mrs. Krause has been a long-time friend of the New Orleans Christian Advocate which has been in her home for many, many years. She has six children, but all of them were not able to be present for her birthday celebration this year. Her daughter, Mrs. Boniel, of New Orleans, went up and spent the day with her mother. The Advocate joins the many friends of Sister Krause in wishing her increasing happiness with each return of the day.

## MISSIONARY EDUCATION EVANGELISM INSTITUTE

The Vicksburg District Missionary Institute was held at Port Gibson Methodist Church on Friday, February 5. The program was planned and supervised by Rev. Osmond S. Lewis, the district superintendent. Those who attended received a great blessing and renewed determination to do more for the Kingdom's work. The program was centered around the three highlights of our Christian privileges and duties—missionary, educational, and evangelistic.

A brief sketch of the program is as follows:

The morning service was opened by Dr. H. M. Bullock, with a short devotion. Rev. O. S. Lewis followed with a discussion of the Advance, "What it is in the District." He emphasized the challenge that has been thrown out to all Methodism and others who work for God's Kingdom. The Vicksburg district will be expected to bring up its quota in the Great Advance; a twenty-five per cent increase in church school enrollment, church attendance, and church school attendance will be the minimum expected of every church and charge.

The Board of Education: Rev. I. H. Sells, Executive Secretary of this phase of the Mississippi Conference, had charge of the educational program. Bro. Sells impressed all who heard him with the importance of religious education. The main points brought out in his subject, "Methods of Motivating the Advance," were: know your people, know your leadership, know your homes, and know your materials. Miss Alene Nicholson, who is Conference leader of Children's Work, gave a fine talk on the Advance, "What it is in the Children's Work."

The Youth Work was referred to by Bro. Sells in the absence of the scheduled speaker for this part of the program.

Rev. A. W. Wilson gave a splendid talk on the "Adult Work" of the Church. He brought out the startling fact that out of the eight million unchurched which Methodism has, the responsibility of doing something about, five and one-quarter million are adults.

Bro. Sells closed the educational phase of the program, calling on pastors and lay workers to organize church schools, extension schools, increase Sunday school attendance, and to use our church literature.

Commission on Evangelism: The evangelistic program was opened with the song, "Oh for a Thousand Tongues to Sing."

Rev. T. O. Prewitt gave a fine talk on the subject, "Basic Evangelism." He was followed by Rev. O. H. Scott on "Continuation and Conservation." Rev. J. H. Morrow, pastor at Picayune, gave an inspiring talk on "Church-wide Evangelism."

Rev. J. H. Holyfield, pastor of the Port Gibson Methodist Church, led the way to the sub-floor, where the fine ladies of his church had prepared a splendid meal.

The afternoon session was under the direction of the Board of Missions. The service was opened with a short devotion by Rev. O. S. Lewis, a statement, and a song, "Faith of Our Fathers." Rev. M. H. Wells, on our mission work, with emphasis on the benevolent giving of the Church.

Mr. W. D. Hawkins, Conference Missionary Secretary, addressed the Institute on the subject, "Our Literature and Other Helps." Mr. Hawkins said, "Our greatest challenge today is Latin-America. We need more money and workers for missionary work than ever before in the history of the Church."

Mrs. P. E. Cunningham, Secretary of the W. S. C. S., spoke on the subject, "What the Study Courses Have Meant to the Women of the Church."

To make the meeting a typical Methodist one a collection was taken to take care of incidentals.

The Institute was especially fortunate in having present Dr. J. P. Bartak, representative of the General Board of Missions and Church Extension. Dr. Bartak referred to his article in the World Outlook for details of his experience as a captive in Germany. Dr. Bartak did something to the hearts and minds of those who listened as he told of his experiences as a preacher-prisoner in Germany. His face glowed with his enthusiasm to have a chance to carry on for Christ.

The Institute was closed with a short consecration service, conducted by Rev. J. O. Ware, pastor of Rolling Fork and Cary.

Report submitted by Earl C. Presley, pastor, Mayersville charge.

## NEWLY-APPOINTED CHAPLAINS

### NAVY

Charles Henry Bell, North Liberty, Indiana.

Sheridan Watson Bell, Columbus, Ohio.

Loren Orville Crain, Gardnes, Massachusetts.

David Clifford Crummey, Mill Valley, California.

Birger Dahl, Mendota, Illinois.

John William Hammons, Carlisle, Ark.

Murray Oliver Johnson, Portland, Texas.

Henry George Mais, Central Bridge, New York.

Dean Mouzon Mann, Foreman, Ark.

Taylor Edward Miller, Albany, New York.

Howard Vernon Moses, Potsdam, New York.

Louis Ralph Patterson, Wapanucha, Okla.

Paul Kenneth Potter, New Sharon, Iowa.

Allen Buckner Rice, Crawfordsville, Ind.

Mahlon Harry Smith, Haledon, New Jersey.

Charles Edward Sutton, East Moriches, New York.

Ralph Wesley Todd, Sobring, Florida.



Joseph Jerome Tubbs, Cresaptown, Maryland.

Elbert Ernest Walkup, Woodlawn, Tennessee.

Ralph Ellsworth West, Staten Island, New York.

Robert Bernard Wierer, Baltimore, Maryland.

James Frederick Wilson, Macon, Georgia.

#### ARMY

Claude Everman Adams, Nashua, New Hampshire.

Henry Cary Booze, Navasota, Texas.

Gunnar Berg Bruvold, Mill City, Pennsylvania.

Raymond Ward Cooke, Eckhart Mines, Maryland.

Roland Earl Darrow, Stuttgart, Arkansas.

John David Erb, Dennis, Massachusetts.

Robert Gray Geiger, Wayland, Michigan.

Raymond Lester Greene, Oconto Falls, Wisconsin.

Robert Mansfield Homiston, San Diego, California.

George Franklin Ivey, Abilene, Texas.

John Wesley Lathrop, Herrold, Iowa.

Howard Allen Long, Hemlock, New York.

William McNeil, Bland, Missouri.

Chester Leroy Miller, Gagetown, Michigan.

Basil Nelson Mote, Wichita Falls, Texas.

Reynolds Cyrus Murdock, Nevada, Iowa.

Ira Edick Sherman, Marathon, New York.

Ralph Edward Simester, Westerville, Ohio.

Charles Brown Smith, Brentwood, Tenn.

Nelson Alexander Thomas, Stewartstown, Pennsylvania.

Frederick W. Vogell, Rensselaer, New York.

Clarence Madison Walton, Bloomington, Texas.

### CENTENARY COLLEGE—THE DODD COLLEGE PURCHASE

In June of 1942, Dodd College in Shreveport, closed its doors. The property was taken over by the Louisiana Baptist Convention through its Executive Board. There was an indebtedness of a little more than \$100,000 outstanding. This indebtedness was liquidated by the Executive Board and the property was offered to Centenary College without financial profit, the price being only sufficient to indemnify the Baptist Board for its outlay.

On November 19, 1942, the Centenary College Board of Trustees were called into session and voted unanimously to purchase the Dodd College property at the price stipulated and to express to the Baptist denomination their appreciation for an attitude so generous and cooperative. The Executive Committee of the Centenary Board was empowered to handle the details and complete the transaction.

This opportunity to increase the facilities and the usefulness of Centenary College met with quick and strong approval among the friends of the College. Efforts to raise funds were successful. One generous layman gave the entire purchase price of the property—\$105,338.65. Numerous other generous gifts were made until now there is in cash and pledges more than \$90,000 for equipment and enlargement of facilities. It is the plan of the administration to dedicate the new properties to war work for the duration and then to establish research laboratories, give courses in engineering and fundamental business economics.

The intrinsic value of the property acquired is at least \$400,000 for school purposes; so the assets of Centenary College have been increased by one-half a million dollars.

There are more than 100,000 white people within easy driving distance of the Centenary campus. The two campuses are only about one mile apart, with good transportation facilities from one to the other. Under normal conditions, one per cent of the population attends college. This gives at least 1,000 students in reach of Centenary and enlarges her opportunity for service.

The entire transaction has been handled so as to generate good feeling among all denominations. The pianos in the administration building of Dodd College were turned over to Louisiana College at Pineville. The old bell of Mt. Lebanon College will likewise go there. From the fifteen acres of the Dodd campus, enough space for a Baptist church was set aside for that purpose.

The spacious classroom and administration building was renamed "Annie Haynes Hall," in honor of the mother of the generous layman who gave the property. Mrs. Haynes was in her eighty-sixth year and in feeble health. With a full consciousness of the events as they occurred and that the building would bear her name, she fell on sleep on the twenty-eighth day of January, 1943.

### I AM NOT SATISFIED

By Rev. W. T. Bazzel

I am not satisfied with any religious program or sermon my radio brings me. God knows there is variety enough, so some part of it ought to suit me, but it does not. The fundamentalists are too fundamental and the modernists are too modern; and all shades betwixt and between are trite and shallow. I wish I could hear one program, or sermon, combining all the passionate enthusiasm of the most fervid fundamentalist with all the culture and poise and logic of the most scholarly modernist.

I am not satisfied with the sermons I read, or the sermons I hear; and I am emphatically dissatisfied with each and every sermon that I have tried to preach. I read sermons every month by some of our best preachers, but they do not satisfy me. I have read and studied sermons by great and good men of days gone by, but they all seem to fall short of the special needs of today. John Wesley was one of the greatest; yet I wonder whether John Wesley himself, if he could return to earth, could convince and convict multitudes by standing on some busy corner and preaching his best sermon exactly as he preached it before! Would not the busy people of today regard him as just another old crank, and dismiss his message with a shrug? I wonder!

I am not satisfied with my church. I love it, and I think it is the best church on earth; but with all its programs and machinery and all its comforting means of worship it seems pitifully inadequate to satisfy the needs of a stricken world. It may not be the fault of the church; and most assuredly it is not because of any insufficiency of our glorious gospel—but it is a disturbing fact that its influence is not reaching and redeeming the multitudes. More than half of the American people are utterly indifferent to the gospel. They ignore the church and scorn Christ's plan for living and building a better world here, and his call to lay up treasures in heaven. What is wrong? I cannot be satisfied until I find the answer.

I am not satisfied with anything, or any person, or institution on earth. I think I shall never be satisfied until some plan suc-

ceeds in really reaching the selfish world, and bringing men and nations to Christ.

Surely history has reached a climax—a turning point now—but which way are we about to turn? I am longing, and yearning, and praying that some wonderful new prophet may arise, who, like John the Baptist, can call a whole nation to repentance. Many prophets are saying "Lo, here!" and "Lo, there!" but I believe them not. Many other earnest and sincere—but totally inadequate—prophets are crying aloud; but they cannot put their messages across to the heart of a war-mad world. O for a new prophet with a new vision and power to present the old, old story in such form that men must needs heed and obey it!

Lastly, I am not satisfied with this article, and do not expect the reader to be. But I shall keep trying to preach, and shall keep on reaching out toward the Matchless Christ and longing to be like him. God helping me I can do no other.

### STREAMLINING THE CIRCUIT

Several weeks ago I met Brother Charlie Morris on my way up-state. We stopped at Lottie, which is his charge. He invited me to be with him on the fifth Sunday in January. He arranged it so I could come on the week-end and visit all five of the churches that make up his charge. I consented to do this, and I am happy to say that I spent a most pleasant time with the pastor of a fine and loyal people in the heart of a prosperous section of Louisiana.

We preached and visited our friends; they also entertained us in a gracious way. We began at New Roads on Wednesday night. While it was nearly freezing outside, we were very comfortable in the church, which is certainly a good building and is heated with gas. Naturally, on such a cold night there were not many present, but those who came were enthusiastic and deeply interested in the program of the church. In fact, I felt this to be true in every church on the charge. I preached for the people and told them some of the essential facts about our work. I did not take the collection. The pastor, however, told those who came that there was a special day set aside in our Conference for this work of mercy, and explained that he would like to use the opportunity to take the offering, which he did, in nearly every instance, before the sermon was preached. The results were as follows:

	Present	Offering
New Roads.....	13	\$ 7.00
Lottie .....	36	7.10
Rosedale .....	40	18.65
Waxsia .....	12	5.55
Port Barre .....	20	8.00
Total .....		\$46.30

We went to the last three places named on Sunday, January 31, 11 a.m., 3 p.m., 8 p.m. The people listened with interest. They were glad to see us and in every instance invited us to come again. I found Brother Charlie enthusiastic about his work. The people were well pleased with what he is doing on the charge; they say, "He is a good preacher and a splendid song leader." He told me that he would soon have in hand most of the claims apportioned to his charge.

I certainly spent a most delightful week-end with him and our friends, and I predict for Brother Charlie and his people that they will come up to Annual Conference saying, "everything paid in full, Bishop."

J. G. SNELLING, Supt.,  
Memorial Mercy Home-Hospital,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### February—Brotherhood Month

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, the Japanese, Russian and Mexican are all my beloved children."

\* \* \*

### Race Relations Sunday

In the 1942 Journal of the Mississippi Conference (preachers), on page 6 will be found the "Special Days for Conference Year." Race Relations Day, February 14, 1943, is listed as one required to be observed.

Members of the Woman's Society of Christian Service should offer their services to the pastor in planning the program and also in a follow-up project in their own community.

Recently, in one community in the Mississippi Conference, the laymen assisted the Negroes of the community in organizing a Sunday school and in securing the services of a Negro preacher. Do you know what religious services the Negroes of your community now have? Have you ever visited the Negro school in your community? It might be very interesting to visit the church and the school—it might also bring a realization of duty neglected. Try it! Make that your February Christian Social Relations project.

\* \* \*

### Peace—Just and Enduring

Our February program from the booklet, "A New Earth Wherein Dwelleth Righteousness," is a study of "The Church's Responsibility for a Just and Enduring Peace."

It has been said that when the women of the world want peace, we shall have it. What a responsibility! Dorothy Thompson gives a challenge to women in "A Suggestion for the Peace," page 6, February, 1943, Ladies' Home Journal.

This year let us make our monthly programs interesting by planning ahead and having all of the parts prepared in advance.

\* \* \*

### "The Work of the Woman's Society of Christian Service"

Those of us who are studying "The Work of the Woman's Society of Christian Service" are beginning to see the splendid framework of our organization.

We see the foundation, built by the women of the three former Methodist Churches. Through the years, working in separate groups, the stones of sacrifice and experience were carefully laid, but the stones which join the three sections together were cut and fitted and polished during long hours of work and prayer by the leaders of the three groups as they planned through 1938-40. Their part in the building completed, some of these pioneer women slipped away to the Father's house.

Then came the frame-work. Each piece of material which went into it was carefully inspected and weighed and tested by experienced workmen during 1940-42, and today you and I have the privilege of continuing the building.

Let's follow "The Revised Guide" and see what we are to do.

As we enter the building, we see that the floor is being laid with very small tile—upon each piece the name of a Methodist woman. Only a small per cent is completed, for it cannot be finished until every Methodist woman has been "enlisted in Christian living and service." (You and I can add more tile this year by enlisting other women).

On the door of a large room we read, "Department of Foreign Work," and see that space has been left on the walls for maps of the countries of the world, but only the maps of the countries where Methodist women have established work have been put up. It reminds us of a huge, incomplete jig-saw puzzle! Like a beautiful mosaic are the pieces which have been placed, and as we look at the map of China, we exclaim, "Father, forgive us that we did not begin in the other nations as long ago as we did in China! If we had obeyed Thy command, we would not have Hitler and Mussolini and Tojo; we would have men like Chiang Kai-Shek." (We can help to complete these walls with our gifts "to help develop and support Christian work among women and children around the world").

In the room, "Department of Home Work," we find the walls are in panels, but they are unfinished, for each panel represents our work with a group in our own country. It will be a beautiful room when the walls are finished with panels of red and brown and yellow and black and white! But we are ashamed of the very small portion that has been colored on each panel. (We can help extend the color this year with our gifts for the support of home work).

The room marked "Missionary Education" reminds us of a show-window in a furniture store—very complete, but something lacking. Shall we say, a "used" look? Walls covered with brightly colored maps, shelves filled with hundreds of books of adventure and guides to Bible study, treasures collected from all parts of the world, but the chairs are still fresh and the books show very little wear, for only approximately 500,000 of the 1,250,000 members of the W. S. C. S. are using them "to study the needs of the world." (This year we can make some dents in the chairs and loosen the pages of the books by using them).

Going up a lovely stairway, we come to a "gem" of a room. No noise from the outside, so restful, so beautiful. We almost hear a voice saying, "Be still and know that I am God!" Across one end is a rich velvet hanging, and placed in its center a picture of our Lord. Just below it, a table with three white candles, the Holy Bible, the Upper Room, This is the Victory, and other devotional books. There are comfortable chairs and flowers and, somehow, we do not feel hurried. But the face of our Lord looks sad, for so few of our members meet Him there daily "to develop their spiritual life." (You and I may deepen our spiritual life, and help others to do so, if we will meet Him in "the morning when the day is at its best").

Over the stairway to the basement, we see a sign, "Christian Social Relations and

Local Church Activities," and we find seven rooms, each with a sign over the door. We pause for a moment on the threshold of each one.

In "Local Church and Community Cooperation" we see more women at work; they are learning that church dinners and entertainments should be given to create fellowship, not to make money. Too, they are learning that unless Christian women take a hand in the community life, we will never "improve civic and community conditions." (More women needed!)

Since the war has been in progress, we have learned that we must not only become informed about the conditions which caused it, but we must work to prevent these conditions, so more women are working in the room, "International Relations and World Peace." "to improve world conditions." (More women needed!)

In "Economic Relations" we find our women a bit puzzled, but studying to learn how plans may be made so that people of all lands may have a more equal share of the good things which our Father has put on earth for His children. (More women needed!)

Working together in "Minority Groups and Interracial Cooperation," we see women of all races trying to create a better understanding of how we may all live as brothers and sisters. (More women needed!)

In "Christian Citizenship" we find the women quite busy getting ready to use their votes to help place in office men who will be fearless in making this Christian America. (More women needed!)

Moving pictures, leaflets, speakers and trained workers are some of the methods the women are using to create public opinion in "Alcohol and Other Narcotics," for they realize this is a real public enemy. (More women needed!)

There is activity in "The Christian Family," for the women are planning to make this the beginning of the better world of tomorrow. (More women needed!)

Having seen all of the places where we may work in this building, let us keep before us the purpose of the W. S. C. S. and each day make a check to see if we are helping:

To unite all the women of the Church in Christian living and service.

To develop and support Christian work among women and children around the world.

To develop the spiritual life.

To study the needs of the world.

To take part in such service activities as will strengthen the local church, improve civic, community and world conditions.

If we do these things, the results from the study, "The Work of the Woman's Society of Christian Service" will exceed the results from any study we have had in years.

\* \* \*

### Annual Meeting of the Mississippi Conference W. S. C. S.

The annual meeting of the W. S. C. S. of the Mississippi Conference will be held in Central Methodist Church, in Meridian, April 6-8, 1943, with Mrs. W. F. Mahaffey

(Continued on page 11)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"I said to a man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

The above quotation you heard when England's King spoke to his people at their darkest hour. It seems to me to fit the short sketch of Mrs. Provine's life, as given below.

\* \* \*

### Mrs. Josie Wright Provine

On the 17th of April, 1942, one of our most useful, faithful and beloved members passed to the "Great Beyond."

Mrs. Provine came to live in Coffeetown in her early married life, and both Mr. and Mrs. Provine at once took their place in the civil and social affairs of our town.

They proved to be congenial friends and most delightful neighbors, and worthy of the respect of the highest type citizen.

Mrs. Provine united with the Methodist Church soon after moving here. When we think of her loving devotion, personal interest in its endeavors, for its advancement in the different branches, her spirituality and help materially, we feel we have a picture of her life.

Years ago we had only a "Woman's Aid," who looked after the welfare of the pastor, but after a time the members of this society became more spiritually enlightened and began to feel the responsibility to obey the "Great Commission." They enlarged their borders, and after a little hesitation—whether it was right to send their meager funds to foreign fields, when our own church at home was so needy—they decided to trust to God for the results. It was at this time, over forty-five years ago, they organized this Missionary Society. Mrs. Provine joined them. Her zeal never wavered in the work. In 1915 she was elected treasurer, and for twenty-seven years she was a faithful steward, always accurate and prompt in giving her report. She never missed a meeting except when serious illness prevented.

We miss her sadly, but the thought of her sweet and useful life will always remain a happy memory.

By her loyalty, her sacrificing service and her noble influence, she has left a mark upon our church and society which will live throughout the years.

MRS. P. M. WOODALL.

\* \* \*

### Malvina Community Center

By Cora Lee Glenn

The Malvina Community Center might be called "Friendship House," as it stands in the midst of this rural community, ready to serve in any way possible. Perhaps there is someone who must be taken to Rosedale to a doctor, a questionnaire to be filled out for a draftee, a birth certificate to be secured, shoes needed for a child to continue in school, a mother whose son has gone to the army, or a wife whose husband has gone who needs comfort and spiritual strength, or young people who need wholesome recreation and spiritual teaching.

Our Sunday services at the Center are well attended, and we are grateful for the help of the ministers of different denominations who come to us regularly. Our Young People's Fellowship is organized and has a full program of devotional and recreational activities. A valentine party is being planned. Each week we hold prayer meetings in the different homes of the community, and the weekly meetings of the Spiritual Life Group have meant much to those who have attended.

The Home Demonstration and 4-H Clubs have been reorganized and we are trusting that through them many lessons will be learned that will be helpful to the women and girls and to the homes of the community.

Through the County Health Department clinics have been held at the Center. Our great need now is for help with glasses and tonsillectomies. We are also trying to get a Loan Closet, so that sheets, pillow cases, and other equipment will be available for cases of illness.

Again I want to express my thanks to all the societies of the North Mississippi Conference who have sent us boxes of supplies. These have meant much to the people and to the work here. Children have been able to go to school, and many other needs have been met. The boxes of Christmas supplies helped us to give joy to many children at our community tree and also made it possible for some parents to play Santa Claus to their children in their homes. Other activities of the season were a pageant, caroling, a candy pulling, and open house every day. Many happy hours were spent at the Center during the holidays by people of all ages. The people of Malvina made it possible for boxes for all Old Age Assistance cases of this section to be packed at the Center.

A visit to a sick woman not many miles from Malvina made me aware of the fact that in that large community, where there were a number of white families, there was no white church within five miles. The woman begged me to begin a Sunday school. While visiting in another home, a mother said, "I have three children who ought to be in Sunday school every Sunday." We are trying to secure a building and hope to begin a Sunday school before long, and we also plan to hold prayer meetings in the homes.

\* \* \*

198 Ridge Ave., Chattanooga, Tenn.

January 28, 1943.

Dear Friend:

I hope you received a copy of the Thirty-first Annual Report of the Woman's Missionary Council. By order of the Executive Committee, 250 copies were printed and one copy was sent to each member of the Council.

There are perhaps 130 or 140 copies still to be disposed of, and we are anxious for those who would be most interested in having this final report to have an opportunity of securing it. In order that this may be accomplished, we are asking the Conference Presidents of the Woman's Societies of the former M. E. Church, South,

1. To call attention to this report at their

annual meetings. There is valuable information in it, especially to one interested in preserving historical records and in having the closing chapter of the Woman's Missionary Council. The price is 25 cents.

2. Appoint some one to take the subscriptions for these. Please have them take the name, address, and the 25 cents, and forward to Mrs. A. R. Walker, 5775 Cornell Avenue, University, Mo.

Mrs. Walker has graciously consented to fill these orders and will appreciate having the names and addresses typewritten. We shall greatly appreciate your assistance in this matter. A few Conferences, I understand, are not having annual meetings, but no doubt they will hold an executive committee meeting and can present this to the officers. A few subscriptions from each Conference will exhaust the supply, and we want all the Conferences to have an opportunity to secure copies.

The association of former years is a rich experience in my life. The work of our Council has made a valuable contribution to the plans of our Woman's Division. This is true of the other former organizations also. May you have a gracious year in your Conference.

Lovingly,

MRS. J. W. PERRY.

Those who wish a copy of the Thirty-first Annual Report of the Woman's Missionary Council may secure same by sending name and twenty-five cents to Mrs. Ernest Moore, Malvina, Miss.

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

presiding and all of the societies in Meridian acting as hostesses.

Announcement of the program will be made soon. Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service, will be the outstanding speaker, and Dr. Clovis Chappell, of Galloway Memorial Church, Jackson, will lead the Bible hour.

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### W. S. C. S. at Bucatunna

Rev. E. D. Simpson, the pastor, installed the 1943 officers of the W. S. C. S. of the Bucatunna church recently.

Mrs. W. W. Moore will serve as president, with a full corps of splendid officers, and plans have been made to carry forward all departments of the work.

\* \* \*

### "Latin American Missions"

Mrs. E. V. Perry, secretary of Missionary Education and Service, is reminding the women of the local societies to offer their assistance and material to the pastor in the Church-wide study of "Latin-American Missions." For the first time since the organization of the Joint Division of Education and Cultivation, every department of the church is studying the same topic, and we have an opportunity to be of service.

God helps them that helps themselves.  
—Old Proverb.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

(The copy for this page failed to reach us.—Editor.)

### METHODIST OVERSEAS RELIEF AND THE WEEK OF DEDICATION

By Bishop Herbert Welch

The Methodist Committee for Overseas Relief was appointed by the General Conference of 1940. During the first two years of its work, it was entrusted by the Church with \$752,121.04, of which sum \$460,469.34 came from the Compassion Day Fund. During the succeeding six months, to November 30, 1942, it has received about \$170,000, a large part of which was the result of the Communion Offerings in the churches, especially on World-wide Communion Sunday, October 4. (These figures take no account of \$230,000 from the Compassion Day Fund for English Methodism).

Doubtless our Methodist people have really given much more than this towards war relief, for numerous secular agencies have been presenting their appeals to our churches and Sunday schools. The question arises: Since we have a Methodist Relief Committee, why not route all our Relief gifts through that?

#### China

Large as the above-mentioned sums are, they look small when measured against the needs. Take, for example, China—our greatest field of help. Just now there are fresh disasters—a flood in Shensi Province and a famine in Honan—putting over ten millions more people into the refugee and needy class. To quote:

"We saw a number of families along the roadside. Some had dug a small cave back into the loose bank by the roadside. Others had built a tent-like room out of grass or straw about ten feet long and six feet wide. This covering sloped from the ground to a point just about six feet high. No adult could stand erect in the hut. They slept on the floor and did their little cooking on rocks placed together by the roadside. Each one of these huts had five or six people living in it. The door was very small, and it furnished the only ventilation the room had."

Our missionaries write of "the crying babies, the haggard, dying, starving people . . . just skin and bones and trembling with weakness." Plague and cholera are all around, and mission hospitals are working under desperate conditions. "Let us go through the streets together and see the hungry and the naked, starvation shrinking them to shadows, despair staring out of their sunken eyes. It is not pleasant to look into the eyes of people on the verge of death from starvation. It haunts one's dreams, and swims before us as a vision between us and the food we eat. See the little babies whom desperate parents, starving themselves, have left outside our gates—not for lack of love—but in the hope that somebody will take them in and feed them." "Disease is taking increasing tolls as months roll by. My teacher's family, living just a few yards from my home, has in the past

three days had one go down with bubonic plague and two now with pneumonia. Serums are costing fortunes, and families simply have to let their loved ones die." "Without the relief funds we have received this year, we simply could not have carried on. We shall need your help in 1943 for far larger funds than in 1942."

There are great numbers of our preachers, Bible women, nurses, doctors, teachers, who, especially in China and now also in India, have been confronted by an enormous increase in the cost of living and, at the same time, have had their ordinary means of support cut down or cut off. Stories come to us not only of houseless families and refugee babies starving or frozen to death, but of the children of our own Church workers gaunt from malnutrition, of teachers fainting from hunger in their class-rooms, of debts piling up on weak shoulders merely to keep our families alive. For they are our families, called by our Church from other occupations, and in the day of their need Mother Church must not forsake them. From Southwest China comes report of thousands of refugees pouring in from Burma, with cholera, plague, malaria, and typhoid spreading because of the shortage of drugs.

Generous Methodist aid has gone to China, where it cares for orphaned refugees in Madame Chiang's "Warphanage." It has helped to excavate an operating and obstetrical room in the rock below the Methodist Hospital at Chungking—in preparation against the terror that flies by night and by day. It has helped to supply food and medicines for those students who have walked hundreds of weary miles to a new "borrowed" campus in the west. It has provided vaccines against the plague, and anaesthetics for surgery which otherwise would have to be performed without that merciful aid.

#### Greece

Here is the last word from Greece:

"All of us are facing the coming winter with terrific dread in our hearts. We remember the sight of the dead and dying on the streets last winter. We remember those cold, wet days when the streets were filled with people in all stages of destitution and starvation, begging for a scrap of bread or a few raisins. Trucks went about daily to collect the bodies of those who had succumbed—in January and February the figure reaching over six thousand a day in Athens and the Piraeus alone."

Through two channels we are reaching Greece: The Greek War Relief Association, Inc., which is shipping wheat from Canada in Swedish steamers, and the Central Bureau for Relief of Evangelical Churches of Europe, which is sending powdered milk and other food supplies from Switzerland, especially for the little children, who have been dying like flies in summertime. Without help, it has been feared that nine-tenths of the Greek people would perish before spring.

#### Some Others

Methodist Overseas Relief is helping to furnish Testaments for refugees, internees,

and war prisoners in Europe. A former Communist in France wrote: "Of bread I will say nothing. Also of money. But of Bibles we still have need." He speaks for millions of war prisoners, who know physical hunger and hardship, who face frustration and despair, whose souls are struggling to keep alive hope and faith . . . the deepest hungers are spiritual.

Missionaries from European Christian Churches need help in Africa, India, China, South America, and the Pacific Islands. No support can reach them from their home countries, but by the assistance of our American Churches they can be kept at their posts. This is ecumenical Christianity! These orphaned missionaries and their younger Christian churches hold out confident hands, asking that Methodists in America continue to maintain the unbroken fellowship of Christ's followers—the strong bearing the burdens of the weak.

#### Why Help?

These are but samples. The area of suffering is expanding, the intensity of suffering is increasing, savings and supplies are exhausted. General Jan Smuts asserts, "There is struggle, pain, and suffering on a scale unknown in history." The United States offers the one hope for these helpless ones. We have an opportunity to brother the world such as never came to any people before. Cries for the Good Samaritan arise on every side! The need is colossal; the response should match it.

This is necessary in order to maintain the proper place of the Church in this confused age. The truth has been slowly forced upon us that we are in the midst not only of a World War but of a World Revolution. Greater political, economic, and social changes are in process around us than have ever been witnessed on earth before. Unless the Church seizes the day of its opportunity in some competent and adequate way, it may be rudely pushed aside as irrelevant or, at most, negligible. Unless it now proves daring and sacrificial in the great day, where are its credentials as the Church of the living God, the habitation of the mighty Spirit?

The New Order for which we plan and pray must have as its foundation that goodwill which we Christians call love. It is the peculiar role of the Church to create that goodwill. How can it be done better, in the midst of the struggles and hatreds, than to stretch out generous hands of healing and help, asking nothing for ourselves, but only seeking to stand in Christ's stead, in the midst of the people, "as one that serveth?"

Is this the time to halt?

When all around horizons lift, new destinies confront?

No! Rather strengthen stakes and lengthen cords,

Enlarge thy plans and gifts, O thou elect!  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's;  
Great things for Him attempt, great things expect

Whose love imperial is, Whose power sublime.

—Charles Sumner Hoyt.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON FEBRUARY 14, 1943

By Rev. W. C. Newman

### KNOWING WHAT CHRIST DOES FOR US

Lesson text: John 9:18-38.

Golden text: One thing I know, that whereas I was blind, now I see.—John 9:25.

Perhaps because every one of us has a deep fear of pain, illness, physical affliction, and death, there has been a great deal of faking and deception practiced upon us by unscrupulous men working under the guise of healers. Patent medicines for which marvelous curative powers are claimed sell in large quantities; health resorts asserting unusual restorative powers for their waters attract hundreds of people; even so-called religious sects declaring that faith is the only thing needed for the healing of any illness seems able to draw otherwise sensible people into their fold. Our desire to be well makes us especially susceptible to anything that even remotely promises good health.

However, not nearly all who work in the realm of healing are fakes or quacks. No man among us holds a more honored place in our affections than the true doctor, or the nurse who assists him. In today's lesson we are studying an incident that involves both healing and religion. It is therefore essential that we get our thinking clear and straight, lest we also fall into error and self-deception.

### What Christ Does Not Promise to do for Us

And first of all, we must be careful not to claim for Christ more than he claimed for himself. We speak of him as the Great Physician, and we do well to speak of him thus, for so he is. But he did not ever promise that he would smooth out the path for every one of us so that we should never encounter a single pain, experience a single sorrow, suffer a single disaster, or endure the troubles that come to non-Christian folks. Quite on the contrary, he assures those who follow him that they must bear crosses, and in the Sermon on the Mount he plainly says that the rain will fall on Christian and non-Christian alike.

Christ did not spare himself any suffering that comes to human beings, and he does not indicate anywhere that he will either spare them to us or heal us of every one of them. We are in no way justified in believing that being a Christian is insurance against life's common afflictions.

### Strength for Daily Need

"Not what life does to us, but what life finds in us" is the beautiful way that a great preacher puts this profound truth. While Christ does not promise to shield us from the heat of the noon-day's sun, or the shadows of the even-tide, he does promise to supply us "grace sufficient for every need." He calls us to no task for which he will

not adequately empower us; he lays upon us no burden greater than the strength he gives to us; he requires of us no sacrifice or sorrow which he, himself, will not share. To use the language of the street, "he sees us through."

### He Puts Us at the Top of Every Scale of Values

To me, the chief lesson of this miraculous incident in the life of Jesus is not the marvelous power of Christ to heal the blind man, but the emphatic manner in which he placed man above religious tradition, ecclesiastical authority, and even ancient creeds and laws.

A controversy began at the first sight of the blind man. The disciples, trying as most theologians do to fit the case into some convenient creedal pigeonhole, declared that his blindness was caused by some sin committed in another life, or else a sin committed by his parents. Then after he was cured the Jews grumbled because the healing had taken place on the Sabbath, in direct violation of the old law of the Sabbath. And finally they sought to discredit the miracle entirely and thus discredit Jesus.

Toward all of which Christ maintained a steadfast attitude. He did not minimize creed and tradition and law, but he firmly pushed them aside for the one thing of greater importance—man, himself.

This is an ever-increasing miracle to me—that we who are so blind and weak and evil should be accounted by Christ to be of the highest value in all the universe.

### He Gives Us Unconquerable Spirits

The distinction between the non-Christian and the real Christian lies not in the difference in what comes to the two, but in the difference in the way the two of them meet the same experiences.

A friend who has been through a most trying test of character writes of the battle that took place within him. Says he, "There comes a time when you want to give up, when nothing seems worth doing, and you face utter defeat. But there remains one tiny spark that refuses to go out. That spark I call faith, and that is the faith that is the victory and that makes the Christian invincible."

Aye, that is what Christ does for us.

## TESTAMENTS FOR LIFE BOATS AND RAFTS

From now on, no man set adrift in a life boat or raft, from a sinking American merchantman, will be without a New Testament. It will not be left to chance that someone has a copy in his pocket. Testaments, carefully wrapped in waterproof containers, will hereafter be regular equipment of both boats and rafts on all merchant ships.

Suppose Sergeant John Bartek, who was

on Captain Rickenbacker's raft, had not happened to have his New Testament with him during those three fateful weeks in the South Pacific? This question has undoubtedly occurred to many Bible-loving people for, according to the Sergeant's testimony, when speaking at a party for service men in Buffalo, New York, he said, "Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water."

This forceful testimony on the part of the young radio engineer confirmed the conviction of the officers of the American Bible Society that something should be done to make the New Testament available to all shipwrecked men on life boats and rafts.

Recently the American Bible Society has added to its list of specially bound volumes for the various branches of the service, a book bearing the insignia of the Merchant Marine. No special provision of this kind had ever heretofore been made for seamen, who in this war are so constantly exposed to danger from submarines. Admiral E. S. Land had responded promptly to the Society's proposal to provide seamen with Testaments, and had written a special foreword for the Testament bearing the insignia of the Merchant Marine.

When it became apparent that this service should be extended to include a Testament for every life boat and raft, the American Bible Society presented the matter to Admiral Land, as head of the War Shipping Administration, and it was no surprise to them when they received a prompt acceptance of the offer to furnish the books in waterproof containers for the purpose.

The books are already available and waterproof containers are being prepared. The envelope is made of stout oil paper lined with lead and cellophane—the same sort of material that has heretofore been used successfully in waterproof packaged rations now carried on the life boats and rafts as regular equipment. Tests made at the headquarters of the Bible Society indicate that these books will continue dry even though submerged in water for days at a time. Ordinarily they would not be subjected to such a severe test. Already, to date, the Society has received orders for the complete equipping of the ships of some 35 companies, requiring over 4,000 Testaments. It is estimated that at least 20,000 packaged volumes will be required.

In the beginning—God! If I could put a megaphone to my lips and shout to all the dictators and plenipotentiaries and statesmen who are talking glibly about a new world order, I would ask them to take these four words as the keynote of their splendid schemes. Leave God out, and we shall rush back once more to the ghastly horrors that today afflict us. Exalt him, and the way of peace and prosperity will shine through our agony and our tears.—F. W. Boreham.



# THE CHRISTIAN FIRESIDE

## ROSALIE'S DREAM

By Mabel Fordham

"Rosalie, be sure you tidy your room before you go to school," reminded Mother when breakfast was over. "You are old enough now to learn to keep things neat; and I want my little daughter to grow up to be a careful housekeeper."

"I'll try, Mother," answered Rosalie—and she meant it, too. She took the dust mop and duster upstairs to her room. There on the dressing table lay an interesting book that she had already started to read.

Now Rosalie loved to read. She picked up the book; and before she realized it, the time had slipped away, and Mother was calling, "It's time to get ready for school." Well, the room would have to wait until she came home in the afternoon.

It was hard to find her book bag, for it had fallen behind a chair. But at last she was off to school, after giving Mother a good-bye kiss.

After lunch, Mother had a quiet talk with her little girl.

"You are nearly 11 years old now, Rosalie," she said. "I want you to take care of your own room so you will learn to be neat and tidy. If we aren't careful in little things, we shall be careless in more important things, you know. Then, when the Lord Jesus wants us to do something for Him, we shall either do it carelessly, or not at all. It displeases Him for us to be careless and disobedient."

"Now you must come right home from school this afternoon, and make your room look just as tidy as you can."

Promptly, after school, Rosalie came home. It was a cool, crisp afternoon, and she had walked home quickly—the snow making crunchy sounds under her feet.

She dropped her book bag on a chair and threw her coat over the foot of the bed. It was still unmade, so she threw herself across it for a few minutes. The room being very warm, she soon fell asleep.

"Make me! Make me, please!" squeaked the bed with a jerk; while the dust mop scooted across the floor to her and banged her on the head, as she sat up quickly, wondering what was happening.

Something was kicking her ankles. Looking down, she saw it was her rubbers. "Put us away, please," they said, skipping up and down. She saw her coat wriggling, and decided in a flash that she had better get to work quickly, or other little voices would

be asking her to do things.

Jumping up, she caught up her rubbers and coat. The rubbers she dropped in place on their rack; and her coat she hung on the hanger in the clothes-closet.

"Thank you," they called after her as she closed the door.

The bed was still squeaking, "Make me!" So she quickly pulled the sheets straight, and smoothed out the blanket and the pretty bedspread.

"I thank you," said the now nice-looking bed.

The dust mop was still thumping on the floor. She took it next and dusted the floor nicely.

"Thank you," said the floor and dust mop together.

The duster was flipping impatiently. Catching it up, she turned to use it next, when . . . well, if that wasn't her brother Francis, pelting her with pillows to wake her up!

"Ha! ha! ha!" laughed Francis at his sleepyhead sister. But Rosalie wasn't so ready to laugh. Remembering her dream, she decided that she would clean up her room quickly.

When she took the dust mop and duster down stairs, she told her mother about her funny dream.

"I'll be careful after this, too, to mind you quickly—and Jesus, too," she said.

And her dream really did help.

—The Southern Churchman.

## MOTHER BEAR AND HER CUBS

By William L. Kidd

Mother Bear ambled through the sun-speckled woods with her two-month-old cubs until the youngsters came upon two nice bones. The cubs immediately became busy, while mother hunted for something she could dine upon. She was a hundred yards away from the cubs when she saw—a man! He was nearing the cubs. Mother Bear lumbered at amazing speed toward him, and as she passed her babies she made a low whining sound that meant "Danger, look out!" Instantly the cubs quit their luscious bones, raced to the nearest trees and sat up at the foot of the trunk, all ready to climb if mother said so.

Mother Bear advanced slowly now toward the man, showing her teeth, swinging her head. But the man did not move. She stopped when about thirty feet away, hesitated—then suddenly jumped forward, slapping the ground hard with her front paws, lips drawn back ferociously as she frowned and growled ominously. Still the man did not move. The cubs did, though. They thought trouble had started, as they each climbed up their respective trees. But mother was not looking for trouble; neither was the man. Seeing no harm or threat coming, Mother Bear turned and ambled back to the cubs' trees. She sounded "Come down!" They slid to the earth and, as close to their mother's side as they could get, ambled on into the forest.

—Our Dumb Animals.

Light is the task where many share the toil.—Homer.

## WHAT YOU—AND NOBODY ELSE—CAN DO

Llewellyn Jones, former editor of The Christian Register, writes Advance:

We have all seen the printed and heard the radioed request: "Give a pint of blood to save an American life." And most of us have assumed that everybody was rushing to do it, so we need not hurry. But everybody is not rushing to the Blood Donor Center at 691 Boylston Street, Boston (corner of Essex). Meanwhile the Cocoanut Grove fire caused heavy inroads on the Boston stock of plasma and the army asked Boston to raise its quota. A further request is expected very soon—this time to make the weekly quota 5,000 pints. If we fail to do this, and we will fail unless every eligible individual contributes, American soldiers whom the Germans or Japs hit but did not kill are going to die because you and I did not have three-quarters of an hour, day or evening, to spare. We do have the blood and we can give it without any harm to our health. The Red Cross examines every volunteer to see that this is true. We cannot excuse ourselves on the ground that our superfine nervous systems will make this donation too much of an ordeal for us. Although the preparation of blood plasma represents an almost miraculous piece of medical research, its removal from our bodies is a matter of a few painless moments. Of course, no one quite believes that, but it is true. (Mr. Jones speaks from experience).

To do your share, simply telephone the Red Cross at Kenmore 9060. While I have seemed to address only Boston readers of Advance, I am perfectly aware of the fact that its audience is a national one. So let me add that there are a score of Blood Donor Centers scattered throughout the country.—Advance.

A good man does good merely by living.  
—Bulwer.

A Miser traversing his house,  
Espy'd, unusual there, a Mouse  
And thus his uninvited guest  
Inquisitively he addressed:  
"Tell me, Sir Mouse, to what cause is it,  
"I owe this unexpected visit?"  
The Mouse her host obligingly ey'd,  
And smiling pleasantly reply'd,  
"Fear not, Old Square Toes, for your hoard;  
"I came to lodge—and not to board."

## How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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**MENTHOLATUM**



## PROOF OF IMMORTALITY

By Joe Fager

Many people have the impression that the belief in a future life is based entirely on faith. That this is not true I hope to prove by the following four premises.

There is an intelligent supreme being, or God.

Mankind is closely related to this supreme being.

Jesus Christ was resurrected from the dead.

This proves his divine origin and the truth of his teachings.

**God is an Intelligent Being, not Merely a Force**

Everybody is more or less interested in astronomy, or the study of the stars. Each year a new almanac is issued and we read that there will be a total eclipse of the sun on a certain day, at a given time, even to the second. When that day comes the eclipse will happen, almost to the second, as it was stated in the almanac. This shows that the laws of astronomy are absolutely dependable.

In our planetary system there are nine planets, all revolving around the sun in their appointed paths. They are, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. The last two, Neptune and Pluto, are invisible to the naked eye. They are millions and millions of miles away. They can be seen only with powerful telescopes. Then how were they first discovered? The story is interesting. They were not discovered accidentally. They were located by mathematics. They were first seen mentally and located on paper, then the telescope was turned to that point, indicated by mathematics, and behold, an unknown world was seen. Further proof of the infallibility of the laws of astronomy.

In the study of chemistry we learn that there are some ninety odd different simple substances which cannot be subdivided into other substances. We call these the "elements."

These "elements" combine with each other under definite laws of proportion to form millions and millions of substances which we see about us.

Two of these elements, which are gases, hydrogen and oxygen, when combined in the proportion of two hydrogens to one oxygen form water. Do that today or tomorrow or a hundred years from now, in America, Asia or Europe, any place at any time, you always make water. You can always depend upon it.

Take soda, which is a solid, and combine it with chlorine, which is a gas, one part soda and one part chlorine, and it always makes table salt. The laws of chemistry are absolutely infallible.

Then consider the human body. It is formed by the union and growth of two cells, one male, one female. These two cells unite to form one cell. This one cell divides to form two and these two divide to form four, and so on until millions of cells are formed and developed into the most marvelous of

machines, the human body. When not interfered with, this process invariably results in the same thing, a human being. The laws of anatomy are absolutely infallible.

Consider also electricity. Men send speech by air from one end of the earth to the other. Light and power, millions of "horsepower," are transmitted for thousands of miles, through tiny wires. All this is possible because men understand the laws of electricity. These laws are also infallible. The same is true of all the laws of nature. They govern the most distant suns and the smallest electrons to such an extent that men may calculate the results and depend upon what they will do.

How did all these suns and stars and electrons and cells and the laws governing them happen to be? Did all these systems happen accidentally? Impossible.

Behind all these laws that work together so harmoniously, back of all these systems of sun, stars, cells, and electrons, that operate so beautifully, there is more than blind force; there must be intelligence. Back of it all is the guiding hand of a Master Engineer who has designed, created, and controls, these laws and systems which we call the universe. You may call this Master Engineer God or any name you like, but you must admit that He is a person with intelligence and not merely a blind force. God has sense.

**Mankind is Related to God**

Of all the creatures which this Master Engineer has created only man is endowed with a mentality and a personality which enables him to fathom and understand and use these laws of God. Man can think the thoughts of God. God must have had a purpose in thus creating mankind in his own image.

**Jesus Christ Was Resurrected from the Dead**

For the proof of this statement we must depend on history, and our history of Jesus is found in the Bible or the New Testament, as written by Mathew, Mark, Luke, John, and Paul. It may be that the reader is doubtful about the truth of the Bible, so I will emphasize the truthfulness of it as I go along.

The story of Jesus is told by the five different writers, as stated above. If their story had been false they would have taken great pains to make them all the same, but we find that they differ from each other and in some cases nearly contradict each other. This seems to indicate that they were not trying to deceive their readers. If you wish to convince anyone that a certain thing is true you say "Well, I saw it." That is absolute proof. No one saw the resurrection of Jesus. No one claims to. This also is evidence of truthfulness.

When the women went to the tomb of Jesus to anoint the dead body they did not expect to find the tomb empty. They were surprised when they saw him alive. When they went to tell the disciples what they had seen the disciples doubted it. More evidence of truthfulness.


The night Jesus was arrested his disciples all forsook him and fled, and later in the night Peter denied ever having known him, Mark 14:50, 70. They met secretly "for fear of the Jews," John 20:19. Six weeks later this same Peter stood boldly before these same Jews and preached that Jesus was resurrected, while the other disciples went everywhere preaching it openly.—Acts 2:14-24. They did this knowing that they would be killed for it. Most of them were crucified,

stoned, burned, or fed to wild beasts because they believed in the resurrection. Something happened after the crucifixion of Jesus that changed the lives of his disciples and changed the whole course of human history. Nothing explains it except the resurrection of Jesus.

Paul says, in first Corinthians 15:6, that Jesus was seen after the resurrection by over 500 people at one time. He says that most of these folks were still living. Had this been untrue it could easily have been disproven, by those who were said to have been present.

Further proof is the fact that the body of Jesus disappeared and was never found. Had the Jews stolen his body they would have said so in order to disprove the statements about the resurrection. If the disciples had stolen it they would not have given their lives to prove such a fraud.

All historians, both ancient and modern, always describe fully the burial of prominent



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persons. In 1922, Howard Carter, an Englishman, who had studied carefully the history of Egypt, went to that country and dug up the body of King Tut, who was buried long before Jesus lived, and whose burial place had been forgotten for many centuries. Yet no one ever knew what became of the body of Jesus except the disciples who said he was resurrected.

There are many other proofs of the truthfulness of the story of the resurrection. The resurrection of Jesus, then, proves his divinity, and if he was the Son of God, then his teachings must have been true.

He stated many times that there would be a future life, and the proof of the above statements inspires faith in his truthfulness. So we see that instead of faith being necessary to believe in immortality, the proof of immortality creates the necessary faith to believe in it.

With the hope that this article has aroused some interest in these subjects, I wish to suggest some good books which are much better written than this article. Read them. They may be in the public library.

"Did Jesus Rise from the Dead?" by Rev. Alexander Thomson. Published by Zondervan Publishing Co., Grand Rapids, Mich.

"The Reality of the Resurrection," by G. R. H. Shafte. Published by Fleming H. Revell Co., New York City.

"The Evidence for Immortality," "Voices from the Silent Centuries," by Dr. Harry Rimmer. Published by Eerdmans Publishing Co., Grand Rapids, Michigan.

"The Spade and the Scriptures," by James C. Muir. Published by Broadman Press, Nashville, Tennessee.

## LIQUOR IN HOME, NO MEAT ON TABLE

(National W. C. T. U. Release)

The pre-prohibition saying that "liquor in the home means no meat on the table" is coming back, literally.

Increasing demands for grain at home, for armed forces overseas and for our allies are threatening to deplete our stores rapidly, and may soon make feeding livestock and hogs a problem, the National Woman's Christian Union declared today.

"Despite the uncertain condition of our food and forage supplies," said Mrs. Ida B. Wise Smith, president, "it would be possible to save 5,382,998,184.445 pounds of grain for food purposes if existing stocks of whisky were redistilled into alcohol for war purposes. A large part of this saving would be in corn, which will be needed to feed the meat stock of this country and our allies."

Also, she said, the farm labor required to raise grain for this alcohol could be used to maintain our shrinking supplies of food.

Only the refusal of the government to check the powerful liquor traffic by ordering redistillation permits this waste, Mrs. Smith charged.

Besides the grain to be converted into alcohol, the following food supplies will be destroyed in making beer and wine, according to 1941-42 figures:

1,820,000,000 pounds of barley.

204,300,000 pounds of rice.

2,151,825,798 pounds of fruits and berries.

Whatever may be the mysteries of life and death, there is one mystery which the Cross of Christ reveals to us, and that is the infinite love and absolute goodness of God.—Charles Kingsley.

## "THEY WILL NOT COME HERE..."

(The following is contained in a letter from Palestine):

... I returned to Palestine during the days of mourning. But more than I read in the newspapers, I heard from two girls—members of Daganian B—who had just returned from Poland. They are not speakers—they could not talk at all. Tears choked them. But what they did say was horrible. "It is not necessary to prepare anything in Palestine for the Polish Jews. They will not come here. Not even one will remain." A girl who remained in Poland, on parting from these two girls, had said to them: "You will return to your country, to your Kvutza. Take a little stone, or a small marble slab, inscribe my name on this slab and lay it in the cemetery. My name at least will be there, if I could not reach the country myself." And the girls broke out in sobs. "We could not decide to return to Palestine when we obtained permission to go. Our families, our friends, our colleagues, all the Jewish people, were left there—forever. There is no need to prepare for them here."—Congress Weekly.

## WILLIAM COLGATE

The Colgate family was closely bound together by ties of affection and mutual respect for the memory of William Colgate. The founder of the soap company, whose interests circle the globe, was born in Kent, England, and came to America when twelve years of age. As a young man he started to New York to make his fortune, and on the way met a canal-boat captain who asked him where he was going. The captain prayed with him and gave him this advice: "Someone will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man."

William Colgate followed this advice, and his children and grandchildren did likewise. He began by giving one-tenth of his income to the Lord; increased the amount as his prosperity increased, and ended by giving the whole of his income to religious causes.—Selected.

## "ALEXANDRIA VILLAGE"

"Alexandria Village," named after and provided for by church women in Alexandria, Virginia, has just had its first unit of buildings completed and occupied on the outskirts of Kapanga, a tribal center deep in the heart of the Belgian Congo, Africa. The unit consists of twelve two-room houses, made of sun-dried brick, and will accommodate some thirty lepers under the care of Dr. Arthur L. Piper, medical missionary of the Methodist Church. Next dry season, Dr. Piper expects to erect some thirty-six similar houses in Alexandria Village—also the gift of church women. Dr. Piper expects soon to build also a chapel at the Leper Colony, and a chapel at the Mission Hospital, some miles away—all gifts from America. Under his care are some 300 lepers in all stages of the disease; many of those who are in the early stages are cured and able to return to their tribal villages.

## A FALSE WITNESS

By Mrs. Irvin Rowland

"Thou shalt not bear false witness against thy neighbor."

It is such an easy matter to imply certain things which will vitally affect another's thinking toward some one. Perhaps we are prejudiced, envious, or jealous, and when the opportunity comes we let our personal feelings color our attitude to such an extent that we do a great injustice.

There are numerous ways in which we can bear false witness. Our words have added meaning by the way we say them. We can give a premature opinion, not really trying to understand our neighbor. We can keep silent when it is our duty to speak up and tell the truth, thereby giving moral support. Our actions can bear false witness, and again, we may tell only part of the facts which seem to condemn instead of telling the whole truth.

How can we keep from bearing false witness against another when we even yield to witnessing against ourselves? We do this when we say one thing to this person and something else to another. We must first be true to ourselves or else we are a false witness of self—then only can we avoid false testimony against a neighbor. We must come to know the meaning of truth in our own hearts and apply it in all our thinking and actions. And the truth that sets men free cannot make us false to any man.

## THE JOY OF SERVICE

(The Christian's mission, "Go ye into all the world."—Mark 16:15)

By Clementine Jones

Lord, help us to work in Thy service  
To bring hungry souls to Thee,  
Who are striving for love and comfort,  
And from shackles of sin to be free.

Help us bring them the hope of salvation,  
Where love floweth on like a stream,  
And to bring them the grace and pardon  
Which is more than a beautiful dream.

May each give his all on the altar,  
To help the down-trodden of earth;  
And give of our utmost possessions,  
Both of silver and service of worth.

To teach them the joy felt in service  
To God and their fellow-man;  
And give them the life-flowing gladness  
Of serving wherever they can.

The fields are past ripe now, to harvest,  
Go bring to His fold precious gems;  
And tell them the Lord now is waiting,  
And lovingly calleth for them.

Gueydan, La., Jan. 5, 1943.

Paul never claimed lordship over his converts, but pleaded as a nurse with her charges. At one time he based his appeal on the sorrows of his imprisonment; at another, on his tender love. The wooing note is characteristic of the man, who amid the strife and contention of his life never lost the savor of the meekness and gentleness of Christ.—F. B. Meyer.

Nothing ages like laziness.—Bulwer.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Was it a fancy bred of vagrant guess,  
Or well-remembered fact—that He was  
born  
When half the world was wintry and  
forlorn,  
In Nature's utmost season of distress? ..  
So be it: for in truth 'tis ever so,  
That when the winter of the soul is bare,  
The seed of heaven at first begins to  
grow,  
Peeping abroad in desert of despair.  
—Hartley Coleridge.

## THE PRAYER-ROOM TODAY

My Father, can it be indeed that there  
is any joy that I can bring to Thee? I  
know that as yet I am far from satisfy-  
ing Thy heart's desire. So much of un-  
reality mingles even with my prayers; so  
self-centered I am, and so blind to the  
things Thou art striving to make known  
to me. Yet I thank Thee for the pitying  
love that sees beneath what I am the  
thing that at my best I long to be. I  
thank Thee for the grace that is always  
ready to fan my poor spark to a flame. I  
would but ask that somehow, in Thine own  
way, through sorrow or through joy, I may  
become one of those true worshippers for  
whom Thou seekest, one of those children  
of Thine in whose fellowship Thy heart  
finds its rest. Amen.

## Trust and Obey

Anonymous

If we could see beyond today,  
As God can see;  
If all the clouds should pass away,  
The shadows flee,  
O'er present griefs we would not fret,  
Each sorrow we would soon forget,  
For many days are waiting yet  
For you and me.

If we could know beyond today,  
As God doth know;  
Why dearest treasures pass away,  
And tears must flow;  
And why the darkness leads to light,  
Why dreary paths will soon grow bright,  
Some day life's wrongs will be made right—  
Faith tells me so.

If we could see, if we could know,  
We often say;  
But God in love a veil doth throw  
Across our way.  
We cannot see what lies before,  
And so we cling to Him the more;  
He leads us till this life is o'er.  
Trust and obey.

—The Wesleyan Methodist.





# WALLET OF THE WEEK



TEXAS RANKS HIGHEST IN ARMY enlistments for the first year of our participation, and next in order is Vermont. Since Pearl Harbor, the ratio of Texas enlistments in the Army (53,015) to her population (6,414,824) is .826, and that of Vermont is .65. This splendid record is in keeping with the patriotic traditions of the State whose hero-sons christened a new Republic with the blood shed in the battle of the Alamo. The call of the country is never heard in vain on her broad prairies.

\* \* \*

THE DIVORCE DECISION of the Supreme Court requiring the recognition of the quick-and-easy divorces of the State of Nevada has brought to the fore the whole divorce situation of the nation. It is said that there are approximately a quarter of a million divorces annually in the United States. Catholic prelates have referred to this situation as "the farce of American marriage," and as "a scandal to the rest of the world." It is held in some circles that the Court decision will make matters worse instead of clarifying the situation as intended.

\* \* \*

THE NAVAJO INDIANS, now living on the vast reservation of about sixteen million acres, number about fifty thousand persons. They have had less contact with American Christianity and culture than any other of the Indian tribes. They are shepherds for the most part whose primitive hogans are spread over the vast arid terrain which requires sixteen acres of grazing land for the support of a single sheep. Every seventh man in the Navajo Reservation is a Medicine Man who fosters the fears and superstitions which dominate ninety per cent of the people.

\* \* \*

COMMUNITY CHURCHES, independent, self-governing congregations not affiliated with any ecclesiastical communion, have increased until the matter of securing ministers ordained by organized communions has apparently become a problem. Up to a few years ago they were not many in number, but they now number five thousand in the United States. In the section about Buffalo, New York, a movement is on foot to bring these independent churches into affiliation with the Congregational-Christian Church to share ordination, pension and other ecclesiastical privileges of that Communion.

\* \* \*

MISS MARGARET WILSON, daughter of the late President Wilson, describes herself as being in the "kindergarten of yoga." Yoga is a mystic cult of India which Sri Aurobindo has adapted in a manner to make an appeal to Western minds. The fifty-seven-year-old Miss Wilson lives in Pondicherry, an exclusively hot town on the Coromandel coast of India where she seeks the road to "the discovery of the divine self" in her human being. She says that her mind is so Western that she finds the attainment of serenity "extremely hard," but she declared that she felt perfectly at home and had no thought of returning to the United States.

BASIC MAGNESIUM is the name of a plant located about twelve miles from Boulder Dam and near Las Vegas, New Mexico. It is a war emergency project where about four hundred Indians are employed in a huge plant which processes magnesium ores for war purposes. This is one of a number of such enterprises where Indians are employed in war emergency work. These Indian workers are cared for in Government housing projects and in the various industries where they work they are making a valuable contribution to the war program.

\* \* \*

THE PLANNED PARENTHOOD FEDERATION, which met in annual session in New York City recently, was told that the two million eight hundred thousand births reported for 1942 was short of the total number by seven hundred thousand. This latter figure covers abortions produced to escape having unwanted children. Ninety per cent of those in this class were unmarried mothers. It was reported that absenteeism in war industries is two to one higher among women than among men largely because of postabortion complications.

\* \* \*

NORWEGIAN MISSIONS in Madagascar were reinforced following the British occupation of the island. Funds and missionaries were sent by the royal Norwegian government in London. The missions were established seventy-five years ago and they now number thirty-four stations and one thousand three hundred and forty-one churches. In addition there are two leprosariums and a school for the blind. About five hundred lepers are cared for. Madagascar is nearly as large as Texas and has a population of approximately three million.

\* \* \*

"INFORMATION PLEASE" changed sponsors on February 15. The owner was denied an injunction prohibiting the use of a slogan which he described as "commercial." The new sponsor will be H. J. Heinz, and the program will still be heard over NBC. To a great many people who have enjoyed the "Information Please" program, the change of sponsors will be as pleasing as the elimination of the oft-repeated and meaningless jingle. The introduction of the slogan did little to increase the popularity of probably the most entertaining of feature broadcasts over radio.

\* \* \*

AMBASSADOR WEI TAO-MING, who represents China at Washington, is a Buddhist. He is credited with saying recently: "As an unreconstructed heathen I wish to pay my respects to all the Christian missionary workers who have aided China during these years of her struggle. Many of these missionaries have lost their property, have suffered physical injury. Their women have suffered grave indignities, physical hardships and misery, but so far as I know no missionary has deserted his post. Their missions have become centers of refuge for thousands and tens of thousands of Chinese."



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### REPORT AND RECOMMENDATIONS OF THE LOUISIANA LEGAL CONFERENCE

The paper designated by the caption of this editorial was published in our issue of November 26, 1942. It was adopted by unanimous vote of the "Legal Conference" and it was submitted as a report to the Annual Conference when there had been no opportunity for its publication before it was submitted. The paper was framed with a desire to be fair to every interest, but it was cast in a form to make it more than a pious gesture. Its purpose was to emphasize the importance of an active supervision and control of every incorporated interest of the Conference. The importance of such supervision lies in the fact that these corporations deal with properties which are sacred trusts and only through careful and continuous supervision can the Church discharge its obligation to those who have made it the beneficiaries of their benevolence. By the same token, a rigid and careful oversight must be the basis of the appeal made by the Church for consideration at the hands of those who have enjoyed great material prosperity. The paper was prepared with reference to our own problems, but it is no less applicable to every conference in the Connection.

#### The Seashore Assembly

Our first practical lesson on this subject was had in the administration of the Seashore Assembly properties. As will be recalled, the properties held under that charter were transferred to the Superannuate Fund of the Mississippi Conference, whose charter was supposed to have a very valuable tax exemption provision. A suit to establish the right of the board to tax immunity was decided against the Church, on the ground that an amendment of the charter after the adoption of the new corporation laws of the State had voided that provision. The amendment substituted the word "quadrennial" for "annual" in the provision for electing directors of the board. The board discovered that through the adoption of a perfectly innocent looking amendment it had lost the most valuable feature of its charter.

#### The Methodist Depository and Advocate Charters

Another problem developed in connection with the Depository and Advocate charters. The Depository charter names two specific uses for its building: A place for the sale of Methodist books, and to provide publication offices for the New Orleans Christian Advocate. The Advocate charter authorizes the publication of a paper for the Alabama, the Mississippi, and the Louisiana Conferences and for any other Conference which might by resolution adopt it as its official organ. The Alabama Conference

withdrew, and the paper was adopted as the official organ of the North Mississippi Conference sixty years ago. Thus it will be seen that the two charters are interlocking, and the two Mississippi Conferences have a legal right to the use of the Depository property through their relation to the Advocate. This is at least one of the most significant provisions of the Advocate charter.

#### The "Legal Conference"

Our thought was first focussed upon this charter by the discovery of the fact that the Board of Trustees of the Southern Conference of the former M. E. Church had lost all of its Superannuate funds, twenty thousand dollars or more, except "possibly" two thousand dollars. The Louisiana "Legal Conference" is incorporated under a "legislative charter" with its powers and responsibilities definitely set out, and seemingly as persistently set aside by the Annual Conference. When Dr. Brisco Carter, the chairman, died, no meeting of the directors had been held for five years; the reports to the Annual Conference showed income earnings and disbursements, but gave no analysis of investments in its portfolio; and no member of the "Legal Conference" had any knowledge of its affairs—not even the secretary. We asked the Trust Company handling the funds for a detailed statement of all transactions. That statement shows that since July 8, 1933, there was a total loss of \$4,080.92 which had been charged off; that \$4,000 of Erlanger Theater Building bonds, the structure erected on leasehold property, is still listed in the assets, but are worthless; and that another \$1,456.38 is not "paying" and is seemingly doubtful. This makes a total of \$9,517.30 of the Conference Superannuate Fund lost in nine years, and we did not have access to the records previous to that time.

The "Legal Conference" holds deeds which appear to have been voided by Annual Conference action, but we have found no record of such action by the directors of the "Legal Conference." It is reputed to hold title to properties for which we find no documentary evidence in its possession. Titles in some cases have been passed without acceptance by a representative of the "Legal Conference." The execution of obligations of the Annual Conference has been delegated to unincorporated boards when the "Legal Conference" is the body authorized and empowered to execute such obligations on behalf of the Annual Conference. Because of this very looseness, we feel that there should be a competent re-studying of the whole question.

#### Centenary College

Like the "Legal Conference," Centenary College operates under a "legislative charter." The College was moved



to Shreveport more than thirty years ago, but in the absence of an amendment making the change in the charter, its legal domicile remained at Jackson, La., for nearly thirty years. According to notes in the handwriting of Dr. Carter, the right to "create" a board of visitors was "annulled" in 1867, but a second amendment adopted recently voids the same provision. The members of the Board of Trustees agreed over their individual signatures to amend the charter "to bring about the desired control of the College by the Conference if it cannot be found that this has already been provided for by previous amendments." This promise was made a consideration in the refinancing of the bond issue then in default. To insist upon the satisfactory fulfillment of this pledge and a clarifying of the whole question of control seems to us to be fair to everyone concerned.

### Finally

The problem is such that it cannot be settled upon the floor of the Conference, and the raising of a committee to digest the matters involved was intended to secure the end designed without risking a decision based upon immature study, or bias. The committee nominated was intended to secure legal and related representation for every interest involved. A benevolent-minded slackness in the handling of trusts is never a credit to religion, and disasters which may be traced to a lack of supervision constitute a denominational disgrace. The discredit cannot be erased by punishing criminals, and an active administration should reduce grounds for controversies over denominational interests and purposes to a minimum.

### FULL MEASURE—SHAKEN DOWN—RUNNING OVER

In the leading editorial of the Advocate for February 4th. under the caption: "Peril of the Home Front—Excessive Practicality," the editor quotes a paragraph from *Zion's Herald* which points up the fact that the Methodist

Church had furnished the editors for the leading Church papers of the Protestant denominations of Boston.

There follows in the course of the editorial a quotation from Rattenbury's "Wesley's Legacy to the World" of which I repeat a few words: "No doctrine that was not practical nor experimental seemed to him (Wesley) worth a moment's thought. Methodism has produced artists, thinkers, and scholars, but has rarely kept them."



Dr. A. P. Hamilton

And this is said to the discredit of Methodism. Now it happens that this is one of my favorite themes, "the surplus products of Methodism;" not interpreted, however, as Rattenbury does it.

I maintain that the very overflow of Methodism is the proof of its vigor and vitality.

A church is vital in proportion as it is able not only to supply itself with great leaders, but also to vitalize and renew the life of other bodies; in other words to give blood transfusions to otherwise languishing bodies.

I know one prominent Church of another denomination in Mississippi, whose pulpit is manned by the grandson of a Methodist bishop, and his official board is largely

recruited from the Methodist ranks by marriage. The largest congregation of still another denomination has filled up its official ranks with young men, largely graduates of Millsaps College, who have married into the congregation.

Of course, it may be argued that these are losses to Methodism. In a sense, it is true, but think also of the leavening influence that is being spread abroad through Methodism.

And if Methodism is still able to furnish her own leadership from within her ranks and share it with others, maybe we should feel proud of that fact.

Dr. Charles Jefferson was a Methodist, so were Dr. Gunsaulus and S. Parkes Cadman. But I have always felt that Methodism lost these men because of the pastoral time limit. And this has been largely eliminated in the last few years.

I admit that we have not laid much emphasis upon doctrine and theology and that too many Methodists do not know very definitely what they believe.

But also I am reminded of Peter Cartwright's reply to a very dignified, high church clergyman who asked him why it was that members of the Methodist clergy so rarely had the degree of Doctor of Divinity. He said, "Our divinity isn't sick, we don't need doctors."

A. P. H.

### A SUBSTITUTE

By Rev. Henry T. Carley, D. D.

Silas, the yard man, didn't show up today, although he had promised he would be on hand. When he failed to put in his appearance at eight o'clock this morning, my first reaction was one of peeved disappointment, for there were several things I had laid out for him to do.

For one thing, I had a fine lot of "glad" bulbs that Brother Bill Fletcher had given me that I wanted to get in the ground. Then, the rosebeds needed going over, to break the crust after recent hard rains, to let the air and sunshine get in among the roots. I had it in mind, too, to have Silas run the lawn mower over the yard to smooth out the patches of grass which are beginning to appear with a degree of luxuriance in certain favorable spots. The chances are that I could have found a few other odd-jobs for him to do, also.

But after I had enjoyed my disappointment a little while, I remembered that Silas really might have a good reason for not showing up. It was cold last night—cold enough for the ground to freeze—and the north wind was still blowing. It would have been very uncomfortable, not to say risky, to work in that kind of weather—and maybe Silas was at home lamenting at that very moment the fact that it was too cold to work, solacing himself, though, with the thought that I wouldn't expect him anyway.

Or he might be sick in bed. There's a good deal of sickness around now, and Silas is just as likely to be a victim as anybody else. My being peeved in view of this possibility made my conscience give me a little twinge. But then I thought that maybe Silas was at home, just loafing—and then I felt all right again.

But none of these things helped the yard situation. So this afternoon—after it had warmed up considerably—I took matters into my own hands. I got out the hoe and the rake, stretched a line to keep the rows straight, and



planted those bulbs. Then I went to work on the rosebeds, and put them in as good shape as Silas could have done. Not in a jiffy—don't misunderstand me! It took the better part of the afternoon, and some lusty swinging of the implements. I decided the grass wasn't so bad, after all; so I didn't bother the lawn mower. And I saved at least six bits by doing the work myself.

When a man thinks he has to, he can.

## CHURCH SCHOOLS AND THE WEEK OF DEDICATION

By John Q. Schisler

Eighty-four men, four abreast, take up a lot of room on the sidewalk, especially if they are young men carrying nondescript suitcases, boxes, bags, and what-have-you. Young men without the slightest semblance of military bearing—yet. Young men momentarily stopped across the street from the railroad station while the leader in charge makes a last-minute check on transportation. Yes, eighty-four men take up a lot of room on the sidewalk.

But none of the pedestrians, the citizens who are not in line, the people who are free to go, not to the railroad station but in the opposite direction if they wish, none of these scowls or is in bad humor over having to step out into the street to get by the eighty-four. The free citizens don't think that way about the young men with whom we began. And some of the citizens have queer feelings in the pit of their stomachs as they see how young they are, these eighty-four men stopped momentarily—only momentarily—on their way.

They did not start the war. But that makes no difference. We are in it. And they are on their way.

We know where they are going. That is, we do in general. And we know where they came from. They came from our own homes, from homes all over town. Three of them, right up to last Sunday, sang in our Methodist choir. The counselor of our Intermediate Department is one of the eighty-four. He is in the third row from the front, the tall fellow without a hat, carrying that new handbag. Our intermediates gave it to him. Our minister's son is the sandy-haired chap in the fourth row, right behind him.

Do you think there is any question at all about our Church School being concerned, deeply concerned, about the success of the Week of Dedication, February 28 to March 7? We have reasons among those eighty-four young men there on the sidewalk across from the railroad station.

Let's do something practical about it.

Let's have a meeting of our church board of education immediately. Make it a special meeting, if necessary. It would be well to invite all the teachers and counselors and officers and leaders throughout our whole Church School to come. The meeting is for two purposes: 1. To be sure that every leader in the Church School understands exactly what the Week of Dedication is, when it is, and why we are concerned in it. 2. To work out practical plans for observing it successfully in our Church School.

It should be understood, from the very outset and without apology, that the raising of money—lots of money—is one of the two purposes in view. A moment's thought reveals why. We can be ever so tender-hearted about wanting to do something for the draftees who have gone from our town, or for starving children in China or Greece, or about equipping our chaplains to serve more effectively. But being merely tender-hearted

about it gets exactly nowhere, so far as they are concerned.

A mother stood in an office window upstairs across the street from the eighty-four young men on the sidewalk and wept silently where her son could not see her. But she also has contributed cash to a fund for Bibles, literature, and supplies which a chaplain she knows is administering. She is not taking it all out in tears. Her dollars are going where she cannot.

But the leaders in the Church School who attend that special planning meeting of the Board of Education will have grossly misunderstood the Week of Dedication if its purpose is not to go beyond the highly important offering. Something in addition to money is to be dedicated.

For too long a time we have associated the word "service" chiefly with the snappy attention we got from the corner filling station before gas rationing caused the station to fold up. But it is a noble word, and it deserves a place in the very heart of our purposing for the Week of Dedication.

From the beginning, Christians have been those who serve. Jesus is remembered as one who went about doing good, and to his disciples his word was "Follow me." Through the centuries they have followed, serving mankind in his name. The Church School undertakes to teach young and old, by precept and by example, both Christian belief and Christian service.

To the Church School there is nothing new, of course, in the service idea, but there is something new in its plans for service. Recently there has been announced the Methodist Church School Volunteer Service, and the Week of Dedication can appropriately be the time for its inauguration in the local church. Special service enterprises are outlined for adults, youth, and children. In the youth division a special free packet of service project descriptions is available from the Board of Education. All who attend Methodist Church Schools should, during the Week of Dedication, be faced with urgent opportunities to dedicate their time to Christian service.

It is clear, however, that "the gift without the giver, is bare." And dedication of self holds first place in the plans for the period of dedication. Why cannot this be made a time where multitudes come into this Christian fellowship through the evangelistic efforts of the Church School? And likewise a time when those already within that fellowship shall re-dedicate themselves in the spirit of the great needs and great heroisms of these days?

The second item of business to come before that special meeting of the church board of education is the development of practical plans for successful observance of the Week of Dedication through the Church School. Naturally, these plans must be part of the total plans for the entire local church without duplication or overlapping. In connection with plans, a suggested schedule may be of help, since it will be realized that observance cannot wait until February 28 to begin if there is to be real success.

Sunday, January 3, was designated as Covenant Sunday to mark the beginning of an intensive season of personal Bible reading, meditation, and prayer. Sunday, February 28, should begin the week of intensive attention to the central idea of dedication, with special services in classes and departments, culminating in Dedication Sunday, March 7. The offering is to be taken then.

How shall all this be planned for the Church School? Each school must answer for itself, for no two will be alike. But cer-

tain procedures may be followed by all. First, information must be secured concerning general purposes and the materials available. The Christian Advocates are carrying full information. Each pastor will have special materials. And for the Church School a special pamphlet has been prepared. Second, the objectives should be

(Continued on Page 9.)

## WITH THE PASTORS

## LOOKING TOWARD EASTER SUNDAY

By Charles O. Ransford

Easter is the most joyous season of the year. It is the return of spring and of new life to the soul. Easter is the crowning glory of the Christian revelation. It is the consummation of all that God has planned for man. It is the fullness of the God-head "that filleth all in all."

Christ is "the first-fruits of them that slept." Now all that are Christ's "shall be made alive." "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Easter Sunday is the answer to all the world's doubts and fears. The age long question, "If a man die, shall he live again?" is answered in Christ and the resurrection.

Men, who "confessed that they were strangers and pilgrims in the earth," and were aliens from God by their transgressions and "strangers from the covenants of promise, having no hope, and without God in the world, in Christ Jesus are now made nigh by the blood of Christ."

The resurrection of Christ is the good tidings of the gospel. It is more than singing,

"Hark the herald angels sing,  
'Glory to the new-born King;  
Christ is born in Bethlehem.'"

It is "Christ died for our sins according to the Scriptures; and that he rose again the third day according to the Scriptures." "Them also who sleep in Jesus will God bring with him."

The Church has a message, a really great and inspiring message. It is a message of salvation, a message of forgiveness of sins, a message of hope, a message of new life in Christ, a message of the return of the soul to God.

The resurrection of Jesus Christ is the greatest inspiration to man to preach, evangelize, and proclaim the good tidings God has given to men. The Church received the gospel commission when Jesus was raised from the dead.

Jesus said, as he walked with the two sorrowful disciples on a Sabbath day, going to Emmaus, "Ought not Christ to have suffered these things, and to enter into his glory?"

The pastor should take a long look and prepare both himself and his people for Easter. He should live again in the experiences of the two disciples who walked with Jesus to Emmaus until his own heart is made to burn within him. He should sit with Peter and the disciples by the Sea of Galilee, until his heart can say, "Lord, thou knowest all things, thou knowest that I love thee."

He will then be prepared to teach and to preach and to lead his congregation. His own life will have experienced a spiritual transformation. The natural man will then become spiritual in Christ.



# CONFERENCE NEWS AND PERSONALS

The Advocate appreciates the loyalty and the thoughtful commendation of Mrs. J. M. Turnipseed, Rt. 2, McCool, Miss.

Rev. James A. Knight, on leave, is living at St. Landry, La., according to a business note to the office.

Three new parsonages for the Ruston District set a stiff pace for those who are contesting for a record in providing homes for the pastors.

Rev. Frank A. Matthews, whose return from Texas was noted recently, is now at his new post on the Lisbon charge and has received a royal welcome from his people.

Dr. Guy M. Hicks had a training school at Trinity Church, Ruston, La., recently. Details as to teachers and courses were not given, but we feel sure that it was "Standard."

Mrs. Florence B. Jackson, McComb, Miss., has given the Advocate right-of-way for another year. It has been, as she says, a welcome visitor in her home for many years. We appreciate her abiding interest.

The editor appreciates a generous word of commendation from Rev. W. H. Heath, pastor at Longview, Miss., which he sent along with a business letter to the Advocate office.

Rev. Luman Douglas has our thanks for some news sent in from the Lake Charles District and for an invitation to be present at the district conference at Sulphur, La., on June 1, tentative date.

Rev. Andrew J. Boyles, pastor at Lucedale, Miss., has received twenty-nine members into the church since Conference, and his people have installed beautiful new furniture in the dining room at the parsonage.

The news of the death of Mr. L. P. Bailey, of Coldwater, Route 2, did not reach us until a few days ago. We regret to know of his passing and also of the failing sight of his companion who is left behind.

Mrs. Mary McSwain, of Arkansas, and Miss Rachel Jarratt, of Texas, have been spending a few days in New Orleans. They are missionaries on leave from Brazil and expect to return to their posts in the near future.

Dr. D. B. Raulins, district superintendent at Ruston, La., and eight of the ministers of his district, G. M. Hicks, Louis Hoffpauir, John Rasmussen, R. M. Brown, B. P. Durbin, V. D. Morris, J. F. Kilpatrick, and W. D. Milton, attended Ministers' Week at S. M. U.

Rev. Dan P. Yeager, serving Moselle, Miss., charge, asks the prayers of Christian people for the restoration of the health of Mrs. E. M. Shows, who has been a faithful worker in the church for many years, but is now confined to a bed of affliction.

Rev. C. J. T. Cotten, of Angie, La., writes that his wife has been ill and that has handicapped him somewhat as to outside activities on his charge. His quarterly conference is to be held at Varnado on next Sunday afternoon.

Rev. A. L. Davenport, pastor of Vaiden and West charge, Miss., has reached twenty-two in his Advocate campaign for the new year. The editor has no more loyal friend and the Advocate no better worker than is Bro. Davenport.

Rev. L. D. Haughton, pastor at Court St. Methodist Church, Hattiesburg, has been appointed reporter for the Hattiesburg District. We appreciate Bro. Haughton and also the promptness of his response with the news.

Bro. Oscar McLendon, layman of Gilbert, La., called at the Advocate office on Tuesday of last week. Bro. McLendon always remembers the Advocate office on his visits to the city, and we regret having missed a visit with him.

Rev. E. S. Lewis reports that the work at Arcola and Murphy is going well and that among his most valuable members is Bro. G. F. Oakes who, along with the editor of this paper, shared the breezy spaces and rustic scenery of Carroll County, Miss., in childhood.

Rev. N. S. Loftus, pastor of Sartainville, Miss., charge, says that he begins his fourth year of service with the people responding in a fine way. Bro. Loftus speaks in high praise of the effective preaching and work being done by Rev. Van R. Landrum, the new district superintendent.

Rev. M. S. Robertson, pastor at Houma Heights and French Mission field, says that he expects to do as well or better in the Advocate campaign this year as he did last year. Houma Heights was the beneficiary of the Advocate campaign in the New Orleans District last year.

Rev. William W. Milligan, pastor at Byhalia, Miss., sends us a list of 32 subscriptions, 25 of which are new, and in addition says he expects to send another list before long. He is delighted with Byhalia and with the interest of his people in the church and its pastor.

Rev. D. R. O'Connor, pastor at Decatur, Miss., says that his charge is working under the Unified Budget plan and has paid World Service and all connectional items for the year, including district superintendent, bishops, superannuate fund and district work. In addition, they are ahead of schedule on all local and special causes.

Dr. Joseph A. Smith, pastor at Glenn Memorial Church, Atlanta, Ga., is much pleased with his new assignment, where he has found a great church with magnificent equipment, and the largest morning congregation of any church in the city. We are happy to know that his work is going well, but that is as we expected it would be.

Rev. Fred S. Flurry writes that he is having a good time at Clinton, La. He has received five young men into the church on profession of faith since Conference, and

others will be joining soon. Pastor's salary for the year was increased, World Service acceptances increased 25 per cent over last year, and three of the churches have adopted the Unified Budget. The pastor's study to be dedicated to the late A. P. Erwin will be added to the new educational building, which was constructed last year. Bro. Flurry expresses his appreciation of the splendid help rendered by Rev. and Mrs. R. V. Fulton, whose home is near the church.

## MRS. H. P. LEWIS PASSES

Dear Dr. Duren: Mrs. H. P. Lewis, the wife of our pastor at Durant, Miss., passed away on the evening of February 9. Mrs. Lewis had been very ill for a month and had not been in good health for several years, suffering with a heart ailment.

Sincerely,

R. G. LORD.

## THEY ARE BOTH GIRLS

Rev. and Mrs. R. T. Pickett, of Greensburg, La., announce the arrival of two granddaughters in January, 1943. The first, Elizabeth Ruth Miller, on January 22, in New Orleans; the second, Ruth Ezelle Pickett, on January 28, in Jackson, Miss. Both are said by partial friends to be fine and beautiful.

## LAKE CHARLES DISTRICT

Twelve pastors from the Lake Charles District attended Ministers' Week at S. M. U. This is the largest number attending from any district in the Conference.

Vinton, Rev. J. A. Bell pastor, has made improvements on the parsonage, and expects to raise \$250 this month to clear a debt on the parsonage.

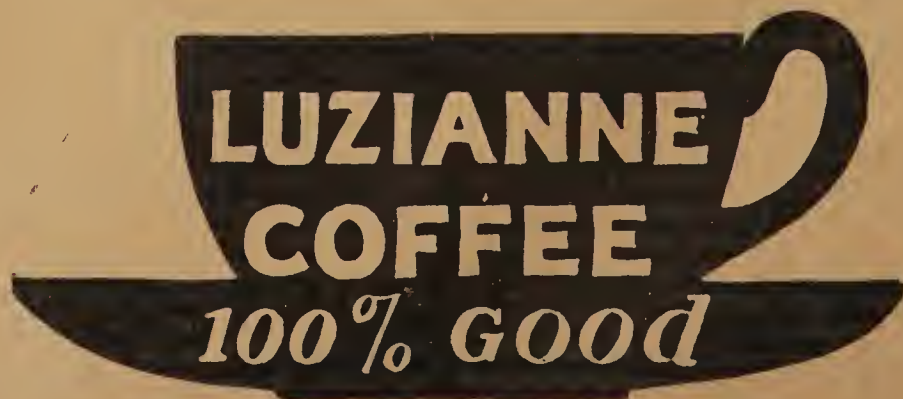
First Church, Lake Charles, J. Henry Bowdon, pastor, reported fifty-six additions to the church at the first quarterly conference.

Tabernacle Church, Jennings, James Waltrip, pastor, had 379 children present for a Christmas program in the church. Later a program for colored children was given, at which 495 colored children were present, and each received a Christmas bag from the church.

Kinder, T. D. Lipscomb, pastor, reported improvements being made on the parsonage.

Iowa, Sam Nader, pastor, is making improvements on the parsonage.

The Lake Charles area Ministerial Asso-





ciation meets monthly. The following officers were elected: President, J. Henry Bowdon; Vice-president, E. P. Drake; Secretary-treasurer, L. E. Douglas. Rev. Paul E. Thompson, pastor United Brethren Church, Jennings, is a member of the Association. The members operate a "Book Exchange," by which each pastor in the Association has access to the library of each of the other members.

Sulphur, L. E. Douglas, pastor, has made and paid for \$450 in improvements on the parsonage.

### HAVE YOU WRITTEN YOUR BOYS?

To the Pastors of the Methodist Church:

Somewhere, either in this country or in theatres of action, are men and boys who hold dear memories of the churches and the pastors left behind.

Day after day and night after night these men, young men, dressed in their GI, "OD," uniforms, protect your country, or prepare to see that you have continued freedom of religion.

Some of these, away from their occupations and homes, do not have freedom of time to write you, but you can aid them to have smiles and joy by letting them have a few lines from you—their pastor. Some pastors are neglecting these protectors and defenders.

Pastors, you can help these boys. Give them a few lines. Let them know that you are with them.

ONE IN SERVICE.

### MONTGOMERY, LA.

Dear Dr. Duren: Will you allow me just a word to say that our work at Montgomery is progressing nicely? Since there was a shortage of teachers, I am giving some of my time to teaching in the high school at Verda. However, I enjoy the pastorate most of all. A short while ago the church gave the pastor and family a very gracious shower, which is but a token of the fine spirit and attitude of the people here. Sister Wardlow, who retired at the meeting of the last Annual Conference, resides in Montgomery, and has indeed been a blessing and inspiration to us. Young People's Fellowship meetings, mid-week services, W. S. C. S., and Church School are all active and alive. We have started a good year. We trust we shall be able to finish a good year.

Respectfully,

G. H. CORRY.

### HATTIESBURG DISTRICT NEWS

Three of the preachers of the district are participating in the Evangelistic Mission for the Southeastern Jurisdiction in the Knoxville District, February 8 to 18. Dr. B. L. Sutherland is preaching at Epworth Church, Knoxville. Rev. J. D. Slay is preaching at Clinton, Tenn. Rev. Robert Matheney is doing pastoral evangelism in the Mission.

The Missionary Educational Evangelistic Institute for this district was held at Main Street Church, Hattiesburg, February 1. The attendance was very good. Dr. Sutherland presided, and the three interests represented were presented by Mr. W. D. Hawkins, Rev. I. H. Sells, and Rev. J. H. Morrow respectively. Plans were made for our participation in the United Methodist Advance.

Bishop Hughes will preach and Frank E. Dement, Jr., will lead the singing in a re-

vival at Main Street Church, Hattiesburg, March 14 to 21.

Dr. Clovis Chappell will preach in a series of services at First Church, Laurel, March 7 to 14.

Miss Robbie Lee Leggett has been appointed Director of Religious Education at Main Street, Hattiesburg, and reports indicate she is making a fine impression and getting a good start there.

### WHY HAVE LOCAL CHURCH PAPERS?

By Bishop Frederick D. Leete

Whatever is to be said for the denomination-wide press, whose valuable function is acknowledged, let it never be permitted to supplant the papers which any responsible portion of the Church thinks necessary to its work. A few of the valid reasons for the existence and loyal support of State, Conference and other regional organs are worthy of thoughtful attention.

Local church papers are closer to the constituency than are any other Christian publications. This constitutes an estimable fraternal tie and sense of relationship.

News which is not of nation-wide interest, nor of special importance to regions afar, is eagerly read and is often of useful directive influence to closely related constituencies.

Opportunity for the expression of views and for the suggestion of effective and available service methods is given to persons acquainted with vicinity problems and more influential in their own neighborhoods than are writers at a distance. The latter can be used or quoted enough to prevent narrowness.

It is of no slight consequence to develop Methodist authority by means of the training which comes to those who are encouraged by a local press to use and improve their talents. Some of the best writers in the Church discovered themselves and were prepared for service in this way.

Even the greatest Church institutions need, and not infrequently get, through papers in their own localities, assistance for their programs and progressive campaigns which they could not obtain in any other way. Church hospitals, homes and schools can well afford to give generous financial support to these informed and interested promoters of their undertakings.

The Church should never consent to an intellectual if not spiritual overlordship, such as would naturally result from one centrally controlled agency of news and guidance. If anything of this sort were to be established it would constitute an indefensible peril to the Church as a whole, and not merely to its specific parts.

Many agencies of thought, each free and uncoerced by general boards, tendencies and restraints of intelligence, and of urgencies of growth, seems to be a true ideal for Methodism.

Plans are being made to hold Week of Dedication services at several churches over the district. Petal and Hattiesburg Circuit churches are planning to use several of the pastors of the Hattiesburg area during the week.

Broad Street and Court Street churches have completed plans for their Pre-Easter

services. Rev. J. D. Slay will preach at Court Street and Rev. L. D. Haughton at Broad Street.

New appointments have been made in the music department of Court Street. Mr. Frank E. Marsh, Jr., head of the Music Department at Mississippi Southern College, has been selected as the director, and Miss Forrest DeLano, morning organist. Mrs. W. D. Oliver has been appointed director of the Junior Choir and serves as evening organist. These changes have resulted in a marked improvement in the music of the church and increased attendance at both morning and evening services.

L. D. HAUGHTON, Reporter.

### NEWS BRIEFS FROM THE BROOKHAVEN DISTRICT

The Brookhaven District has enthusiastically received the new district superintendent, Bro. Van R. Landrum. Bro. Landrum at one time served the Wesson Methodist church for four years as pastor. He has many friends in the district and they welcome him back as their district leader.

In the midst of his first round, the district superintendent announces that all of the charges are getting off to an unusually good start, and that the indications are the district will enjoy a great year.

Twelve charges in the district are beginning the year under new leadership. They are: Adams, with Rev. S. B. Watkins; Georgetown, with Rev. Baylis Alsworth; Harrisville, with Rev. W. J. Dawson; Magnolia, with Rev. J. E. Gray; LaBranch Street, McComb, with Rev. Frank E. Dement, Jr.; Monticello, with Rev. T. M. Ainsworth; Nebo, with Rev. J. N. Lambert; Osyka and Fernwood, with Rev. H. S. Westbrook; Scotland, with Rev. W. R. Irving, Jr.; Summit and Felder, with Rev. T. E. Nicholson, and Wesson, with Rev. W. S. Cameron. All of these men have been well received and are beginning the year in high favor with their people.

Quite a large number are increasing their acceptance on World Service askings, as indicated by the record of the first quarterly conference of the district.

The combined Evangelistic, Educational and Missionary Institutes were held in the First Methodist Church of Brookhaven on February 4. Only one preacher of the district was absent, and a large number of laymen were in attendance. Much information and inspiration was received by those present. The group heard Dr. Bartak, who represented the Board of Missions. Dr. Bartak is a native of Czechoslovakia, and spent some time in a German concentration camp.

During the day of February 4th, the preachers of the district divided themselves into three groups in order to meet for further study and planning with reference to the district program, and especially with reference to the coming Week of Dedication. Each group will meet within the next week to make definite plans to participate in the Methodist Advance in the district.

Rev. W. S. Cameron, the District Director of Evangelism, will represent the district at the Methodist Evangelistic Institute in Knoxville, Tenn., February 8-18.

Rev. J. M. Ewing, President of Copiah Lincoln Junior College, Wesson, Miss., chairman of his church board of stewards, a member of the Conference Board of Education, and an outstanding Methodist, has been commissioned a Lieutenant (s.g.) in the Naval Reserve. He reports for duty February 23.



Rev. W. J. Ferguson, who took the superannuate relation at the recent session of the Mississippi Conference, is making his home at Wesson, Miss. He has purchased the home of Mr. S. G. Armstrong, and is happily situated. He would appreciate hearing from his friends in the Mississippi Conference.

Rev. J. W. Sells, First Methodist Church, Crystal Springs, Miss., is planning a Rural Life Conference, February 22-24, in which he is to have Dr. A. J. Walton, of the Board of Missions and Church Extension, as leader. Bro. Sells invites all who can to come and cooperate in this Rural Life Conference.

W. S. CAMERON, Reporter.

## W. S. C. S. SOUTH CENTRAL JURISDICTION TO BE HELD

South Central Jurisdiction, W. S. C. S., is holding its second annual meeting at First Methodist Church, Dallas, Texas, February 23-25. Only the Joint Council is cancelled.

MRS. GEORGE SEXTON, JR.

## PERSONAL NOTES AND INCIDENTS

Mrs. Strozier, wife of the pastor at Pine Grove, La., was reported as making favorable improvement. As we noted last week, she was very ill following an operation. It now seems that she may be on the road to recovery.

Religious Emphasis Week was observed at L. S. U. last week, and Rev. W. H. Wallace, of Corpus Christi, Texas, was the speaker for the Methodist group, having begun the observance in the campus church on Sunday, February 7.

Chaplain George D. York, of the North Mississippi Conference, is located at Henderson Point, Pass Christian, Miss., with the U. S. M. S. Basic Cadet School. This is a post where merchant seamen are trained for the command of merchant vessels.

We regret to learn that Dr. John H. Crowe, pastor of First Church, Baton Rouge, La., has been quite ill with an attack of influenza. We learn that he was seriously ill for two weeks, but is now improving. We trust that he may soon be able to resume his pastoral activity.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., reports an increase of 14 per cent in benevolence acceptances and advances of a total of \$1,000 in pastors' salaries. The Greenwood District Conference will be held at Black Hawk on May 4—a one-day conference.

News has just been received at the Advocate office to the effect that Rev. R. T. Ware, Hospital Chaplain at Shreveport, had been operated on at a local hospital for a trouble from which he has suffered for some time. We trust that Bro. Ware may soon be fully recovered and able to return to his work.

## COLUMBUS DISTRICT

On Thursday, February 11, the preachers of the Columbus District met in a one-day institute at Mathiston, Miss. Rev. H. D. Suydam and his people made cordial hosts, and nearly all the preachers were present. Dr. V. C. Curtis, district superintendent, who planned the program, presided. Helpful topics were discussed, such as: Ministerial Ethics, Relation of Pastor to Church Prop-

erty Under the New Law, Preaching Services, New Orleans Christian Advocate, Week of Dedication, and Work of the Cabinet. The last-named topic was discussed by three former members of the Cabinet, Dr. J. R. Countiss, Rev. J. D. Wroten and Rev. W. L. Stormont.

Rev. S. M. Butts, Conference Evangelist of the North Mississippi Conference, reported that he is beginning his evangelistic labors for the year in high hopes. He still has some open dates and would be glad to hear from brethren needing evangelistic help. He may be reached at Mathiston, Miss.

Rev. A. P. Stephens, District Evangelist, is making out his calendar and has some open dates for spring and fall. His address is Kosciusko, Miss.

Kosciusko Station accepted the askings on benevolences for this year, \$1,000, and remitted one-fourth of the amount to the conference treasurer on February 5.

Mathiston Church, Rev. H. D. Suydam, pastor, held an impressive service on Sunday, January 31, honoring its students.

Macon Circuit, Rev. T. A. Filgo, pastor, has raised its benevolent assumption \$125. Salem Church raised over \$1,000 on church debt and will pay balance during the year.

## AUTOGRAPHS WANTED

The Advocate has a request for the signatures of editors of the New Orleans Christian Advocate for use as source material in a volume of historic material of Methodism. Any one having letters or documents bearing the autograph of Dr. C. W. Carter, Dr. W. C. Black, or Dr. J. W. Boswell can help us by giving us this material for the completion of the list of autographs of our editors. If you have such documents with which you are willing to part, please send them to the New Orleans Christian Advocate, 512 Camp Street, New Orleans.

The parsonage has been equipped with gas and an electric refrigerator.

The Macon Youth Fellowship Union met at Macon Methodist Church with an interesting program, provided by the Macon Young People's Division. There were seventy present, and reorganization of the Union was made and a program planned for the year. The young people are very interested and a good work is expected. Reports from the several Fellowships prove that the young people are doing worthy work in their localities.

T. B. THROWER, Reporter.

## CALENDAR OF EVENTS AND POINTS OF EMPHASIS, GREENWOOD DISTRICT

### Special Days and Occasions

1. Christian Literature Month in February. At least 400 subscribers to the New Orleans Christian Advocate and 100 to the General Organ.

2. Layman's Day, February 21. A service in each church.

3. Week of Dedication, February 28-March 7. Observed in each church with a free-will offering taken and sent to conference treasurer.

4. Memorial Mercy Home-Hospital Day, March 14, with offering sent to Dr. J. G. Snelling, 815 Washington Avenue, New Orleans, La.

5. Church School and Rally Day, ob-

served in each church, with offering sent to conference treasurer.

6. Easter Sunday, April 25.

7. Hospital Week and Golden Cross observance in May. Offering sent to the conference treasurer.

8. Millsaps College Day, May 2, with program and offering. Offering to be sent to the conference treasurer.

9. Pastors' and Christian Workers' Training School at Wood Junior College, June 7-12.

10. Methodist Student Day, June 13, with offering sent to the conference treasurer.

District-Wide Missionary Institute at Greenwood, April 8. All-day meeting. Bring your lunch. Each church represented.

District Conference at Black Hawk, May 4.

Evangelism. A continuous effort by the church school, Youth Fellowship and home in leading children and youth to Christ. A special period for a revival in each church. Maintenance of spiritual warmth in each church through evangelistic preaching, pastoral visitation, and good fellowship.

Missionary Cultivation. Observe World Service Sunday in each church school and youth fellowship. Hold a school or class in Missions in each church. Presentation of the benevolent causes in each church. Regular payment on benevolences, with fifty per cent raised by district conference.

Note: We will carefully check on these items at the second and third quarterly conference.

## LETTER FROM CHAPLAIN LYTLE

Dear Dr. Duren:

I have noticed a great deal of comment in the columns of the Advocate, as well as in other publications, some of it seeming to generate considerable heat, on the failure of the Church to supply chaplains for the armed forces.

It probably is presumptuous for one with only three months' experience in the chaplaincy to say anything about it. Nevertheless, it seems to me that there are several facts which should be taken into consideration, viz:

1. We cannot expect to expand our armed forces from a few hundred thousand men to the size of our present force without upsetting a way of life for the whole nation. The demand upon all churches for chaplains has been unprecedented, especially those church groups constituting the larger denominations. Our churches were geared to a peacetime economy, as was the whole nation, and we cannot expect them to make the transition without some stress.

This condition, plus the care the Government takes in selecting chaplains, is bound to create a situation which presents many difficulties.

2. The military force we are now building is supplied almost entirely by civilians—doctors, lawyers, merchants, machinists, clerks, teachers, farmers, and men from all walks of life who have laid aside their civilian pursuits for a while with the expectation of resuming them when this task is finished. They are not professional military men. The same is true of ministers who enter the chaplaincy.

3. The avenues of service open to men in the ministry are open to men in the chaplaincy. There are no limitations placed upon the chaplain's preaching, save as it is subversive to the national welfare. The same heart hunger which impels men to seek spiritual comfort and guidance in civil-



ian life operates in the military, only with added significance.

I have had more persons come to me seeking guidance in the three months I have been in the chaplaincy than I had in the four years of my pastorate. And they have come from many faiths.

I know of no place of service where common sense and a sincere desire to help pay higher dividends in personal satisfaction than the chaplaincy. Without exception, I have found Commanding Officers eager to aid the chaplain in his work. Officers and men alike accord the the chaplain the respect due him as a man if he acts in such a way that he merits it. But there is no place where hypocrisy will be sooner discerned.

Army regulations prescribe the work to be done by chaplains and the man who carries out these regulations will not find time for nor will he be pressed into duties which violate his conscience or vitiate his spiritual influence with his men.

4. There are hazards in the work. There are inconveniences. There are separations. These we share with all other men. But there is also adventure, which brings to the adventurer the keen pleasure of "launching out into the deep" and establishing his faith.

I cannot help but feel that all the problems regarding the supplying of chaplains can, with patience and understanding, be solved. We need, of all things, to refrain from re-criminations against men who seem fitted for the work yet do not feel called to it. I have an inherent faith in the devotion of the men of the Church to the call of service, wherever that may be. The sacrificial zeal which drove our fathers out into unknown fields for the Lord has not departed. Many shall rise up in this day to carry the Gospel to our men and to the whole world.

The spirit of your editorials is making a fine contribution toward the solution of the problems which beset the Church. We pray for your health and continued service. Remember us here as we seek to do the work whereunto we are called.

Very sincerely yours,

MARK F. LYTLE, Chaplain.

## FEBRUARY 28 NAMED RED CROSS SUNDAY

Eminent leaders of the several religious faiths of the United States, at the request of the Red Cross, have designated February 28 as Red Cross Sunday, and February 27 as Red Cross Sabbath. Identification of these two days with the Red Cross will herald the opening of the 1943 Red Cross War Fund campaign for \$125,000,000, which will be conducted during March, Norman H. Davis, chairman of the organization, has announced.

With the support of the various faiths, spiritual leaders the country over are being requested, through Red Cross chapters and by letter, to urge their flocks to give full support to the War Fund campaign and thus make provision for the humanitarian work of the Red Cross throughout the year. Compassion, pity, and aid are the essential qualifications exemplified by the Red Cross, and it is hoped that every pulpit in America will be an interpreter of these eternal verities on the days set aside for this purpose, the Red Cross stated. To the extent that the public appreciates the nature of the need and the magnitude of Red Cross tasks, support of the War Fund campaign will be forthcoming. In spreading an understanding of these facts and the deeper meaning

of sacrificial service, the clergy and spiritual leaders will be of immeasurable help.

The past year has seen a tremendous expansion of Red Cross services. Its representatives are with our troops abroad and at home. It is operating servicemen's clubs in leave areas abroad to provide our boys with wholesome entertainment and recreation while away from camp. Its Blood Donor Service is maintaining an ever-increasing flow of blood plasma to the armed forces. Its volunteers, many of them working in parish halls, church parlors and other facilities provided by America's religious establishments, are making thousands of surgical dressings and other articles, and it is conducting a widespread educational campaign to train our people in first aid, home nursing, nutrition, and other subjects. The support of all is needed to assure the success of the 1943 Red Cross War Fund.

## RURAL LIFE CONFERENCE

Crystal Springs, Miss., Methodist Church, February 22, 23, 24, 1943

Dear Brother:

Invitations have been sent out to 93 members of the Mississippi Annual Conference

### BOOKS WANTED

Bishop W. C. Martin desires copies of the Life of Bishop Linus Parker, by Gal- loway; sermons of the late Rev. David Seth Doggett, by Edwards; William Wallace Duncan, An Appreciation, by Filgo; and Bishop John Early, by Child.

Any one having a copy of any or all of these volumes which he is willing to sell, should communicate with Bishop W. C. Martin, 512 Omaha National Bank Bldg., Omaha, Neb.

by the Board of Education to attend this Rural Life Conference, to be held here by Dr. A. J. Walton.

Only fifty can be entertained by this church.

The first fifty cards received will reserve a room and meals for the signer—from Monday afternoon at 2 o'clock, February 22, to and through noon, Wednesday, February 24, 1943.

This Rural Life Conference is being sponsored by the Department of Town and Country Work of the Methodist Church, by the Board of Education of our Conference, agencies representing the U. S. Department of Agriculture and the Crystal Springs Methodist Church.

The Rural Life Conference opens with registration at 2 p.m., Monday, a trip to the Mississippi Truck Experiment Station at 3 o'clock, and the first Workshop Hour, led by Dr. Walton, at 5.

Supper is at seven. This will be sponsored by the Crystal Springs Lions Club. They are inviting 50 farmers to be their guests to hear Mr. Thomas L. Ayers, Dept. of Agriculture, Washington, D. C. A sound motion picture, "The Land," is to be shown also.

Tuesday's program consists of Workshop Hours, led by Dr. Walton, Superintendent of the Town and Country Department of our Church, and Mr. Ayers; addresses by leaders such as W. C. Lasseter, editor of the Progressive Farmer; T. M. Patterson, State Administrator of the A. A. A.; Director L. I. Jones, State Extension Service, and others.

A special supper and evening program is being arranged for Tuesday. Wednesday's program will be Workshop Hours and worship service.

The only cost to those attending is the transportation here. If you get in a reservation and get here, we'll do the rest.

If you want to come, mail me a card immediately.

Sincerely,

JAMES W. SELLS.

## CHURCH SCHOOLS AND THE WEEK OF DEDICATION

Continued from page 5.)

clearly formulated in terms which each age group in the Church School can understand. This can probably best be done by the leaders of each group. Translate dedication of self, service, and substance into the language of the group. Then be specific concerning just what is expected.

What is really expected in the way of dedication of self? (Write the Service Department of the Board of Education for Evangelism packets). Specifically, what is expected in the way of Christian service enterprises? (Note the helps mentioned earlier in this article). Specifically, what are the needs for the offering? Then, in harmony with the plans for the total church, each age group in the Church School should have worked out a procedure appropriate to its own age as a part of the observance in Church School and church.

Long since the eighty-four young men, who paused for a moment on the sidewalk before boarding the train, have been swallowed up into the military might of our nation. But shame upon us if we forget them! For those who remain behind there is a call to high dedication comparable to their own. It shall be a dedication of self, and service, and substance

### QUARTERLY CONFERENCES

#### NORTH MISSISSIPPI CONFERENCE

##### Greenwood District—Second Round

Acona, at Acona, Sunday Mar. 14, night.  
Belzoni, Sunday, February 21, 11 a.m.  
Black Hawk, at Bowling Green, Sunday, Mar. 14.  
Carrollton, at North Carrollton, Sunday, Mar. 28, p.m.  
Drew, Sunday, Feb. 28, night.  
Durant, Sunday, April 18, 11 a.m.  
Ebenezer, at Hebron, Thursday, Mar. 4, all day.  
Greenwood, preaching Feb. 14, Q. C., Mar. 24, p.m.  
Ittabena, April 7, night.  
Inverness and Isola, at Isola, Apr. 25, 11 a.m.  
Lexington, Mar. 28, 11 a.m.  
Minter City and Glendora, at Glendora, Feb. 28, 11 a.m.  
Moorhead, Mar. 21, night.  
Pickens and Goodman, at Pickens, Apr. 4, 11 a.m.  
Poplar Creek, at Shiloh, Mar. 3, all day.  
Rock Hill, at Seneashe, Mar. 17, all day.  
Ruleville, Apr. 14, night.  
Schlater, at Schlater, Apr. 11, night.  
Sidon and Cruger, at Cruger, Mar. 10, night.  
Sunflower and Doddsville, at Doddsville, Mar. 21, 11 a.m.  
Swiftown, at Swiftown, Apr. 4, night.  
Tchula, Feb. 21, night.  
Tutwiler and Vance, at Vance, May 2, all day.  
Vaiden and West, at West, Apr. 18, night.  
Webb and Sumner, at Sumner, Mar. 7, night.  
Winona, Apr. 11, 11 a.m.  
Winona Ct. at Columbiana, Mar. 7, all day.

In each case the hour of the quarterly conference to be announced by the pastor.

District Missionary Institute, at Greenwood, Apr. 8. Each church to have full representation. Each person to bring or provide lunch.

District Conference, at Black Hawk, May 4, one day. Representatives to be elected at the second quarterly conference.

R. G. LORD, D. S.

Judges ought to be more learned than witty, more reverent than plausible, and more advised than confident! Above all things, integrity is their portion and proper virtue.—Bacon.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"It is impossible to govern the world without God. . . . Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

—George Washington.

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### Enlarged Executive Committee Meeting, Southeastern Jurisdiction W. S. C. S.

An enlarged Executive Committee meeting of the Southeastern Jurisdiction W. S. C. S. is being held in Atlanta this week. Problems relating to conference and district work are being discussed, promotional plans are being made, and inspirational addresses given. This three-day work conference will furnish plans and stimulation for the seventeen conferences which will hold their annual meetings soon and is taking the place of the larger meeting of the Jurisdiction W. S. C. S.

Mrs. W. F. Mahaffey, conference president, and Mrs. T. H. Fore, conference secretary of organization and promotion, are attending from the conference body.

Mrs. D. L. St. John is attending as secretary of organization and promotion of the Jurisdiction W. S. C. S., and Mrs. Paul Arrington as a member of the Board of Missions and Church Extension.

Preceding the meeting of the Executive Committee, a meeting of the standing committee on Christian Social Relations and Local Church Activities of the Jurisdiction was held. As a member of this committee, Mrs. Stanley Wilson attended and remained for the Executive Committee meeting.

\* \* \*

### Concerning the Home for Delinquent Negro Children

Prof. George Washington Williams, 55, of Durant, Rankin County, now in charge of 16 Negro war projects in Attala and Holmes Counties, was named superintendent of the Negro Juvenile Reformatory to be constructed on the old Oakley prison farm in Hinds County. He was selected by a committee headed by Governor Paul Johnson. He is a graduate of Natchez College and Tuskegee, and has taught school for about 25 years. His wife is a college graduate and Negro home demonstration agent in Holmes County. He has a son in the armed forces in Australia.

Prof. Williams was endorsed by the Federation of Colored Women's Clubs, which worked for twenty years to secure the school for delinquent youth.

The establishment of this school, the first step undertaken by the State of Mississippi in rehabilitating Negro delinquent youth in an institution separate from the State penitentiary, was authorized by the Legislature in 1942. Under the bill, the State set aside \$60,000 for construction, and materials from the old insane hospital buildings in Jackson will be utilized. Juan Landry, of Hattiesburg, was selected as architect for the buildings, and work will begin soon.

### "Will a Man Rob God?"

According to the plans of the Conference Study Committee, the study of "Will a Man Rob God?" written by Bishop Cushman, will begin in March or April.

On this page next week we will give a simple outline for the study and follow it with suggestions.

\* \* \*

### World Day of Prayer

If you have not ordered your World Day of Prayer literature, do so at once. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

The worship programs for adults and young people, "Father, I Pray that They May all be One," are 2 cents each, \$2 per 100.

The Handbook is 10 cents (for the leader). Poster (17x22), 5 cents each.

Plan ahead and have this a community service—March 12.

\* \* \*

### February Project

Have you visited the Negro school in your community yet? What did you find? Did you observe any needs which you may help to supply?

Did you assist your pastor in the observance of Race Relations Sunday?

How will this project tie in with our monthly program, "The Church's Responsibility for a Just and Enduring Peace?"

\* \* \*

### Have You Heard?

That the Government has ordered all of the bars in officers' clubs in army posts, etc., closed? We wonder why?

But what about the beer we hear (?) is served with meals?

\* \* \*

### "The Work of the Woman's Society of Christian Service"

A number of requests have been received concerning the "Joint Division of Education and Cultivation."

The complete set-up of this division will be found on page 334 of the 1940 Discipline, and we see that in this division there are "eight women from the Woman's Division of Christian Service, elected by that Division."

These eight women are today:

1. Mrs. V. F. DeVinny, secretary of Organization and Promotion, who directs the work carried on in our conference by Mrs. T. H. Fore.

2. Mrs. Helen B. Bourne, secretary of Missionary Education, who directs the work carried on in our conference by Mrs. E. V. Perry.

3. Wesleyan Service Guild, Miss Lelia Norris. In our conference, Mrs. J. B. Pearson.

4. Student Work, Mrs. Lenore E. Porter. In our conference, Miss Mary Thornton Lindsey.

5. Young Women and Girls' Work, Miss Helen L. Johnson. In our conference, Mrs. Glendell Jones.

6. Children's Work, Miss Ruby Van Hooser. In our conference, Mrs. J. B. Cain.

7. World Outlook, Miss Dorothy McConnell.

8. Literature, Miss Juanita Brown.

7 and 8 in our conference, Mrs. H. E. Hamrick.

Out of this Joint Division of Education and Cultivation comes a "joint" study program, and a "joint" cultivation of new members and prospective members.

In the "Red Book," pages 334-350, will be found interesting reports from the eight women members of the Joint Division, elected from the Woman's Division.

It is in several of these "joint" lines that we are to study and work more diligently this year. The Wesleyan Service Guild, the Student Work, and the Young Women and Girls' Work.

As has been mentioned on this page before, we are having this year for the first time a "joint" study program—"Latin-American Missions."

### LOVE AND CONFIDENCE—A MOTHER'S PRAYER

As Thou didst walk the lanes of Galilee—  
So, kind and loving Saviour, walk with my son for me.

The years have passed, and now that he has grown

I cannot follow; he must walk alone.

Be Thou my feet that I have had to stay,

For Thou can'st comrade him in every way.

Be Thou my hands that would keep his in mine,

And all things else that Mothers must resign.

Be Thou my voice when other things allure,

Pleading with him to choose those that endure.

When he was little, I could walk and guide,

But now I pray that Thou be at his side.

And as Thy blessed Mother folded Thee,

Oh, kind and loving Saviour, fold Thou my son for me.

—Outlook, New Zealand. Reprinted from Presbyterian Tribune.

### DOGS AT DUNKIRK

Remember the escape back to England of the British Army from Dunkirk? Eight hundred of those British soldiers carried with them back across the channel eight hundred dogs picked up by them in France, Belgium and Holland. These homeless dogs, their owners killed or fleeing from their homes, had simply been adopted by these eight hundred Tommies. How can you account for the rescue of these homeless dogs? "I can offer no explanation," writes the journalist who tells the story, "than that they were British and even the horrors of war could not deaden their love for dogs, especially dogs in distress."—Our Dumb Animals.

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SHOP AT HOLMES  
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CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### First Quarter—February Program of Work

1. Plan with the pastor for Race Relations Sunday and Church-wide mission study.
2. Cooperate in World Day of Prayer--first Friday in Lent, March 12, 1943.
3. Business meeting.
4. Promotion of Wesleyan Service Guild. (Mrs. A. B. Archer, of Cruger, says they have six faithful members in their Wesleyan Guild. It seems that if these six can make an organization function interestingly we could have a Guild in every society, no matter how small the group or society).
5. Monthly meeting, with items from the Methodist Woman.

\* \* \*

### Efficiency Aim?

What is your weakest point here? Is it Children's Work? Would you believe that any woman would say that under our new set-up we have no plan for Children's Work? Mrs. Maurice Woodson, of Olive Branch, can give you all the information you need. And, if you will attend the first group meeting where Mrs. Woodson teaches Children's Work, you will be inspired to go home and organize that very night.

Page 32 of the January Methodist Woman gives you names of study material and program material for the year 1943. It is ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. If your society does not have a Children's superintendent and you are interested in children, order the material for Children's Work and find someone in your church who will use your material.

\* \* \*

### Report of 1942 Conference to Committee on Children's Work

(This is the report that should have been used all this past year. I am merely giving it to you that you may check on what you have done and what you could have done).

We recommend:

1. (a) That we set as our goal for 1942 the election of a secretary of Children's Work by every Woman's Society of Christian Service.

(b) That stress be placed upon having in this office a woman who is actively missionary in spirit, and, if possible, one who is already at work in the Children's Division of the Church School.

(c) That the secretary of Children's Work use blanks provided in the Record and Report Book of the corresponding secretary of the local Woman's Society, and to send these reports quarterly to the Conference Secretary of Children's Work, Mrs. Maurice Woodson, of Olive Branch.

2. That the Secretary of Children's Work and other members of the Woman's Society of Christian Service encourage the organization of a Council of Children's Workers in every church where one does not now exist, and that they aid in every way possible in making this an active, functioning body.

3. That the Woman's Society of Christian Service take an active part in helping provide necessary curricular and enrichment materials (such as World Outlook, Meth-

odist Woman, and M. E. M. publications) for use with children during the missionary units. Especially do we recommend the provision of copies of Child Guidance in Christian Living for Children's Workers in churches where, for any reason, the church school is unable to provide this publication.

4. That all secretaries avail themselves of opportunities of training as follows:

(a) That each local secretary attend at least one training class a year, either in her local church, the conference school at Mathiston, or the leadership school at Juna-luska.

(b) That the Woman's Society of Christian Service, whenever possible, help provide necessary funds for sending the secretary of Children's Work to such schools.

(c) That the secretary join the Fellowship of Study in her own district.

5. That the first series training course, "Missionary Activities in the Children's Division," and the second series course, "Missionary Education of Children" (available by summer, 1942), be used in local and conference training schools as widely as possible.

6. That in cooperation with other groups concerned, the Woman's Society of Christian Service help to provide missionary education opportunities for parents (both fathers and mothers) by:

(a) The use of approved courses, such as McGavran's booklet, "Creating Friendly Attitudes in the Home," or similar courses provided from time to time in The Christian Home.

(b) Or, where regular courses are not used, by providing, during the year, at least two discussion groups or programs for parents, concerning opportunities for missionary education of children in the home.

MRS. MAURICE WOODSON, Chairman;  
MRS. G. H. BOYLES, Secretary.

\* \* \*

Certainly no one is more conscious of the difficult times we face than those persons who deal with the attitudes, loyalties and actions of little children. It is so easy to become discouraged and wonder about the usefulness of the work we are doing when we face the stream of hate pouring into the life of our whole world today. When we are tempted to such discouragement, let us call to mind the words of that beloved children's song:

"This is my Father's world,  
O let me ne'er forget  
That though the wrong  
Seems oft so strong,  
God is the Ruler yet."

MISS NOREEN DUNN.

Jurisdictional Sec'y of Children's Work.

\* \* \*

### About the World Day of Prayer Literature

(Copied from Methodist Woman)

As we prepare this copy, the first week in January, the literature is here. If you have not ordered, do so at once. Even though you may send your letter air mail special delivery, it still may be greatly delayed. If you send your order after the fifteenth of February you take a war mail risk.

We have our entire stock on hand. If you send late and do not receive all the literature, you may take it for granted that the supply is exhausted.

\* \* \*

### Suggestions for Prayer for February

1. Pray for our men in the armed services and those in camps for conscientious objectors.

2. Pray for all those in government offices in places of high responsibility.

3. Pray that Christians may be willing to make any sacrifices necessary for a just and enduring peace.

4. Pray for the observance of the Week of Dedication. (See page 20 of the Methodist Woman, February issue).

\* \* \*

Miss Ethel McKeithen, Instructor, Narcotic Education for Churches, visited the schools and churches in Rosedale Monday and Tuesday, February 8-9.

On Monday afternoon she spoke to the high school at the invitation of Mr. Brunson. Real appreciation by the high school students was expressed in close attention and interest in the subject matter being presented. On Tuesday morning Miss McKeithen spoke to the grammar grades.

On Monday night Miss McKeithen spoke to the adult group at the Methodist church, with Mr. Martin, Baptist minister, in charge. Literature was given out, and leaders of children in the church schools bought material to supplement the Church School literature available.

We were glad to have Miss McKeithen, and hope to have her back again when she is in this part of the state.

## Do FALSE TEETH

Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

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5. Nasal irritation due to colds.
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7. Cuts and scratches.
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11. Insect bites.
12. Minor bruises.

Jars 30¢.

**MENTHOLATUM**



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Organization and Promotion

Mrs. J. H. Thatcher, Conference Secretary

We have come to the beginning of another period of our organization's life, the first quarter of the year 1943. Even though our world is dark and foreboding today, are we not willing to bear heavier burdens and carry greater loads to help bring the Kingdom of God and His will on earth as it is in heaven?

We miss the fellowship, inspiration, and information of the zone meetings, but a great challenge is thrown out to each zone leader to help her district secretary even more now than ever before. Help your district secretary to keep in touch with each local society. Magnify your position.

We are hoping this year that each local society will strive to have an executive meeting each quarter, mailing reports to your district secretary and conference officer by the first of January, April, July, and October. Accurate reporting is very essential. If an officer does not have a definite accomplishment to report, she should write her conference secretary what she is working on, and her plans for the future.

Much help is available for each officer. There is a Revised Guide, which is the last word in authority; the Conference Minutes, which carries all the recommendations for all departments of work; the Annual Report of the Woman's Division of Christian Service, which gives the whole scope of our work, both home and foreign; the New Orleans Christian Advocate, which carries three pages of valuable information, the Louisiana page now being edited by the Conference Executive Committee, each officer giving important information. A copy of Louisiana Missionary News is sent each president once a quarter, which she reads and studies, handing it on to the Secretary of Literature and Publications, who in turn brings the important items to the whole society. There is the World Outlook and Methodist Woman with a wealth of information in each, and our goal is "Every officer a subscriber." There is no limit to the number of helpful books, pamphlets, and leaflets, many of which are free, besides handbooks for each officer. All can be gotten from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The Revised Guide is a "must" on the officers' list.

We have new corresponding secretaries' record books for 1943. The 1942 books are not to be used any more. New, different, more complete and comprehensive record books are out now, and each society must have one if she is to carry on her work efficiently. Treasurers will use the same book that was used in 1942.

The beginning of the year is the psychological time for pledging and bringing in the pledge cards, but the finance committee must not stop there. Often members will postpone making a pledge; therefore, much follow-up work on the part of the finance committee must be done, even all through the year. If the membership committee is "on its toes" new members will be joining throughout the year, and the finance committee should cooperate with the membership committee by seeing that each new

member is presented with a pledge card on the very first day she joins. The pledge card contains a clear explanation of membership obligations, including gifts of money. As soon as your local society has completed its pledge it should be reported to the district secretary at once. If you have not done so, she is anxiously waiting to hear from you. We hope the pledges for 1943 have been increased so substantially that they will take care of the enlarging world needs.

Our Conference will meet in Monroe on March 30-31 and April 1. Every society should be represented. Plan to send a delegate even though it may take sacrifices to do it. A picture and scope of the work can be gotten at the great inspirational conference meetings that can be gotten nowhere else.

This war will be over some of these days, but the Church of Christ must go on forever. Dare we as Christian women fail to measure up in this great crisis?

\* \* \*

### Alexandria District

Mrs. T. D. Chapman, District Secretary

Plans are being made by Mrs. J. L. Ball, zone leader, for an all-day Retreat, to be held on Saturday, February 27, at Ville Platte Church. All societies near enough should make a special effort to have members attend.

Pineville W. S. C. S. was certainly outstanding in our district, in that eleven Life Memberships were given the past year. Seven of these were Adult Life Memberships.

On January 2, a W. S. C. S. was organized at the Bentley Church, Bentley, La.

The Woman's Society of the Bunkie Methodist Church held Officers' Training Day on January 21.

The program began with singing of hymn, "Heralds of Christ." The scripture reading and prayer was given by Rev. A. W. Townsend. Mrs. F. T. Mikell and Mrs. A. W. Townsend sang a vocal duet, "Be Strong." Bro. Townsend rendered a piano selection, "Chants D'Amour," by Sigmund Stojowski.

The statement of the purpose of Officers' Training Day was given by the district secretary. Each local officer had a part on the program and told of the duties of her office. Mrs. J. B. Pollard, Conference President, was present and gave much instruction in the various phases of the work. She reminded us that this is an emergency year and we should redouble our efforts. Mrs. Pollard closed the meeting with prayer, after which hot tea, sandwiches and cookies were served to those attending.

\* \* \*

### Baton Rouge District

Mrs. S. J. Fairchild, District Secretary

In October, 1942, immediately following the organization of the North Baton Rouge Methodist Church, a Woman's Society of Christian Service was organized, with a charter membership of thirty-two members, every office filled, and three circle leaders named.

The first report from this new society was most gratifying. It showed an increase of thirteen members, an active Spiritual Life

Group, observance of Week of Prayer, with splendid offering. Pledge to Missions for first quarter paid in full plus a charter membership offering. All plans made for the study of "On this Foundation." A most active Christian Social Relations and Local Church Activities committee making the new parsonage comfortable and home-like with furniture, drapes, shrubs, etc. Fourteen subscribers to World Outlook and Methodist Woman.

Surely the officers of this society are wisely using the "Seven Keys to Progress," which will help open doors of opportunity, love and service, thus helping to perfect their organization in 1943.

\* \* \*

### Lake Charles District

Mrs. G. J. Tinsley, District Secretary

Work in the Lake Charles District moves forward.

Letters from presidents of the W. S. C. S. throughout the Lake Charles District are very encouraging for the year 1943. Many societies have reorganized their circles on a geographical basis and neighborhood circle meetings are being held. In most cases it necessitates having more circles and, more people are being reached.

Lafayette is trying the plan of having two circle meetings a month in the homes. The circles were reorganized on a geographical basis and officers were elected in each, corresponding to the W. S. C. S. officers. The regular program of the W. S. C. S. is presented at the first Tuesday meeting, and business as outlined by the president of the W. S. C. S. is presented. On the third Tuesday the Bible lesson is conducted and local business is taken up. The fourth Tuesday in every month the Spiritual Life committee meets at the church, and once a quarter the W. S. C. S. meets at the church for an all-day meeting, at which time reports from various committee chairmen are heard and general business is transacted. This plan is being tried in order to have more persons participate in the regular W. S. C. S. programs, as planned by the Woman's Division, and thus to create more interest in Missions. From all accounts, the women are enthusiastic over the new plan. Mrs. J. J. Davidson, Jr., is president.

Lake Charles, First Church, too, has reorganized on a geographical basis. They are planning a "Circle Recognition Luncheon" for February 11th, at which time all circle officers will be introduced. Aims for the various departments will be presented by the chairman.

Mrs. C. D. Hancock, president of the Many society, writes that her superintendent of Children's Work is doing a fine job. Special sessions are being held every Wednesday afternoon.

Westlake reports that more interest is being shown and that pledges are coming in better than ever.

Jennings is using the "Individual Check Sheet" to encourage members to feel a special responsibility toward all departments of work.

Sulphur, in the defense area, has a real opportunity to serve newcomers. They re-

(Continued on page 13)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, FEBRUARY 21, 1943

By Rev. W. C. Newman

### FOLLOWING THE GOOD SHEPHERD

Lesson Text: John 10:1-5; 11-16; 27-30.

Golden Text: I am the good shepherd; the good shepherd layeth down his life for the sheep.—John 10:11.

One way in which some truths may be emphasized is by contrast. Imagine, for instance, that Jesus, instead of saying "I am the good shepherd," had said "I am the good manufacturer," or "I am the good financier." This does not imply any unfavorable reflection upon manufacturers and financiers, but underscores the intimate, personal, affectionate relationship that existed between the oriental shepherd and his sheep, as compared with the impersonal and purely business relationship between employer and employee, financier and client.

In Jesus' time the shepherd existed for the sake of the sheep. He lived with them, shared their lives, made the care of them his chief concern. He did not raise them for the market, shipping them en masse to the butcher shops of the world. They provided his clothing with their fleeces, but otherwise it was his business to protect rather than to slaughter them.

Since already the word "Father" had been specifically used by Jesus in speaking of God, he could not have chosen a more expressive term to describe his own relationship to men than the word "shepherd."

### False Shepherds and Foolish Sheep

Each night the shepherds brought their sheep to a common sheepfold, from whence they would lead their flocks to pasture the next morning. During the night the flocks mingled together; at dawn each shepherd stood at the gate of the fold and called his own sheep by name. At his voice they would detach themselves from the mingled flocks and follow their own shepherd, for, as Jesus said, "they know his voice."

But evidently there was some possibility of intruders being able to simulate the shepherd's voice and lead the sheep astray, for Jesus warns against that one who "entereth not by the door . . . the same is a thief and a robber."

I suppose that in every generation there are false shepherds and foolish sheep. Substitutes for the church, substitutes for Christianity, substitutes even for Christ himself are offered to the world, and some go off after them. But there is only one Fold and one Shepherd. All others are "hirelings" who care nothing for the sheep. When both church members and churches fully realize the implications of that fact they will cease to take the work of the

church casually. It is the only hope of the world.

### Black Sheep

F. W. Boreham contends that black sheep are not bad sheep, they are just exceptional sheep. They are not to be expelled from the fold, but given a more careful and skillful shepherding. And while I am not among those inveterate optimists who think that all is sweetness and light, I confess that I am sometimes indignant at the mauling the church often gives the black sheep. The Good Shepherd who went into the mountain in search of the lost sheep did not stop and berate that poor beast for getting lost. He bound up the sheep's wounds, and set him on his shoulder, and brought him home.

I think the time has come for our church to leave its beautiful and comfortable temple-sheepfolds, with its well-fed and well-groomed congregation-flocks, and go into the world's many wildernesses in search of black sheep. And I believe that the first church that does that will introduce the new religious revival to the modern world.

### Where He Leads Me I Will Follow?

while it is presumptuous for any one to undertake to say what Jesus would do if he lived among us today, I think we can get a fairly accurate idea of where he would be found if he were in the world. Poets, artists, and hymn writers have most likely overemphasized his life in the woods and fields. He probably did not spend that much time in aesthetic contemplation of the beauties of nature. He was too much concerned about people and their sorrows. He loved trees and flowers, but he loved people better.

He was unabashed as he stood at the well of Jacob talking to that wretched woman with so checkered a career; with equal unselfconsciousness he associated with "publicans and sinners;" he sat perfectly composed when the town's most famous harlot burst into the banquet room and fell weeping at his feet; and he did not shrink away from Matthew or Zaccheus.

From these facts I deduce that if he lived in our town today we would find him out on the fringe of town in the dark hovels across the railroad tracks, in the dirty jail that is a discredit to so cultured a people, in the county "home" where we hand out a crust of bread to allay our own consciences, and even in the homes of our sophisticated worldlings and our shameless outcasts.

For he is the Good Shepherd who giveth his life for the sheep.

But the question is, do we dare to follow him into these places?

For while we are perfectly right in taking comfort in the thought that "the Lord is my shepherd, I shall not want," we must not forget that the shepherd, the Good Shepherd, leads not only into the comfort and security of the fold, but also into the wilderness in search of his stray sheep.

## LOUISIANA W. S. C. S.

(Continued from page 12)

cently gave a tea for wives of defense workers.

Letters from Welsh, DeRidder, Basile, Jeanerette, Lake Arthur, and Vinton, tell of the fine spirit of the women, and indications are that 1943 will not find our Christian women failing in their duty to carry on the great program of the work of Kingdom building.

\* \* \*

### Monroe District

Mrs. E. C. Gibson, District Secretary

How many of you city folks have visited a Methodist church in a small town or in a rural area?

You remember the inspiration that came to you as you worshipped there?

When have you worshipped in one of the world's great cathedrals? You remember the awe of its majesty?

But, who of you have tried to worship under the trees, beside a bayou where the gentle kine are browsing and the gnats, ticks and mosquitoes make you physically miserable? Or, who of you have sat on the backless benches in an improvised church-house and tried to be worshipful in spirit?

That is where I have been, and have seen God-fearing men and women in or district—and ours is not unlike yours—who are striving to build an earthly tabernacle where they and their families can come together in fellowship of friendliness and brotherhood, and adoration of our God by all people.

Leadership is needed in these areas, especially since so many pastors are going into the chaplaincy. Scarritt College trains both men and women. Your money sent there will help some one have a course in Christian Leadership.

\* \* \*

### Ruston District

Mrs. Walker McDonald, District Secretary

Honorary memberships were really in vogue in the last quarter, seven adults and twelve babies. The district secretary asked each zone to promote honorary memberships as a zone to supplement the offerings formerly taken at the quarterly meetings. Zone five responded immediately, honoring their leader, Mrs. F. M. Hood. Mrs. Michaud, leader of zone four, is working hard on one and will be ready to announce something about it soon. This is a challenge to zones one, two, and three.

Echoes from the Installation and Pledge services over the district are most encouraging. Ruston district ladies are going to live up to their slogan—Every Year a Better Year in His Service—in spite of handicaps.

Eros-Antioch society is off for a good start in the new year. They say that Mrs. F. L. Hearne, their new president, knows just how to get them to work.

(Continued on Page 16.)



# THE CHRISTIAN FIRESIDE

## THE CHINK

By Rev. Vivian T. Pomeroy, D. D.

Why they called him Tip I don't know. But Tip was a very little boy. He was not quite four years old. He had a great many toys; but he had three toys he loved most of all—a furry rabbit with black shoe-button eyes, a blue golliwogg with white linen button eyes, and a broken walking stick. Nobody understood about the walking stick; only Tip did. It was Tip's friend. It knew about the caves in Tip's little bed. It knew its name—which I cannot tell you. Once it got lost down the part of the sofa where you can poke your hand—a cold and even crumby part. The broken walking stick told Tip all about it afterwards.

Tip always took to bed his rabbit, his golliwogg and his stick. They lay in his little bed beside him. But even they did not quite drive away Tip's afraid feeling about the passage outside his bedroom door. The passage was long; at night it was dark. To Tip, because he was so little, the passage seemed miles and miles—and most frightening. Tip never told anybody about the passage; only he hated it. When mother carried him out of the bathroom, he would peer over her shoulder. Funny little moonbeams danced after them. Sometimes Tip clutched Mother. Once he screamed. But he could not tell her anything. He kept saying, "Jeggy-Wugg." Nobody understood about Jeggy-Wugg—not anybody, not even Mother. Jeggy-Wugg was the Thing which Tip was afraid of, and had never seen.

One night Tip woke suddenly. He lay in his little bed. It was dark. Tip sat up and called, "Mummy! Mummy!" There was no answer. Tip screamed, "Mummy! Mummy!" But there was no answer.

Tip got out of bed and went to the door. The passage was dark. Tip sobbed in great gulps. How dare he run down to Mother's door? He knew the door was there, although he could see no light. He could see nothing. His eyes were shut. He was afraid of the passage, and the Jeggy-Wugg, who, Tip said, lived in dark passages. He pattered a few steps—sobbing, horribly frightened. The passage was like a long dark tunnel. The cold darted up Tip's toes. "Jeggy-Wuggy biting," he thought.

Then Tip did a wonderful thing. He stopped sobbing and opened his eyes—and stared. There in front of him was a little chink of light. It was the light under Mother's door. He rushed to the door and banged on it with his little fists. In a moment there

was Mother. "Why, Tip!" she cried; and she took him to the fire, which was burning brightly in her room.

"Tip waked up," sobbed Tip, "and came and saw the light."

"Mother's door must have closed when she didn't notice," said Mother. "But how did Tip see the little chink of light, if he was crying?" And she wiped Tip's eyes, all blinky with sleep again.

"Tip stopped crying, and then he saw the chink," said Tip, beginning to laugh.

And then Mother carried him back to bed. "Nothing like stopping crying to see the chink at the other end," she said. And she tucked up Tip in his little bed with his bunny, his golly and his broken stick.

And, queerly enough, nobody ever heard another word about the Jeggy-Wugg after that night.

Perhaps the Jeggy-Wugg lives in a sea of tears, and swims away and never comes back again when you dry your eyes and look for the chink.—Reprinted by special permission of the author and the Christian Leader.

## "THE CHANGELESS BIBLE"

New Series of Radio Addresses on the Bible

The American Bible Society is honored by the invitation extended, for the sixth successive year, to its editorial secretary, the Rev. Francis Carr Stifler, D.D., to present a series of broadcasts concerning the Bible's unrivalled place in the world of books, the increasing demand for it in every continent, and the heroic efforts being made by the Bible Societies and missionaries to meet this demand. This year Dr. Stifler has been invited to speak for six months over WJZ and the Blue Network on Mondays at 1:30, Eastern war time, beginning April 5. He has chosen to speak on "The Changeless Bible," and the topics of the series of broadcasts are:

- April 5—What is the Bible?
- April 12—What Does the Bible Contain?
- April 19—Who Wrote the Bible?
- April 26—Who Prints the Bible?
- May 3—Who Distributes the Bible?
- May 10—Who Reads the Bible?
- May 17—The Bible and the English Language.
- May 24—The Bible and the American Way of Life.
- May 31—Translating the Bible.
- June 7—Bibles on the Top Shelf.
- June 14—The Bible in the Church.
- June 21—The Bible in the Barracks.
- June 28—The Bible and the Blind.
- July 5—Great Men and the Bible.
- July 12—Little Children Love the Bible.
- July 19—Popularizing the Bible.
- July 26—Making the Bible Your Own.
- August 2—How to Read the Bible.
- August 9—How to Study the Bible.
- August 16—The Bible and Business.
- August 23—The Bible and the American Home.
- August 30—The Bible and Tomorrow.
- September 6—The Brotherhood of the Bible.
- September 13—The Bible and the Public School.
- September 20—The Bible and Evangelism.
- September 27—"My Word Shall Not Pass Away."

## WE MAKE AN UNLOVELY PICTURE

To the old complaint that the church takes too many collections and asks for too much money, the following figures are a crushing answer:

Last year our per capita giving to all causes in the Methodist Church amounted to 26 cents per week—much, much less than the amount spent on soft drinks and cosmetics.

The Methodist Church is the largest Protestant church in the United States, but in our giving we were third from the lowest of all churches.

For seventeen years our giving to missions has shrunk from year to year.

For all missions, orphanages, hospitals, Christian Education, and all other causes of the Church we gave 3 cents per week.

Stand that beside the amount spent for liquor, tobacco, automobiles, picture shows, cosmetics, or slot machines, and you will see why the world in our generation is out of joint.—Calendar, First Methodist Church, Corinth.

## THE PATTERN

"And He grew." These words typify an essential fact in Christian experience and they should never be thought a mere phrase used to cover an unimportant period in the life of Christ.

Christ "grew in wisdom and stature, and in favor with God and man." This He had to do before He could accomplish the purpose for which He was sent. In a like fashion, all those accepting Christ must also follow this simple procedure. They must be born again—babes in Christ, and then they must grow.

First there is growth in wisdom. Greater knowledge, discrimination, and perception must expand heart, soul, and mind. Next there is growth in spiritual stature, for there can be no littleness among God's children.

Then last, but not least, Christians must be able to command the respect (favor) of both God and man, and in the order named. If the positions are reversed the approval of men may separate one from the approval of God.

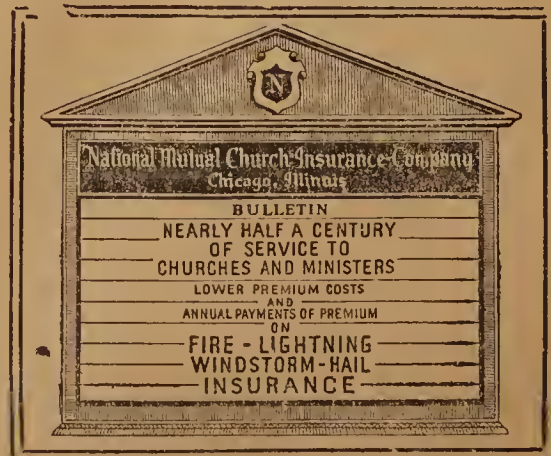
To conclude, when all these requirements are met the Christian individual is a fit tool in whom and through whom God's will may be done. Let us never dismiss this one little line as insignificant, for it is the divine pattern we must follow if we are to be true children of God.

RUTH FRANKS WHITTON.

## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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## OAK RIDGE, LA., CHARGE

Dear Dr. Duren: It has been a long time since I have written anything to the Advocate, but here I come.

I have begun my 29th year in the service of the Church as pastor, and there are many things that I would like to say, but space will not allow me to enumerate all of them.

However, I will say in the first place, I have only had one promotion in my whole ministry; the gods of destiny have always seen fit to demote me, from two hundred to five hundred dollars, every time I slip over to the next place. I wonder why that is? It is hard to get out if you keep slipping backward.

I wonder if it is the class of work I do, or the fact that everywhere I am sent the good people raise my salary up to where it was at the other place. Maybe I am just a pinch-hitter, and they use me to get the game out of soak. Or maybe it is my inability to meet folks and swing the business into a winning streak. Well, anyway, I am at the job, and fighting away as best I can.

It has never been my experience to ask to move, but I wonder if the Cabinet has a hard time placing me. Maybe nobody wants me. I am old and gray, and have lots of country yet in my system, and I don't know how to pet folks and throw bouquets, but I get the job done some way.

I put up twenty-one years in the Ruston District, and some of the folks who know me best ask me why I don't come back.

Well, I have not been invited by the powers that be as yet; I have served all the little churches, and the big ones are so arranged and organized until I suppose they feel that I would not know what to do if I were there. Well, I expect that is true. However, I know some others that might be a misfit also.

As you, and every member of the Conference are aware, I came here by accident. Now isn't that pitiful, just nowhere else to go, had to put me somewhere, so here I lit. And a happy landing it was for me, and the folks also seem to be pleased; they take care of us like we were real good folks and me, I, and myself were a good preacher. Why, some of the folks even brag on my preaching; they say I do well.

Bro. Duren, believe it or not, since I came on this charge every church has been reconditioned, nearly one thousand dollars has been spent in these different churches for this work. We went out here in a rural community and held services under a tree for six months, and we have twenty-eight members out there. Now we are building a new church; it is nearly finished (nice little chapel), will seat about two hundred folks, and when it is finished it will be a real "Church in the Wild Wood," all paid for. We are very proud of it.

Well, when this year is up I will be ready for another cut in my salary, if tradition holds good. This is the second church I have built, and two parsonages, and never left any debt for the other fellow to pay off after I was gone.

Please keep up with my Advocate subscription, so I will be credited with all of them. You see, my folks like the Advocate, and when their time runs out they just send you the money and renew. I will be sending you a list before long. So, happy landing.

Respectfully,

J. F. DRING.

Possess the imagination with an ideal, and you need not trouble yourself about action.  
—Dr. John Watson.

## OXFORD UNIVERSITY CHURCH

Dear Editor: May I tell you of some of the worthwhile activities being carried on for the glory of God and the upbuilding of His Kingdom by the Oxford-University Methodist Church?

On the night of December 20, 1942, a very inspiring Christmas pageant was given, in which thirty-two characters, from Cradle-Roll to Adults, acted out in song and scripture readings, the old, yet new, story of the birth of our Saviour and its influence upon mankind. How the light from that Manger, which shown upon the shepherds and wise men of old, has lighted a flame in the hearts of thousands down through the ages, and aroused them to be about their Father's business, was symbolized by a candle-lighting service in which the whole congregation had a part.

One of the regular activities of our church is the open house held for the students of the University and the soldiers of the Army Administration School. Here the members of the church have an opportunity to meet these fine young people, and many of us are carried back to other days as we watch them gather around the pianos and sing those songs which have no era, but are popular with every generation interspersed with modern favorites and the grand old songs of the church.

The Woman's Society of Christian Service takes great pleasure in serving light refreshments on these occasions.

The Woman's Society of Christian Service has just begun the study of "Planning for Peace." From the plans for these sessions and from the interest shown by the large groups present for the first discussion, "The Role of the Church in Planning for Peace," led by the pastor of the church, we predict a successful study on this timely subject.

Our Hill-top Service was on January 17, when we dedicated the service flag, honoring those men who have gone out from the Methodist Church to serve in the armed forces of our country. Great care was taken in securing the names and addresses of thirty-four church members and of eight men who had come up through the church school and who were, as our pastor spoke of them, "our spiritual children," though for some reason had not united with the church.

Representatives of the Woman's Society of Christian Service met the fathers and mothers at the door, presenting each mother with a corsage of red carnations and each father with a small red, white and blue ribbon pennant, and then directed them to the place reserved for them.

After appropriate music and an inspiring address by Dean Malcolm Guess, president of the Oxford Board of Stewards, Dr. W. L. Kennon presented to the church a beautiful Service Flag, a gift from the stewards. Rev. W. J. Cunningham received the flag in the name of the Oxford-University Methodist Church.

Then, while a throng of friends and loved ones looked on in reverent silence, the mother or father or some member of the family, pinned a blue star on a field of white in honor of each boy who is representing us in the struggle to perpetuate those things which we hold worthwhile and eternal.

The Parent-Teacher "get acquainted" social, February 3, was well attended.

In all our church activities our hard-working young pastor, who seems to have been everywhere you go, is our inspiration. His inspiring word seems to come just when it is needed, and his courteous "Will you do this?" has put many of us to work who had

thought that our days of usefulness were over.

There is a growing interest in the Bible study, which he leads at the prayer meeting hour on Wednesday evening. The number attending increases with each meeting, and the members look forward eagerly to his explanations of the teachings of the prophets of old, and to the application of these teachings to our present-day living.

Our Sunday morning service is the outstanding service of the regular church activities. We are looking forward to the time when the dream of our new auditorium will become a reality, and when the ushers will no longer have to transfer chairs from the educational rooms to the auditorium, to the hall adjacent to it, and to the choir room, in order that all may hear the well-chosen sermon brought to us at this service and the inspiring music rendered by a well-directed choir.

MRS. GILL JOHNSON.

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## LOUISIANA W. S. C. S.

(Continued From Page 13.)

Gibbsland has resolved to be an efficient society this year. They, too, are proud of their new president, Mrs. W. S. Row. A word of praise goes a long way. Women, encourage your officers. It helps.

Ruston society did some outstanding work in C. S. R. and L. C. A. in 1942. The following have brought rich returns, clothing nine children in the Orphanage, ten Negro delegates sent to Christian workers' school, observance of family night once each month in the local church, a growing interest in Student Work in the church and on the campus.

Homer has some interesting meetings scheduled, among them, February 8, an inspirational meeting, with Mrs. W. M. Ledbetter as guest speaker; cooperative mission study during Week of Dedication in the church, World Day of Prayer with all churches of the city, plans under way for a mission study on World Peace.

The societies on the Simsboro charge are very busy getting their pastor's family settled in a new home.

Thirty-five of the thirty-six societies reporting last quarter observed the Week of Prayer, the offering being quite an increase over last year.

I should like to make this correction in behalf of Sibley society. By mistake they were left off the honor roll in the Emergency Offering. They certainly deserve honorable mention, for their offering was almost 200 per cent. Too, Carolyn Ann Talton, their baby life member, is listed in the Minutes with Shreveport District instead of Ruston.

Zone leaders, you have an opportunity to render a real service. Study the work. Read your church periodicals. Keep in touch with the women in your zone. If you only knew it, your service is invaluable to your district secretary. The contacts you make with the women in your zones can make a contribution to your life that you will never forget.

\* \* \*

## New Orleans District

In the fall the New Orleans district put on a study course for the women, "The Work of the Woman's Society of Christian Service," conducted by Mrs. J. W. Mills. This was a fine preparation for the further study on the approved list given by the secretary of Missionary Education, and which a number of societies are already planning to use. Much more effective work can be accomplished with the clearer knowledge this course can give.

In almost every list of new officers sent in there is a Spiritual Life chairman, and it is hoped that, more than ever before, the spiritual emphasis will be stressed. In Rayne Memorial, three groups have already been formed, with a leader for each group, all under the chairmanship of Mrs. C. I. Jones. They will study the Book of John.

Officers' Training Days are being held, and it was with pleasure that the New Orleans secretary, with Mrs. Jones, was able to meet with and possibly be of some assistance to the officers of Napoleon Avenue W. S. C. S. Every office of the society is filled, and a delightful as well as study afternoon was spent with them in the home of the new pastor, Dr. Robert Harper. We anticipate a fine year for them.

The student work is progressing slowly in the New Orleans District. Possibly Car-

rollton Avenue has been more active in that respect than any other church. The Woman's group assisted the Young People's Department of the Church School in hav-

## CAMPAIGN ACKNOWLEDGMENTS

(Note: This is an acknowledgment rather than a campaign report. We will not run this list continuously, but as pastors or representatives send additional lists we will report totals to date. At the present time, no report of single subscriptions by individuals is being undertaken.)

## Louisiana Conference

Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris .....	4
Ponchatoula—Mrs. Verna Coburn.....	4
Monroe, First Church—A. M. Serex.....	7
Houma Heights—M. S. Robertson.....	4
New Orleans—First Church.....	3
Parker Memorial—E. B. Emmerich.....	4½
Miscellaneous .....	46

## Mississippi Conference

Philadelphia—G. A. Broadus.....	3
Prentiss—Roy Wolfe .....	4
Cross Roads—D. P. Yeager.....	5
Brandon—G. L. Oliver.....	17
Galloway Memorial—C. G. Chappell.....	12
Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	12
Gulfport—C. C. Clark.....	46
Anguilla—E. A. King.....	4
Satartia—F. J. Jones.....	7
Silver City—B. M. Lawrance.....	11
Gibson Memorial, Vicksburg.....	11
Washington—A. W. Wilson.....	5
Gallman—W. L. Blackwell .....	3
Miscellaneous .....	35

## North Mississippi Conference

Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders .....	5
Water Valley—A. S. Brisco.....	3
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	5
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley .....	3
Tchula—W. T. Phillips.....	3
Vaiden—A. L. Davenport.....	20
Oakland—W. S. Selman .....	3
Pleasant Hill—John M. McCay.....	3
Merigold—J. M. Guinn .....	3
Miscellaneous .....	50

## SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

Rev. J. C. Wasson, Lula, Miss.....	2
J. R. Porter, Gulfport, Miss.....	32
Rev. E. S. Lewis, Arcola, Miss.....	4
Rev. A. L. Davenport, Vaiden, Miss.....	2
Rev. N. S. Loftus, Jayess, Miss.....	6
Rev. D. R. O'Connor, Decatur, Miss.....	5
Rev. Roy Wolfe, Prentiss, Miss.....	9
Rev. A. J. Boyles, Lucedale, Miss.....	9
Rev. W. W. Milligan, Byhalia, Miss.....	32
Rev. B. M. Lawrence, Silver City, Miss.....	4
Rev. M. S. Robertson, Houma, La.....	4
Rev. Fred S. Flurry, Clinton, La.....	3
Rev. C. J. T. Cotten, Angie, La.....	2
Rev. L. E. Douglass, Sulphur, La.....	2

ing a reception for the students of the local colleges in the beginning of the Fall term. This society is making splendid plans for a full program this year.

The secretary of the Girls Work is assisting the Senior Department of the

Church School by teaching a mid-week Bible Class. Two members of the Woman's Society have volunteered to serve as teachers in the School of Religion for Protestant children, which will soon begin.

In most of the churches the women have been active in entertaining service men, both in the church and at their homes.

Items of particular interest will be gladly received by the New Orleans secretary for publication on the Woman's Page of the Advocate.

\* \* \*

## Shreveport District

By Mrs. Lee Tidwell, District Secretary.

The women throughout the Shreveport District have been busy during January setting up budgets, planning programs, and officers' training for 1943. While a district-wide Officers' Training Day was not held, Shreveport Societies held a City-wide Training Day on Jan. 11, at the First Methodist Church, inviting all those in the outlying communities who could to come. Officers from Mooringsport, Oil City, Haughton, Coushatta, Summer Grove, and other out-of-town societies were present at this meeting, swelling the attendance to over two hundred. Mrs. George S. Sexton, Mrs. E. A. Sartor, Mrs. G. W. Dameron, Mrs. Clarence Shaffer, and Mrs. H. B. Wren served as instructors, and Mrs. W. M. Ledbetter brought a report from the meeting of the Board of Missions and Church Extension which convened in Cleveland in December. The day was profitably and enjoyably spent.

Another activity which the women throughout the district have added to their list is that of making layettes for the babies born at the Shreveport Charity Hospital. Rev. R. T. Ware, who is Chaplain there, recently sent out a roll call to the Methodist women of the district for these layettes, as it is truly appalling to learn of the many babies born to penniless families. So with Red Cross work, new tasks for 1943, setting up a new program for the year's work, and making layettes, the members of the W. S. C. S. of the Shreveport District never find a dull moment. All in all, January has been a busy month. Yet the joy that comes with achievement and the satisfaction that comes with the knowledge of work well done is already paying rich dividends.

## WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"In idleness there is perpetual despair."—Carlisle.

Bootlegging has become so common that comparatively little is written about it. I wonder when our country will really learn by experience!

"Good things come slowly, like sucking sugar through a rag."

"I have seen housewives in Tokyo wait in line all morning to get two carrots, in another line all afternoon to get one sardine, and go away bragging about it."—Ray Cromley, Readers Digest.

Jerree Kluttz, Readers Digest, writes: "Further inquiry convinced me that mass idleness within the government is a disease of epidemic proportions."

"Palm wine is proving the downfall of many of West Africa's monkeys." John Barleycorn is doing an equally good job in America.

True or false? We should prohibit nothing that fails to prohibit.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Happy and strong and brave shall we be—able to endure all things, and to do all things—if we believe that every day, every hour, every moment of our life is in His hands.—Henry Van Dyke.

## THE PRAYER-ROOM TODAY

So would I go forward in this day's life, my Father, sure that I have Thy strong arm to lean upon, Thy light to guide me, Thy companionship to befriend me, and all the infinite resources of Thy wisdom and Thy power to meet my every need. Let me prove afresh this day Thy all-sufficiency, prove it so deeply that it shall grow impossible for me ever again to doubt or distrust Thee. This I ask through Him in whom all that is Thine is mine, Jesus our Saviour. Amen.

Williams College Library  
Jan 44

## What is Religion?

By Marshall Wingfield

Religion is not in knowing all wise and ancient lore;  
Nor in one's showy charity from goodly stock and store.  
It's not in quoting Scriptures with grave and pious air;  
It's in the giving of ourselves with everything we share.

Religion is not in rites and rules and admonitions wise;  
It's in the grace of seeing life as with another's eyes.  
It's not in creeds and doctrines, however true they be;  
It's power to believe the best in spite of what we see.

Religion is in the attitudes we take from day to day;  
It's in all kindly deeds we do, all tender words we say.  
It's in the thoughts we entertain each of his fellowman;  
It's in our standards of success and in the way we plan.

Religion is honest sympathy that's eager to befriend;  
It's finding in the worst of folk something to commend.  
It's the pity of a gracious heart, an understanding mind;  
Or, summed up in a sentence, it's the art of being kind.

—Used by permission.





# WALLET OF THE WEEK



A SERVICE CORPS in training at Fort Snelling, Minnesota, has asked for the privilege of appearing in the churches of Minneapolis. The group consists of four hundred officers and men of the Military Railway Transportation, and they ask to be permitted to make two or three minute talks of Christian testimony. A voluntary choir of thirty-two voices offers its assistance in evangelistic services in the churches. The reaction of the churches to this offer is not stated.

\* \* \*

JOHN WESLEY'S NOTEBOOKS, made in Georgia, were burned after his death by John Pawson because, as he said, they were "dangerous literature," and there are those even now who describe Mr. Wesley's ministry in Georgia as fruitless and a failure. They fail to recognize that his Georgia ministry was a link in the chain of circumstances which brought him first to Aldersgate and from there dispatched him on his mission of spiritual conquest which, after nearly two hundred years, is still a marvel of religious achievement.

\* \* \*

RUSSIAN DEER FARMING is said to be an extensive industry in Eastern Siberia, where the spotted deer are grown. In the spring the young, velvety, and unhardened antlers of the deer, the source of "panti," for which Chinese pay fabulous prices, are sawed off, dried and boiled for about a week until the horns are hardened. Centuries before gland discoveries had been made "panti" was a much prized medicine among the Chinese. Russian scientists are at present studying the medicinal values of this ancient Chinese remedy.

\* \* \*

AMERICAN RUBBER CROPS are reported to be making satisfactory progress. The Russian dandelion, whose roots yield rubber, yielded enough of high-quality rubber for experimental purposes, and the guayule plant in California yielded a harvest sufficient for six hundred tons of milled rubber. Rubber plants grown in Texas and Mexico will slightly increase the guayule output. In 1943 it is planned to increase the acreage of guayule nearly one hundred per cent, and if the same ratio of yield prevails the stock of American-grown rubber should be greatly increased.

\* \* \*

GENERALISSIMO CHIANG KAI-SHEK has been named by an editor of a leading religious journal of America as the "greatest leader who has arisen in the midst of the current world crisis." The editor thinks that he "could best be trusted as the recognized leader of the forces of righteousness on earth today." Although he is a military man, his leadership has not been vitiated by hate, nor has the fervor of his praying even for his enemy been lessened. The editor says that the Generalissimo "has given the loftiest hope for the world-to-be after the war."

A DECREE DISSOLVING RELIGIOUS COMMUNITIES is reported as having been issued by the Rumanian government. The reason assigned is that their existence endangers national unity. The decree affects only the nonconformist sects and the effect of the move is to place the Orthodox Church in control of the country. This edict is said to be nothing new in the history of Rumanian efforts to suppress types of religion which are not subservient to national political aims and practices.

\* \* \*

AMERICAN WILD DUCKS, according to estimates for 1885, numbered two hundred million. In 1935, the total number had dropped to seventeen million. At the present time the number has been boosted to sixty-five million. The drop was partially due to the drying of Canadian lakes where the wild ducks nest. When the shallow lakes dried up the dead ducks were piled in horrible windrows—they had died from sheer water famine, or were crushed to death by the frantic rush for the little trickle of water that remained of the drying lake.

\* \* \*

CANADIAN BEAVERS have been transported to lakes in Canadian waste lands, where they have effectually dammed the outlets of lakes and have maintained the water-level regardless of the season. The Fish and Wild Life Commission of Canada estimates that these "four-footed engineers" can each accomplish as much work as fifteen men, they need no tools, and they work day and night in a boggy terrain where human laborers can neither go, nor erect dams as substantial and permanent as those built by the beavers.

\* \* \*

RECORDINGS OF BIRD SONGS have been made possible by a workable method developed at Cornell University. Their songs are first photographed on moving picture films and later recorded on phonograph records. Sound pictures have been produced also in which the various birds are shown on the screen while the audience listens to their songs. This new development provides a practical method for the identification of both the bird and its song, and it will doubtless greatly extend the general knowledge of feathered songsters.

\* \* \*

DR. JOHN BAILLIE, Moderator-Designate of the Church of Scotland, is a profound scholar, a man of great theological views, and soundly Christian in his faith. He has an unusual American connection. He was made a licentiate before coming to America, but he was ordained to the Presbyterian ministry in America, and taught at Auburn and Union Theological Seminaries until he was recalled to Scotland in 1934. When he assumes the Moderator's chair in 1943 he will have the great responsibility of leading the "Centenary of the Disruption," and for that task no other man in Scotland is so eminently fitted.



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# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### "JOINING THE CHURCH"

In the current number of the *Presbyterian Tribune*, an editorial under the above caption begins with the following paragraph:

"One of the curses of church life is the low conception so many laymen—and far too many ministers—have of the significance of being received into full communicant membership in the Church. Entirely too often it is looked upon with as little importance as affiliation with a bridge club or a community civic organization."

The editor goes on to say that the idea that a person can "join a church" is "responsible for a vast amount of the prevalent restlessness in the ministry" and "for the worldly influences that have gripped the souls of church members." He appears to believe that it may in some measure account for the relentless efforts of ministers to get names on the church roll regardless of an experience of salvation or not, and with a no less indifference to the spiritual ideals and attitudes of the persons thus enrolled.

For more than a quarter of a century we have been saying that this was one of the dangers with which we were faced. We believed that the innovation of "Decision Day" in the Sunday school was destined to fill our Methodist churches with an army of unregenerate men and women, and the years have confirmed rather than disproved the correctness of that judgment. We have never had the least appreciation of evangelistic card signing. We believe that, as a method of enlistment, it is worse than Decision Day because Decision Day did give the conscientious pastor an opportunity to do a kind of groundwork by a course of instruction. It may have been superficial, but the very fact that it was attempted emphasized the importance of the step in contemplation.

The tragedy is that this superficiality has been carried forward under many variations until it has well-nigh destroyed evangelistic initiative and substituted regimentation for spiritual passion. In some instances, Methodist evangelism has been reduced to the level of the interest and activity of mercenary purveyors of names and addresses. The Church has learned that mere names and addresses are very undependable factors in promoting the Kingdom of God. So we believe it will learn that the money extracted from a worldly church, however much it may be, will be no more potential than a gambler's benevolence. Christianity based upon money can never be a passionate spiritual adventure, and the ecclesiastical regimentation of finances will lack the dynamic which inspired the launching of Methodism and sustained its march to greatness. We will never arrive at our high

destiny until we have an understanding faith in the divine realities embodied in Christ, and shall recover for our people the saving experience which He made possible for all men.

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### "RED AND PINK PROFESSORS"

In an address delivered at a church gathering in Little Rock on the evening of February 12, Governor Homer M. Adkins, of Arkansas, said that the greatest threat to American democracy "lies in the red and pink professors of our great universities." In a paper of the same date as the address of Governor Adkins, we read that men who have had difficulties on account of subversive and un-American activities are petted and pampered officeholders in Washington receiving salaries ranging from \$4,600 to \$8,000 out of the American tax-payers' money. That same week we received a letter from a mother, living in our section, who said that her daughter had returned from a church school, not a "great university," where she had become so pro-German under the tutelage of a certain professor that the mother could hardly live with her.

For a number of years, we have believed that many of our American educational centers are "hotbeds" of social and political theories which are more the vagaries of tangential minds than the constructive ideals of men who are masters in the fields of economic and social science. To us, many of them are malcontents, insurrectionists, and vanguards of political dissent without sufficient justification for their attacks, or a definitely conceived end which offers either social security or economic sufficiency for the people. Much of all this seems to us to be negative agitation which offers no solid foundation for the social structure envisioned by those who pose as the mentors of a new and glorious social order.

In saying this, we are not inveighing against the social and political philosophies which other lands have found satisfactory for themselves. We are defending our own, and protesting against the demolitions of academic iconoclasts, attackers of the workable, and promoters of chaos and anarchy. Some of these appear to have held a mere speck of truth before their eyes until a vast world of reality has disappeared.

We are glad that there are still those in political life who have the courage to point out some sources of the infection which is menacing the stability of American institutions and ideals—threatening the very fabric of our life. It is time for American education to take stock. Some day the riot of disordered thinking will be over and a disillusioned America will return to the "old paths."



As for our Methodist institutions, it is not enough that they claim the aegis of the Wesleys, nor that they take refuge under the high altar of the cathedral of Methodism. They must give no uncertain sound in this day of confusion. They must proclaim redemption from sin, they must offer a sound philosophy of life, and they must be builders—not gratuitous demolishers of bridges of social security and immortal hope.

### AMONG FRIENDS

I witnessed an impressive scene recently. A group of our students met to install new officers for their campus organization. Among those present were several young men who had just received their call to report for duty in the armed forces. One fine young man who had taken



B. P. Brooks

an active part in extra-curricular activities at the college, while at the same time he had made a splendid academic record, spoke informally to the group. Without any attempt to be rhetorical or emotional, he told these boys how, through four years of contact, he had learned to love them for their comradeship and to respect them for their worth. He told them how they had improved his outlook on life and how much they had meant to him. And then he made this statement: "Fellows, in just a short

time most of us shall be called to the standard of Old Glory. Some will be in Africa, others in the islands of the Pacific, still others on the high seas. I do not know where I shall be, but to one thing I solemnly pledge myself. One night each week, no matter where I may be, I shall lift my voice to God in prayer for each one of you. I shall pray that He might direct your paths into the road to success in battle and in life after this awful carnage is over. I shall pray that, if it is not His will for some of you to return to the quiet pursuits of life, you may always quit yourself like true and loyal sons of our great land of America. God bless you all."

Some of the boys present were not particularly religious, but when this young man sat down, that whole group spontaneously arose to their feet and cheered one who wasn't afraid to stand before a bunch of college men and say the simple things he had said. There wasn't a one there who didn't go away impressed that, somehow, somewhere, God would hear his prayers.

Of one thing I am sure, this fine boy's prayers will bring peace to his own soul, stillness to his own thoughts, rest from his own cares in the trying days ahead.

John, I want to mingle my prayers with yours for our dear friends "Over There." B. P. B.

### Others Say. . .

#### ANGLO-AMERICAN FRIENDSHIP

##### Striking New Year Ceremony in Manchester Cathedral

"One of the features of New Year's Day in Manchester was a procession of British and American service units, which, headed by their colour parties, marched from Peter Street, past the Town Hall, and so on to the Cathedral

for an Anglo-American Friendship Service. Contingents of the United States and British armies and the R.A.F. were followed by representative parties of the N.S.F. and the city police, whose band supplied music for the occasion, and from a base outside the Town Hall the Lord Mayor (Alderman J. S. Hill) took the salute.

"At the service in the Manchester Cathedral an address of welcome to 'our allies in a great cause' was given by the Bishop of Manchester (Dr. Guy Warman), followed by addresses from the Rev. Major Frank O. Toofel, Senior Chaplain of the Forces of the United States in the Manchester area, and Dr. C. J. Wright, president of the Manchester, Salford and District Free Church Federal Council, and the lesson was read by the Rev. J. Carter, Deputy Assistant Chaplain-General of the Lancashire and Border district. The flags of the two countries were placed on the altar by the Dean (Dr. Garfield Williams), while the congregation remained standing, and were later blessed by the Bishop. A feature of the service was the singing by a United States quartet and a United States choir.

"Two days ago in the heart of Buckinghamshire," said Dr. Wright, 'I handled the timbers of the Mayflower in which, in 1620, the Pilgrim Fathers set sail for America. From those timbers a few months ago were fashioned two models of the Mayflower—one flown across the Atlantic by Mr. Winant and presented to President Roosevelt, the other presented to Mr. Winston Churchill—both as a commemoration of the Atlantic Charter. There is now being fashioned from the same timbers a gavel and a block which are to be presented to your President to be used, I am told, at the opening of Congress. Thus the voice of the Pilgrim Fathers, the Freeman of 1620, will be heard summoning the members of the American Congress to their deliberations. Could there be a better symbol of Anglo-American friendship?"

"Dr. Wright went on to recall how, almost eighty years ago to that day, the workingmen of Manchester met in thousands in the Free Trade Hall to proclaim their faith in the future unity and freedom of humanity. 'You, our American friends, were then in the throes of your Civil War. You were divided, as we were divided. But through your divisions and your strife you emerged to a deeper unity, to a stronger purpose, and, I believe, to a loftier ideal. Your Civil War spelt famine in Lancashire. These people were hungry, but they came not to ask for more food or more money, but to send a message to the United States and its President, Abraham Lincoln. They were bold enough to declare, as they were wise enough to see, that the maintenance of the American Union would contribute not only to the unity of America, but all nations.

"I would say, in passing, that the British Empire or Commonwealth of Nations, and the United States of America have pointed the world, by their ideals and exertions, to the larger and deeper unity of humanity for which we strive. Our Magna Charta was the forerunner of your Declaration of Independence, as of the Statute of Westminster and of the Atlantic Charter. As an American poet said at the time, 'We all are heirs of Runnymede.'"

"What a message it was! What faith! What audacity! What prophetic insight! It is no wonder that Lincoln in his reply hailed it as 'an instance of sublime Christian heroism which has not been surpassed in any age or in any country,' and as 'an augury that whatever else



may happen, whatever misfortune may befall your country or my own, the peace and friendship which now exists between the two nations will be, as it shall be my desire to make them, perpetual."—Manchester Guardian, January 2.

## HOME MISSIONS AND THE WEEK OF DEDICATION

By Bishop A. Frank Smith

The proper authorities of The Methodist Church have called our people to the observance of a Week of Dedication, February 28 to March 7. During this period we are asked to focus our attention seriously upon the present plight of the world in prayer, to rededicate ourselves to Christ, and with open-handed liberality to place upon his altar a gift of money for his ministry among men at this critical period of the world's affairs.

The reasonableness of this must be apparent even to casual Christians. That a tragic need exists; that large sums not now available must be secured to meet that need, if it is to be met; that vast sums of money are now in the pockets of the American people and Methodists have their full share—these are facts so well known that no affirmation is necessary. And from them it follows with forcible logic that the Methodists should give a part of their money to help their Church render the service expected and needed in this hour.

It is hoped that we will give \$2,000,000 for Christian work of an emergency nature. This will be devoted to many good causes—foreign relief, service to the armed forces, and other emergency needs growing out of the war. A certain part will be used in the mission field that lies at our very door here at home.

Although often obscured by the glamor of foreign war and the natural and commendable appeal of relief for the suffering millions elsewhere, the home mission need at the present moment is so critical that it can no longer be denied if we are truly Christian. Across this nation, and at the outposts of the nation in Alaska, Hawaii, and Puerto Rico, the exigencies of the war have created situations with which our ordinary processes are utterly unable to cope. Our duty and self-respect as a Church, and the position we as a Church and a nation occupy in the future, are involved in what we now do to fulfill the duty which Providence has thus laid upon us.

By hundreds of thousands our Methodist boys are passing in and out of hundreds of training camps in every part of the nation, and insidious dangers they never met before are assailing them. Surely their Church must throw its protecting arm about them. Our chaplains are in the camps, but in the towns and cities near by only our regular churches can serve them. In many instances these churches, already burdened with their accustomed program, are unable to do without some extra temporary aid. There are scores of churches which should have such help of an emergency nature.

There are more than 1,000 industrial defense communities in our country which have no religious ministry whatever. These are new communities, or places so greatly and suddenly enlarged as practically to be new. Here men and women are toiling. Housing is so inadequate that many are in shacks, bunks, tents, and trailers. Uprooted and transferred families are living under great strain and abnormal conditions. Many of these communities are not temporary camps but permanent establishments; they will be towns and cities in the future.

All this presents a challenge that is almost terrifying. Shall no Gospel be preached to these millions? Shall there be no Methodist churches in these towns and cities? There must be quick and adequate action here, but the problem is far beyond our present financial resources.

In the West and Middle West there are 100,000 or more Japanese in resettlement centers, taken from their homes and interned. Most of these are native born Americans, against whom no suspicion has been directed, who are presumed to be loyal to our country. Shall these not hear the Gospel of Christ and be ministered unto in his name?

We are in a fortunate position here, in that many missionaries from Japan are at home. They speak the language and understand the minds and spirits of the Japanese, and some are already at work in the resettlement centers. We must not allow these people, who are to live among us after the war, to become embittered and resentful. The Methodist Church should do something but it can do nothing at all adequate unless the necessary funds are found.

We here are professing a "Good Neighbor" policy toward the Latin American nations to the South. But there are more than 1,000,000 Latin Americans here in our own land. Shall we not be good neighbors to them also? Any other attitude will certainly disrupt our international Good Neighbor policy. We have only eighty Methodist Churches in one Conference which has practically the sole Protestant responsibility for 500,000 Latin Americans. Some of these have no houses of worship, half of them have no parsonages, three-fourths of the present meeting-houses are wretchedly inadequate, some are actually being condemned.

This is an illustration of the need everywhere present. Yet we stand helpless because insufficient funds are available.

These are but examples. Even more insistent is the need in Puerto Rico, Alaska, and Hawaii—vital areas swarming with a suddenly increased population. Impelling, too, is the necessity that a far-seeing Church should look into the future toward the time when soldiers will return, when there will be an unsettlement of our economy and readjustment of our whole life.

What terrific pressure will be put upon us then for a religious and social ministry! We will be helpless, failing in our duty to Christ and men, unless we anticipate the days following demobilization and build a reservoir of resources against it.

I have mentioned only a few "pressure points" of home missions in this emergency. They crowd upon us everywhere. There is scarcely a city or a social group from which a new need does not now emerge. But in the face of them all, the Division of Home Missions and Church Extension stands almost helpless. For twenty years or more its budget has always tended downward. Each year it must refuse a long list of heartbreaking appeals because the funds are short. How, then, can these new emergency services be rendered unless more money is received? There is only one answer—they cannot be rendered.

We face a dereliction of duty at our very door. We confront the sorry and un-Christian spectacle of the greatest and richest Protestant body, in the greatest and richest land the world has ever seen, failing its own people in their hour of greatest need. That, exactly, is what must come to pass unless our home mission budget is strengthened immediately.

If we refuse our own, how can we ade-

quately serve others? If America does not Christianize herself, on what authority does she claim leadership in the movement for a Christian world? Great issues depend upon the Week of Dedication, and I am persuaded that our Methodist people will measure up worthily to the demand.

## WITH THE PASTORS

## BEGINNING OF THE LENTEN SEASON

By Charles O. Ransford

The Lenten Season this year begins with Ash Wednesday, March 10. Easter Sunday is April 25.

In preparation for the Lenten Season on Ash Wednesday the faithful of the ancient and established churches went to worship in penitence for the confession of their sins. Upon their heads ashes were sprinkled, symbolical of the burning of their sins. In the ancient Hebrew worship the ashes of the sacrifices were carried without the camp.

The church, and all members of the church, should at intervals, yea, in every service, be called to penitence. It is well that the church has appointed symbols calling us to and interpreting our worship. The public assembly of God's people regularly is a practical and potent expression of our devotion and humility before God. When all our glory and boasting have gone, "Still stands Thine ancient sacrifice, an humble and a contrite heart."

In the liturgy of the Church of England and the Protestant Episcopal Church in America, which is very old in form and from which John Wesley drew the Articles of Religion and Ritual of the Methodist Church, there are forms of worship for all the Sabbaths and holy days. The Collect for Ash Wednesday is—

"Almighty and everlasting God, who hastest nothing that Thou hast made, and dost forgive the sins of all who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen."

The Scripture lessons are Joel 2:12 and Matthew 6:16.

There are some who would reject every form of service that comes from the ancient Church. They are not wise. The Church of Jesus Christ is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." We Methodists, using John Wesley's ritual drawn from the historic Church, say to every candidate for membership, "Brethren, the Church is of God. All of every age and station stand in need of the means of grace which it alone supplies."

We deplore the commercializing of Mother's Day, Father's Day, Easter and Christmas by the business world. In a universal observance of the Lenten Season united Christendom has an opportunity to magnify the unity of believers in Christ Jesus. "One family we dwell in Christ, one Church above, beneath."

Each year at the church and community Easter sunrise services there is an increasing number of people present. Such services now attract millions of people. Our church services also draw millions.

Preachers and people who have been using the Lenten Season for special services realize their spiritual blessings and power. In a world at war, God grant this Easter Season may have increasing blessedness.



# CONFERENCE NEWS AND PERSONALS

Rev. G. H. Boyles writes that he has gotten off to a good start at Belzoni, Miss. His congregations are increasing and he is looking forward to a good year in his new field.

Mrs. Roy Derrick has moved from St. Joseph, La., to Newellton, and we appreciate the interest manifested by a request for an immediate change of the paper to prevent missing any issues.

Rev. Carl F. Lueg, pastor at Natchitoches, La., had a training school in his church last week. The classes were held each evening, from Monday through Friday, and refreshments were served between classes.

Rev. W. C. Galceran, of Crenshaw, Miss., has been made representative for the Sardis-Grenada district for both the New Orleans Christian Advocate and the Christian Advocate of Chicago, according to a notice sent to the office.

Rev. J. O. Dowdle, pastor at Sardis, Miss., writes that the work on the Sardis-Grenada district is going fine, and that they have good prospects for a splendid year under the leadership of Rev. C. A. Parks, district superintendent.

Rev. William O. Boyd, pastor at Farmer-ville, La., has been accepted for chaplaincy in the armed services, and, according to a letter under date of February 15, he will be called for duty in the Chaplain's Corps of the Army in the near future.

Miss Mary McSwain, whose visit to the city was noted in our issue of last week, was given an erroneous title, for which we apologize. The error which occurred in a dictated personal substituted Mrs. for Miss, and the correction is hereby made.

Rev. A. Miller Schultz, pastor at Lake, Miss., in connection with his work at Millsaps College, says that the people have been exceedingly kind to him, and that he is looking forward to living among them when he has finished school in the spring.

Dr. Franklin N. Parker, in a letter to the editor, says that Dr. Joseph A. Smith has made a fine start at Glenn Memorial Church, Atlanta, Ga. He says they do not know as yet what the War Department will require of Emory University, but he says that it appears that it will serve the Navy.

Mrs. Alma G. Riley and her son, S. F., are still located at 314 Kings Highway, Shreveport, La. Mr. Riley is at the Induction Center for North Louisiana, and is representing the Navy. This appointment is, of course, subject to the changes which are constantly happening in war arrangements.

Mr. B. W. Berry, a long-time friend of the editor, requests the change of his paper from St. Joseph to Waterproof, La. We do not know whether he has moved or whether his mail comes from a different direction. The information came to us from Mrs. C. L. Chenault, whose word of commendation is greatly appreciated.

The editor appreciates a note from Miss Fannie Burney, at Ebenezer, Miss., who has long been one of the staunch friends of the Advocate. It has visited her home for nearly fifty years. Her failing vision makes the reading of it now very difficult, and she says that if she is not able to secure some one to read it to her she will have to give it up, but sad will be the parting.

Rev. J. L. Sells, retired member of the Mississippi Conference, living at Long Beach, Miss., has not been well for a long while, but neither his retirement nor his impaired health has subtracted from his interest in the work of the church, and particularly in the New Orleans Christian Advocate. We appreciate the friendship and loyalty of this splendid soldier in every good cause.

Rev. J. W. Ward, district superintendent at Greenville, Miss., reports an ecclesiastical man-power shortage in North Mississippi. Almost every available man on the retired list has been drafted for service, all the accepted supplies are at work, and there are still several vacancies. He reports that the district will show an increase of almost 10 per cent over last year on Benevolence acceptances.

The winter convocation of Millsaps College was held on February 17, when the student body assembled in Murrah Hall Auditorium to hear an address by Dr. Robert Maynard Hutchins, President of the University of Chicago. President Hutchins spoke on the dark and the bright aspects of the present-day situation in education. We hope to be able to publish his address in full in the near future.

## PROVENCAL CHARGE

Will you please allow me a word to say that we have just held our first quarterly conference on the Provencal charge, having Dr. Freeman and his good wife with us. Every one was delighted to have them. Everything looking to a great year. We are planning to put on our Dedication program, starting February 28, to run through March 7. Pray for us.

Yours in Christ,  
W. F. RAGSDALE.

## THE ANNIE HAYNES HALL

Dear Dr. Duren: The following letter has been received addressed to the Board of Trustees of Centenary College:

"Your action in naming the Academic Building of the recently acquired Dodd College 'The Annie Haynes Hall' was deeply appreciated by our mother. She read the article in the Shreveport Times in regard to your resolution a few days before her death while her mind was still able to grasp its significance. We know that she was conscious of the honor you paid her because a smile illumined her face and she remarked, 'The picture of the building is beautiful.'"

"We, the members of her family, are likewise appreciative, and we take this means of thanking you for the honor you saw fit to pay our mother during her last days with us. This memorial in her honor will ever stand in our hearts as a monument of love and appreciation for a life that to us was very sacred and very beautiful.

"Yours sincerely,

"W. A. HAYNES,  
"J. L. HAYNES,  
"J. B. HAYNES,  
"LOVE HAYNES."

Cordially yours,  
P. M. BROWN,  
Chairman, Board of Trustees.

## LOUISIANA APPOINTMENT CHANGE

Bishop A. Frank Smith has announced the transfer of Rev. E. B. Chaney, pastor of our First Methodist Church at Houma, to the pastorate of the Crawford Memorial Methodist Church in New York City. Dr. Albert S. Hurley who has been pastor of this New York church for the past ten years has been transferred to Houma. This exchange transfer will become effective March 15.

W. W. HOLMES, D. S.

## THE CROWN OF THORNS

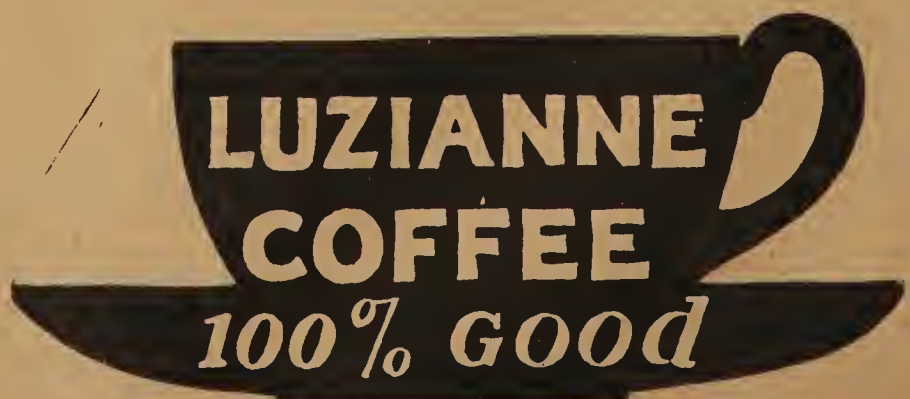
A beautiful and reverent portrayal of the life, ministry, death and resurrection of our Saviour Jesus Christ, a sound motion picture, was presented by the Rev. G. E. Allan, of Meridian, Miss., at Porterville High School Auditorium under the auspices of the Porterville Methodist Church.

A very appreciative audience of about two hundred people attended the two-hour program, and the only criticism heard was that it was too short.

E. M. LANE, P. C.

## LOCKPORT, LA., CHARGE

The work of the Lockport charge is progressing. Bayou Blue Church held a special Christmas service on December 22, with an overflowing attendance. A group of students and faculty members from MacDonell School and Rev. M. S. Robertson, from Houma Heights Church, were present, and contributed much to the service. At the conclusion of it, the pastor was given a surprise shower of all kinds of good things, both edible and useful. Griffin has reorganized its church school and is having good attendance. Lock-





port has organized a much-needed Junior Class, and the ladies there have reorganized their W. S. C. S. All four churches now have a W. S. C. S. and three of them were represented at the District Missionary Institute and the Officers' Training Day at Houma. The Mission Study book is being taught at all four churches to both the young people and the adults. The entire charge will participate in the services of the Week of Dedication and present an offering. The pastor is enjoying her work and is having a busy time brushing up her French, as well as carrying on the duties of the charge.

## GREENWOOD DISTRICT PASTORS MEET

The District Ministerial meeting of the Greenwood District met in the Greenwood church on February 9, with Rev. R. T. Hollingsworth in the chair. With the alertness that belongs to Bob, a splendid program had been planned for the day which was helpful. The pastors taking part on the program were C. L. Oakes, W. T. Phillips, R. G. Lord, D. R. McDougal, J. H. Holder, W. M. Langley, W. R. Lott, G. T. Sledge, E. C. Driskell, E. M. Shaw, A. Y. Brown, A. W. Bailey, G. H. Boyles. All of those on the program and in the worship services brought helpful messages. At the eleven o'clock hour a great message was brought by Bro. W. C. Beasley from Mark 2:12 Text, "We never saw it on this fashion." At the close of the preaching service we were called from labor to refreshment and conducted into the dining room by Rev. W. R. Lott, where we found a long table laden with baked chicken, dressing, and all the good things that go with it. This good meal was prepared by the pastors' wives. All present took a large part in this noon program. We are having a real live time down in the Greenwood District. Rev. R. G. Lord is taking up the work of the district in his quiet, but sure, and brotherly way.

Some of the pastors of the district were absent because of sickness, namely, H. H. Wallace, W. P. Bailey, T. M. Bradley, H. P. Lewis. A message of sympathy was sent to Bro. Lewis in the loss of his wife.

W. W. BRUNER, Secretary.

## SARDIS-GRENADA DISTRICT NEWS

We feel that the Sardis-Grenada District has made a splendid beginning for the new Conference year, and have every reason to believe that this district will go forward in all phases of the work of the kingdom.

One of the things that we are most happy over at this time is our acceptance on benevolences, which has been raised over the district as a whole 22 per cent over the acceptances of last year. We were asked to make a raise of 10 to 25 per cent on every charge that was not accepting its full askings. All of the charges in the district raised their acceptance at the first quarterly conference, except three, two of which left the matter open, to be decided at a later date and reported at the second quarterly conference. Sixteen of the twenty-eight charges made substantial raises in their pastors' salaries; four others left this open for further discussion, anticipating making an increase.

Two churches in the district, Lambert and Grenada, are at present creating building funds, to be used when the war is over for the construction of new churches. It seems

that this fund will serve a double purpose, since it is being invested at this time in War Savings Bonds—a fine suggestion for other churches who contemplate building when the war is over.

Batesville and Hernando raised at Christmas time the full amount assessed their charges for conference claimants; most of the charges have paid one-fourth or more of this fund.

Plans were made for a concerted effort on the part of the district at the January meeting of the Ministerial Association to have a School of Missions in every church in the district before the Week of Dedication, using this as a part of our preparation for that Week.

Our district superintendent, Rev. C. A. Parks, is busy looking after every phase of the church's program, and he says that he is meeting with fine response from the pastors and laymen over the district.

J. O. DOWDLE, Reporter.

## RED CROSS SERVES WITH TASK FORCÉS

When American troops landed in North Africa last November, Red Cross represent-



atives landed with them. They went to work immediately to set up shop. At Oran in no time at all the Red Cross had obtained the use of a large automobile showroom in the central part of town and established a day-room for United States troops.

Although at its opening this room boasted no equipment whatsoever, it almost immediately became a general meeting place for American soldiers. Later in the day, as a result of hard work and much canvassing, tables and chairs were installed, and shortly after that a piano, in excellent condition, and a combination radio-victrola made their appearance. The second day a nearby restaurant loaned 70 chairs, and carpenters got busy constructing 15 additional tables.

Providing for the able-bodied was but half the Red Cross job. In hospitals, specially trained social workers and recreational staff women, wearing the chic Red Cross overseas uniform, followed the troops and went to work among those who had been hospitalized. Despite limited facilities, personal problems were taken care of and recreation and diversions were provided, and patients were assisted in writing letters and in other ways occupying their time to while away their hours of confinement.

To satisfy the physical wants of the men in hospital, the Red Cross shortly obtained 10 cases of cigarettes, razors, shaving cream, toothbrushes and paste, a quantity of candy, writing paper, matches, some 1,200 to 1,500 books, and an assortment of American magazines, the latter two items also being made available in the men's day lounge.

The duties of Red Cross field representatives are unpredictable. Whatever may contribute to the welfare of the men, that is the job. When the Marines first landed in the Solomons, a field director with these forces helped bring in the wounded and assisted Navy doctors in caring for those brought back to dressing stations, while another provided kit bags containing all sorts of personal articles to the men rescued from the cruisers Astoria, Quincy and Vincennes, and by foraging and hard work rounded up a sizable quantity of cigarettes for distribution to the wounded.

When a sergeant with an American outfit in Northern Ireland received word that his wife had died suddenly, leaving their daughter all alone, he got in touch with the Red Cross Field Director on the coast. The latter immediately advised the local Red Cross Chapter back home and arrangements were made at once for care of the child. Before she could be finally placed, however, a series of legal steps had to be taken and the Field Director and Chapter soon had everything arranged. There is little question but that activity such as this contributes to the well-being and morale of our fighting forces. In this manner the Red Cross also watches over the welfare of the civilian families of our men in uniform.

Today the American Red Cross reaches around the world. It has 3,750 chapters and 6,154 branches in this country and its possessions. Its representatives are stationed at army camps and naval stations throughout the United States and abroad. Its establishments and personnel are to be found in Greenland, Iceland, the British Isles, North Africa and the Middle East, India, Australia, and many of the islands of the Southwest Pacific, serving the men of the army and navy.

This work is essential to the morale and welfare of our fighting men. To maintain these activities the Red Cross is entirely dependent upon voluntary contributions and gifts. Every American is urged to keep this work going by contributing to the 1943 Red Cross War Fund of \$125,000,000.

## STATE OF THE CHURCH IN CALHOUN CITY

Dear Dr. Duren: Just a brief note on the "State of the Church" in Calhoun City. I write this mainly because a brother preacher came this way from an adjoining district and did not even know we had a new church. Facts are these: We are four months in the fourth year of our pastorate here. According to the Conference Journals of this and last year, total amounts raised for all purposes during last two years, \$11,884. Resident membership 208, non-resident 60.

During the last sixteen months we have built a new church, valued at \$9,000. Bro. Golding says it is a \$15,000 church.

Borrowed \$3,000, have paid back \$500 already. Since Conference have paid \$500 on indebtedness, first quarter paid to Conference Treasurer on the following: District superintendent, Bishops, Conference Claimants; and \$19.56 on Benevolences. Pastor's salary paid through January.

E. F. TUCKER, Pastor.



## PERSONAL NOTES AND INCIDENTS

Chap. H. W. F. Vaughan, of the Mississippi Conference, is now stationed at 59th Station Hospital, Camp Young, Indio, Calif., where he says that he has "been sent to run a real hospital in the desert for trainees."

Rev. H. W. Ledbetter of the Louisiana Conference, requests the change of his address from Shreveport to Bienville, La., where we presume he has gone to take charge of the work in the Ruston District.

Rev. J. B. Burns, pastor at Ashland, Miss., charge is certainly one of the most occupied men of our acquaintance. In addition to preaching at nine churches, he teaches seven periods in the high school at Ashland, and is on the O. P. A. for part time.

Rev. A. Inman Townsley, Atwater, Calif., adds to a business note a word of appreciation for the people of Louisiana and the Crescent City. We appreciate also his generous words regarding the meaning of the Advocate to him.

Dr. Ralph E. Diffendorfer will have the sympathy of many friends throughout Methodism on account of the death of his mother on February 18. She died at the home of her daughter at Hayesville, Ohio, in her eighty-seventh year.

Rev. C. A. Parks, district superintendent at Sardis, Miss., reports that the first quarter closed with an upgrade trend, and that he is planning to put in a little overtime in the second quarter in order to keep the trend pointing in that same direction.

Mrs. C. M. Purvis, who is among the best friends the Advocate ever had, is now living at Rayville, La., Box 547. We regret that she has missed her paper through some misunderstanding of her address. The paper has been going to Tallulah instead of Rayville.

Mrs. Howell, wife of Chap. W. F. Howell, of the Louisiana Conference, says that she has missed the Louisiana Conference news since Bro. Howell joined the Army. Mrs. Howell is now living at Red Banks, Miss., and we are sorry that her paper was discontinued.

Rev. R. P. Fikes, one-time member of the Mississippi Conference, now living at Route 7, Box 78, Pine Bluff, Ark., says that Pine Bluff is growing so fast that two new rural routes have been added and that occasions the change of his address although he has not changed his location.

Dr. R. H. Harper and the congregation of Napoleon Avenue Church, will enjoy the privilege of having Mr. Gung-Hsing Wang, Chinese Consul at New Orleans, as the Laymen's Day speaker on next Sunday morning. Mr. Wang, who is well-informed and a good speaker, will address the congregation on international affairs.

Rev. J. E. Stephens, district superintendent at Corinth, Miss., has had to make many adjustments in order to take care of a number of vacancies in his district and still the Guntown-Salttillo charge has not been provided for. Bro. Stephens' report shows substantial gains in a financial way, and we feel sure that like gains will be shown in all phases of the work.

The death of Dr. Albert W. Beaven at his home in Rochester, N. Y., on January 24, brought to a close the career of one of the outstanding religious leaders of the country. He was sixty years old and death followed

a week's illness. He had held many positions of leadership, both denominational and inter-denominational, and at the time of his death he was president of Colgate-Rochester Divinity School, a position which he had occupied since 1929.

## GREENSBURG, LA., CHARGE

The reports at our first quarterly conference indicate that our work is doing well.

This is as might have been expected by our reception and the cooperation of a splendid people at each church on this charge.

We share with them their delight for this, and more especially for the splendid way in which they fixed up the parsonage. Each of the six churches took a certain part, or room, as its own. Paint, new and renovated furniture, lineoleum, rugs, etc., make it spick and span. And the end is not yet. Church buildings will come along. Because of so much in donations an exact account of expenditures could not be kept. \$318 is the amount, cash.

This is a white field, area covered is small, mainly Methodist. Last report showed 756 members.

Greensburg is a nice place to live, splendid old town, parish site of St. Helena.

R. T. PICKETT.

## MRS. H. P. LEWIS

Mrs. Mabel C. Lewis, wife of Rev. H. P. Lewis, pastor at Durant, Miss., passed to her reward Tuesday evening, February 9. The funeral service was held in the Methodist church at Durant on February 12, with Rev. R. G. Lord, district superintendent, in charge. He was assisted by Dr. R. E. Hough, pastor of Central Presbyterian Church, Jackson, a life-long friend of the family; Rev. O. S. Lewis, district superintendent of the Vicksburg District, and brother of the husband of the deceased, and Rev. W. L. Robinson, of Grenada. Interment was in the cemetery at Jackson. Surviving her are her husband, one daughter, Mrs. S. E. Ashmore, wife of our pastor at Indianola; three sons, H. P., Jr., of Cleveland, Ohio, Rev. Huntley C., pastor at Belmont, Miss., and Rev. Donald, chaplain in the United States Army, stationed at Newbern, N. C.

Mrs. Lewis was a noble Christian character, who lived victoriously and died triumphantly in the faith. In addition to the large contribution that she made in fine Christian service, she has made an even larger contribution to the cause of the Kingdom of God in the splendid Christian family that she gave to the world.

## RESOLUTIONS—MRS. H. P. LEWIS

Whereas, it has been the will of our Heavenly Father to remove from our midst our esteemed friend and co-worker, Mrs. Mabel Campbell Lewis, who came to us only a few months ago, but in that brief time endeared herself to all; and,

Whereas, in the passing of Mrs. Lewis we have sustained the loss of a friend whose fellowship it was an honor and a pleasure to enjoy, whose devotion and loyalty to her Lord were an inspiration to others for a closer walk with God, and whose memory will be a benediction in the days ahead; therefore, be it

Resolved, that the Church School of the Durant Methodist Church bear testimony to its own sadness in the departure of Mrs.

Lewis, and that we offer to her bereaved family our heartfelt sympathy; and be it further

Resolved, that we pray that our loving Father may relieve the burden of their hearts, for she had no fear; "sustained and soothed by an unfaltering trust," she approached her grave,

"Like one who wraps the drapery of his couch about him,  
And lies down to pleasant dreams."

She knew "not where his islands lift  
Their fronded palms in air;  
She only knew she could not drift  
Beyond his love and care."

May her faith be her family's consolation.  
Be it further

Resolved, that a copy of these resolutions be presented to the family of our deceased friend, a copy be sent to the New Orleans Christian Advocate, and a copy be spread on the minutes of the Workers' Council.

The Church School of the Durant Methodist Church.

Committee:

MRS. DAN COMFORT,

MISS VERA HERBERT.

MR. WALTER ODOM, Supt.

## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: We, as Methodists, are now in the midst of a period planned and set apart by our spiritual leaders for special emphasis on daily Bible reading and prayer, and for repeated occasions of worshipful thought concerning our own spiritual needs and responsibilities for service to God and humanity through the activities of the Church. It was agreed by the Council of Bishops and the Commission on World Service that the week from Sunday, February 28, to and including Sunday, March 7, be observed as a Week of Dedication, culminating with a special free-will offering in behalf of the missionary program of the Church. In addition to other literature issued by the Committee for the Week of Dedication are suggested addresses for use by laymen, and it has been suggested that laymen be used not only as "minute men" for brief statements during the services, but that they be used for the circuit churches where the pastor cannot be present, and for this purpose literature has been sent to all pastors.

It was also planned that the Laymen's Day service be set this year to February 21 and used in every church as part of the special preparation for the Week of Dedication. For this purpose a most excellent and challenging message on the topic, "Methodist Men in World Reconstruction," was prepared and sent out by Dr. G. L. Morelock, Executive Secretary for the General Board of Lay Activities. Copies have been mailed to every pastor and charge lay leader, and additional copies placed in the hands of the conference and district lay leaders for distribution where needed. If circumstances prevent the holding of the Laymen's Day service on February 21, it is earnestly requested that pastors of such churches notify their district lay leader and plan for the service to be held as soon as possible.

In all of these preparations let us join in loyal and prayerful effort to attain the goal of a more consecrated membership and a preparation to unite with all other Christians in exemplifying the spirit of Christ in meeting our responsibilities to our own and other nations.



I give herewith the report from our Conference Treasurer on the payments to our Benevolences up to February 4, 1943:

Brookhaven District.—Adams, \$20; McComb, Centenary, \$100; McComb, LaBranch, \$31.25; McComb, Pearl River Avenue, \$42; Meadville and Bude, \$47.67; Osyka and Fernwood, \$10; Prentiss, \$99. Total, \$349.92.

Hattiesburg District.—Bay Springs, \$15.25; Collins, \$10; Ellisville, \$23.46; Hattiesburg, Court Street, \$29.17; Hattiesburg, Main Street, \$219; Laurel, Kingston, \$50; Moselle, \$20; New Augusta, \$40.84; Petal, \$26.89. Total, \$434.61.

Jackson District.—Bolton and Raymond, \$200; Brandon, \$99.95; Camden, \$7.92; Clinton and Ridgeland, \$40; Flora and Bentonja, \$107.75; Greenfield and Richland, \$21.75; Jackson, Capitol Street, \$300; Jackson, Galloway Memorial, \$4,235; Lake, \$50; Lena, \$17.02; Pelahatchie-Shiloh, \$32.29; Raleigh, \$16; Walnut Grove, \$12.50. Total, \$5,140.18.

Meridian District.—Chunky, \$1; Collinsville, \$20.13; Decatur, \$50; DeSoto, \$13.24; Enterprise-Stonewall, \$41.70; Lauderdale, \$15; Matherville, \$32.50; Meridian, Central, \$291.66; Meridian, Fifth Street, \$300; Meridian, Poplar Springs, \$55; Meridian, Wesley, \$55; Pachuta, \$225; Philadelphia, \$225; Rose Hill, \$23.78; Shubuta, \$25.65; Union, \$48.25; Vimville, \$9.77. Total, \$1,432.63.

Seashore District.—Escatawpa, \$14; Handsboro, \$14.76; Kreole, \$56.97; Logtown, \$5; Moss Point, \$10; Vancleave, \$25.47. Total, \$126.20.

Vicksburg District.—Anguilla, \$33.30; Eden, \$10; Fayette, \$42; Mayersville, \$28; Oak Ridge, \$6; Silver City, \$10. Total, \$129.30; Grand total, \$7,612.89.

You will observe that this amount has been paid by 58 charges, while no payments have been made by 110 charges. When our thinking, praying, and giving in terms of the benevolences, as well as of the local budget, all begin with the first month of the Conference year there will be a notable advance. When Methodist people become habitually a tithing people as a matter of spiritual effort, we will have a year of dedication

J. M. SULLIVAN.

## UNIVERSITY CHURCH, LOUISIANA STATE UNIVERSITY

During the week of February 7-12, it was my privilege to be the Methodist speaker for Religious Emphasis Week at Louisiana State University, as the guest of the pastor, Rev. W. E. Trice.

This experience was a revelation to me in many ways, and although I have had this same experience before, I was not prepared for the great growth in activity and zeal, as we Methodists interpret it, on the campus of this great school. Truly, Bro. Trice and his talented wife are doing a splendid job at this student center. First, I was greeted by a congregation on Sunday morning that would be the admiration of any church anywhere. The service was held in the University theater, and while it was the first Sunday of the second semester, and many were absent on account of getting registered and attending to new duties, and because of a smaller enrollment that all colleges are experiencing, still, there was an attendance to rival anything in Louisiana. Then, too, the type of congregation would challenge any minister. Deans of colleges, professors of various departments, and hundreds of students of this University, make up the membership and attendance. What a challenge, and on every hand the members are

saying, "We have the right man for our pastor." And that is obvious.

But I would like to make another report, and appeal. I am told that the Conference

## CAMPAIGN ACKNOWLEDGMENTS

(Note: This is an acknowledgment rather than a campaign report. We will not run this list continuously, but as pastors or representatives send additional lists we will report totals to date. At the present time, no report of single subscriptions by individuals is being undertaken).

### Louisiana Conference

Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	4
Rayne Memorial—H. L. Johns.....	3
Choudrant—C. L. Elliott.....	6
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris .....	4
Ponchatoula—Mrs. Verna Coburn.....	4
Monroe, First Church—A. M. Serex....	7
Houma Heights—M. S. Robertson.....	8
New Orleans—First Church.....	3
Parker Memorial—E. B. Emmerich.....	5 1/2
Miscellaneous .....	68

### Mississippi Conference

Adams—S. B. Watkins.....	3
Gallman—W. L. Blackwell.....	3
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	9
Jackson—R. H. Kleiser.....	4
Decatur—D. R. O'Connor.....	7
Centreville—D. M. Ulmer.....	17
Lucedale—A. J. Boyles.....	10
Philadelphia—G. A. Broadus.....	3
Prentiss—Roy Wolfe .....	15
Cross Roads—D. P. Yeager.....	6
Brandon—G. L. Oliver.....	19
Galloway Memorial—C. G. Chappell.....	14
Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	13
Gulfport—C. C. Clark.....	78
Anguilla—E. A. King.....	4
Satartia—F. J. Jones.....	7
Silver City—B. M. Lawrance.....	15
Gibson Memorial, Vicksburg.....	13
Washington—A. W. Wilson.....	6
Gallman—W. L. Blackwell .....	3
Miscellaneous .....	48

### North Mississippi Conference

Columbus—T. E. Gregory.....	4
New Albany—K. E. Clark.....	3
Arcola—E. S. Lewis.....	4
Greenwood—W. R. Lott.....	27
Swiftown—W. W. Brunner.....	3
Byhalia—W. W. Milligan.....	32
Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders .....	5
Water Valley—A. S. Brisco.....	3
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	5
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley .....	3
Tchula—W. T. Phillips.....	3
Vaiden—A. L. Davenport.....	24
Oakland—W. S. Selman .....	3
Pleasant Hill—John M. McCay.....	3
Merigold—J. M. Guinn .....	3
Miscellaneous .....	57

has appointed a committee looking to the building of a suitable church on or near the campus of the University. Let me say to the report that Methodism does not have a greater challenge than this building enter-

prise. If we are to make America a Christian nation, surely the student body is the place for it. It was here that Methodism started, and it is here that Methodism has one of her greatest appeals. In Louisiana State University we have a great Methodist constituency, second in number only to the Roman Catholic constituency.

Now, to make my appeal. For five years I served the Louisiana Conference as your missionary secretary, and in that capacity I went into every part of the State. I am not so far removed from that fine Conference as to have lost contact or interest in it, and I do not believe there is a place where a suitable church could possibly do the work that it could at the University. I appeal to men of wealth and consecration to help put a church there that will rightly represent Methodism. It would not be five years before such a church would begin to pay dividends in cold cash that in itself would warrant the building of such a plant.

Then, too, it would become one of the outstanding churches in the Conference within a decade. I hope the Conference will not be content to appoint a committee—and I understand it is a good one—but I hope the Conference will see this through at once. Out here in Texas, at our State University, we have a University Church. It is one of the leading churches of the State, with one of Methodism's outstanding leaders as the minister. It would be easy to duplicate this at Louisiana State University.

I found a wholesome, vigorous Methodist student body, anxious to do something for the Kingdom, and I found them being given the leadership for the task. Obviously, they cannot build a church, but they can and will make a great church organization that will be the pride and joy of the Conference. I make this report and appeal, hoping that all members of the Conference will rise up to see it on to victory. My visit back to the Conference was a blessing to me, and I shall ever hold dear the friendships of that great Conference and will always love you.

WILLIAM H. WALLACE, JR.

## DOCTRINE NEEDED

Our present generation, I fear, is suffering from a lack of the consciousness of God in history, and in the lives of individuals. This fatal deficiency in our spiritual armament is largely due to the fact that in our day and time emphasis has been shifted away from doctrine. There has swept over the world an aversion for doctrinal formulas with a corresponding levity, which has proved fatal spiritually to the world. The mariner with all his modern equipment and instruments still must depend upon his observation of the heavenly bodies. He may not make the actual observation, but he looks at charts and maps which originally were made by those having this knowledge, and his instruments are manufactured in accordance with the knowledge obtained by observation of the heavens. When all the facts, therefore, are known regarding modern life and activity, it is seen that our civilization is based upon a knowledge of the world about us in its relation to the heavens—even though man, with his superficial thinking, refuses to acknowledge his utter dependence upon the Infinite.

—Biblical Research, August, 1942.

These new missionaries are going out into the world not to destroy but to build, not to slay but to save.—Paul Sturges.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Planning for Lent

Since the most effective Easter observance is the program that has been building up during the whole of Lent, and since many societies have planned their Bible study, "Will a Man Rob God?" for this season, it is time to make some plans as to special emphasis, beginning March 10.

Many societies in the Mississippi Conference are beginning on the 8th, with a program on "The Meaning of Lent," following it with a four-lesson study of "Will a Man Rob God?" closing on the 19th of April with the beautiful Stewardship ceremony, given in "The Methodist Woman" for September, 1942. Copies of this ceremony may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, 5 cents each; 10 copies for 20 cents; 100 copies for \$1.30. If the Stewardship Cards are to be used, they may be ordered from the same place, 30 cents per 100.

Several societies are planning to give out the Gift Boxes at the beginning of Lent, to be used until the Week of Prayer in October.

Following are some suggestions, revised a bit from the February, 1943, "Workshop:"

#### 1. Emphasis:

- More satisfactory personal devotions.
- Setting aside regular time each day for this development.
- Intense search for God through prayer.
- Increase in Bible reading. (Possibly using a different translation than usual).
- Systematic reading of other religious writings.
- Possible development of small groups to help in this growth.

#### 2. Disciplined Life:

- Possibility of budgeting one's time, devoting it to worthy uses.
- Careful attention to financial expenditures, planning and evaluating use of all possessions—then holding yourself to being stewards of them.
- Self-examination to discover personal shortcomings—then striving to overcome these weaknesses.

#### 3. A Season of Sacrifice:

Recall that the season of Lent commemorates the period of Christ's greatest sacrifice and determine to make this a time of personal sacrifice.

Give sacrificially of money—to any of the numerous worthy causes of the Church, particularly to the work of the W. S. C. S.

Give sacrificially of time—experiment with devoting more time to working both in and out of the church in worthy service, even to the extent of having less than enough to devote to personal activities.

Give sacrificially of your whole self—familiarize yourself with the different channels for participating in the Christian service of your W. S. C. S.

#### 4. Evangelism:

Seek to enlist other women in the society, showing a personal anxiety that they be happy in the society and helped by its program. (The new residents in defense areas offer tremendous opportunities at this point).

Stimulate more regular attendance and

participation on the part of those who are now members.

Order the prayer card, "United Prayer in a Broken World," and give one to each member of the society to be used daily. (Cards are free from Literature Headquarters).

On this page next week we will give a list of suggested Lenten reading.

\* \* \*

### "Will a Man Rob God?"

Many societies are closing their study of "The Work of the Woman's Society of Christian Service," and are ready to plan the next study, which is "Will a Man Rob God?" Below we give a simple suggested outline for four sessions.

"This is an approved study, but will not receive special Jurisdictional Recognition. It may be counted on Item 5 of the Efficiency Aims. Here is an opportunity to receive in an unusual way the recognition that comes from Him who approves a life reconsecrated and a task well done. Unless personal commitments to practice stewardship in an increasing number of areas of total life result from this study, we shall have failed in a major opportunity."

Topic: "Christian Stewardship."

Text: "Will a Man Rob God?" by Bishop Ralph S. Cushman. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 35 cents.

Aim: To show—

1. That God is the sovereign owner of all life and possessions.
2. That every man is a steward, and, as such, must give an account to God of all that is entrusted to him.
3. That our dream of world order will never materialize, or the greatly needed forward advance in Christian missions will never be realized until individual Christians recognize and consecrate themselves to the principles of Christian stewardship.

#### Lesson No. 1

##### "Will a Man Rob God?"

1. Brief sketch of author of text. (See back of text).
  2. Foreword. (page 7 of text).
  3. "Christmas Carol," Dickens. (Given briefly).
  4. Bible references, with discussion: (a) I Corinthians 4:2. (b) Malachi 3:8-9. (c) Luke 11:2. (d) Romans 14:7-8. (e) Romans 14:12.
  5. Taxes and Tithing. (See text, page 21).
  6. Discussion: My personal stewardship weakness.
- Worship: (Use poem on pages 22 and 23 in some way).

#### Lesson No. 2

##### "Solid Foundations"

1. Introduction. (Pages 25-26, text).
  2. A Christian Stewardship Creed. (See page 70 of text).
- Discussion of each point:
1. Text, 26-23.
  2. Text, 34.
  3. Text, 34-37.
  4. and 5 Text, page 75.
  6. Text, 37-39.
3. The story of Abraham and his steward.

(Text, 36-37).

Worship:

#### Lesson No. 3

##### "Honest Acknowledgment"

1. Introduction. (Text, pages 41-44).
2. Of what is the keeping of the Lord's Day an acknowledgment? (Text, pages 44-46).
3. Acknowledging God's command to set aside the tithe. (Text, 47-52).
4. Jesus and the tithe. (Text, 52-53).
5. Discussion: What is the difference between "tithes" and "offerings?"

Worship: (Use poem at close of chapter in some way).

#### Lesson No. 4

##### "The True Riches"

1. Introduction. (Text, 56-62).
2. Make a list of "true riches" and another of "riches that vanish and deceive."
3. When is money something human? (Text, page 64).
4. Does the Methodist Church tithe? (See chart, text page 74).
5. Discussion:

Worship: (Use poem at close of chapter).  
Supplementary material: The Holy Bible. "Stewardship of All of Life," Lovejoy; "I Have a Stewardship," Cushman; "Jesus and Social Redemption," Shackford; "Living Religion," Hart; "In His Steps," Sheldon; "Rebuilding the Altars," Methodist Woman, May, 1942.

Further suggestions will be given from week to week on this page.

### THE OLD-FASHIONED MINISTER

The old-fashioned type of minister is fast passing. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, to belief in the mediatorial work of Christ, to holiness of life. He was a witness. His message was the Word, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from the Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the ministry is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art along another line. Methods are his study in place of the Word, machinery instead of the means which God has ordained, the Word, the sacraments and prayer. He has gone into chivalry with other men rather than into a contest with sin.

—Southern Presbyterian.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

1. Plan with the pastor for Church-wide Mission Study. (The Study is on South America this year. Since the W. S. C. S. has already studied one book on South America the membership should be of real service).

2. Cooperate in World Day of Prayer—first Friday in Lent, March 12, 1943. (Only about a month remains before this program is due. If your literature is not ordered, do not be surprised that you do not get your order filled. These are days of crowded mail facilities).

3. Business meeting. (Pay special attention to finances, that you do not get behind. Regular monthly payments are the very best).

4. Promotion of Wesleyan Guild. (Begin a Guild if you have only three. Six would make a satisfactory group).

5. Monthly meeting, with items from the Methodist Woman. (This number can be made to tie in with every-day interests. Use it to its fullest).

\* \* \*

### Seven Keys to Progress

Have you gotten your poster? What use are you making of it? Will you write this page what it has meant to your group and your church?

Stress must be placed on the use of keys. Benjamin Franklin once observed: "A used key is always bright." Wise counsel is given by the poet, Gilbert West:

"In the use,

Not in the bare possession, lies the merit."

If these keys are used throughout the coming months, results will be evidenced at the end of the year 1943 in the growth, achievements, and effectiveness of the Woman's Society of Christian Service.

\* \* \*

### Executive Committee Meeting— Atlanta

Mrs. Ratliff and Mrs. Talbert are attending the Jurisdictional meeting at Atlanta. Our conference at Wood Junior College in March will be the richer for having two of our leaders at the meeting. We shall be eager for news from them.

\* \* \*

### Benoit W. S. C. S.

The Methodist W. S. C. S. met Monday at Mrs. Ed Poe's for the second study lesson in the new book, "Will a Man Rob God?" Miss Mary Ellen Arnold told the story of Marley's ghost as part of the lesson, and Mrs. R. N. Jackson gave a part also.

\* \* \*

### Malvina Community Center

Malvina Community Center Spiritual Life Group is small but meets without fail each Wednesday afternoon. They are studying Erdman's "Gospel of Mark." The group takes turn about in leading the study.

Last Friday afternoon the recreation rooms were lovely with valentine decorations, but the young people there had heads bent over the intricacies of embroidery. The newly-organized 4-H Club was very busy.

### Bible Women—China

This letter is headed November 4, but do not turn aside because of its date. Read to see what has been done with your money and how more of it is needed now. Have you increased your pledge? If not, read about these mite boxes and the leper mite boxes. The last paragraph has a familiar sound, even though it concerns the Chinese brethren.

Hingwa City, Nov. 4, 1942.

My Dear Miss MacKinnon:

I will make this a short letter and send by air, hoping it will reach you sometime. So much of our mail is being returned to us, it gives us a very decided feeling that letters go out into space! But we folks who are living and working in Fukien Province certainly are a favored group. So far our work has gone on much per schedule. Miss Ellen Suffern and I have together the district evangelistic work for Bible women (3 districts). I am so glad I can tell you that our Bible women are all at their stations carrying on. During July we held a joint Institute for the younger Bible women with the local preachers. Another such conference is to be held for the older women in the very near future. The enclosed leaflet carries a story altogether true, for if it were not for the faithful Bible women, I am sure there would not be many churches open and at work, for they are most dependent upon the women and their steady plodding. It is through their influence in the homes that children are given an opportunity for study. This is true not only for the Chinese girls, but boys as well. Many of our preachers are, as we might call them, "by-products" of the work of the Bible women. Right here in our Hankong Church, which is one of the leading churches in the Hingwa Conference, the pastor was given his chance to study and later train for a preacher through the influence of one of our now retired workers. Mrs. Da, as a young woman, was faithfulness to the nth degree and now she is seeing some of the fruits of her labor. This pastor has been here for five years, and has served also as district superintendent. This church is one of, if not the most active, in this conference. I wish you might have been in our Thank Offering meeting last Friday; about 80 women came joyfully and willingly with their gifts (Mite box gifts), and to our surprise and delight these women had over five hundred Mexican dollars to lay upon the altar. Even our leper family of 22 women, though they could not join in the service, sent their offering (their dues), and these 22 women themselves are not receiving enough to give them sufficient food. And among the givers of the regular society members some have scarcely enough for two good square meals per day, and yet, willingly and joyfully they bring their tithes into the "storehouse." Our missionary society (Conference) are giving to our leper family one dollar each as a special gift, and in response to this very small gift each woman wanted to join the society and give their dues. "Not one ever forgets to be thankful" for what they receive. This is

true of our leper family as well as our retired Bible women, and it is for these women we feel something must be done, especially as the cost of living is soaring skyward. When folks show their gratitude it is a real inspiration for us to do all we can to at least share with them all we have. During October, I had a very profitable itinerary out on the seaside district. It is most encouraging to see the large congregations of women in our churches, and this is partly due to the work of the Bible women. I do not think there is one preacher who is not eagerly requesting that a Bible woman be sent to work with him. But there are not enough Bible women to answer the many calls. If you will please pass on this message to the patrons, I would write each one—as I have always done yearly, in former years, but the necessity of having to send by air makes it necessary to send loving greetings to each patron from her, or their, Bible women—in this way. I do hope this will reach you, and if there is some other way that you can suggest for me to write, Miss Suffern and I will gladly carry out your suggestions. I have always written annually to the patrons, so feel lost to be so cut off. However, please assure the women that we all are at work, and the Bible women and evangelistic workers, Chinese, with Miss Suffern and I, are carrying on, even in spite of "war and rumors" of war, and often to the "tune of the siren."

Another department of our evangelistic work for women is being carried on through our Station Classes. Women who can study, perhaps a very limited time, are given the privilege of taking a course which will fit them to become more intelligent church members. It is most inspiring to see how a woman "grows" when given a short course in one of these classes. Some of these women will become real leaders, so we feel the Station Class, whose object is to train lay members, is more than worthwhile. Even "our brethren" are asking that such groups be organized for men!

It is most interesting to see how our women are coming to the front and taking their place in the leadership of our churches. Last Sunday I was told by one of our retired preachers that some of our Bible women can preach better than some of the preachers! And he was requesting that we have more of the women trained as preachers! So we are glad the Chinese men are willing to recognize that women have a contribution to make as well as the men! Now you will be laughing at me, but when you come to know me as most folks do, you will say, as they do, "Ah, that is Polly, all right." I am Polly by name and polly by nature! Now, I must not weary you much longer, but please, when you have an opportunity, speak a good word for the Bible women (retired as well as active), and our leper family of 22, also our Station Class women (Lay Training Classes), and our rural church work among the adults and children. And also please remember our Chinese missionary society folks, who have been doing such fine work during this past year in the five different centers in the Hingwa Confer-

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Copy for this page failed to reach us.—Editor.

### METHODIST OVERSEAS RELIEF: II—WHERE DOES IT GO?

"It" being the money contributed through the Methodist Committee for Overseas Relief, the answer is, first, that nearly two-fifths of it goes to the needy recipients through Methodist bishops, missionaries, and pastors in the countries of need.

To be specific, \$1,000 was dispatched through Bishops Lee and Pickett for the help of "orphaned missions" in Southern and Southeast Asia, serving to cement those fraternal relations which are so precious, especially in mission lands. \$5,000 has been set aside to be used by Bishop Lee for Methodist relief in the Philippines as soon as the way opens. \$12,500 was recently cabled to India, to be distributed there by our four bishops to meet the war necessities of our India workers, caught between the upper millstone of lowered resources and the nether millstone of rising prices. "Both for food and for water, the people have had a struggle," comes the word. Rice sells at four or five times its normal price. Farmers have been forced to eat much of their seed grain, to the detriment of the next harvest. Malnutrition, weakness, sickness, follow in the train of hunger among our faithful helpers.

\$7,700 went for relief through Bishop Moore in Belgium, Poland, and Czechoslovakia, and another \$12,500 has been allocated to those countries, which is held up just now by enemy occupation. Before the United States entered the war, \$2,000 was sent to Bishop Melle to help distressed German Methodists, especially in the Baltic States. Over \$5,000 was sent to the English Methodists before our Day of Compassion offering gave them so generous a lift.

Under the instructions of Bishop Wade, about \$5,000 has already been sent for relief work in North Africa, and nearly \$28,000 for the relief of our Scandinavian brethren in Norway, Sweden, Denmark, and our workers in Finland; in addition, \$8,600 is held ready to go to their aid when the government permits.

And more than all others, \$105,000 has been cabled to China, to be administered by the bishops and the Methodist Relief Committee organized there, for some general relief, but more largely to rescue and sustain the Chinese preachers, teachers, nurses, Bible women and orphans who are faced with unprecedented conditions of disease and exile and sky-high cost of food. Without such help, our whole Methodist work in China would have suffered from dismay and disruption.

Then there were our missionaries in East Asia, forced to come home or to be transferred to other fields, and our Relief Committee, regarding this as a war emergency, had paid nearly \$80,000 for their evacuation. In addition, we had Scandinavian missionaries in Asia and Africa sent out and supported by the churches in their own home countries. When the transmission of funds from those beleaguered lands became impossible, we undertook their support and al-

ready \$14,000 has been used to keep them at their posts.

We have helped individually several Methodist refugees now in this country; have contributed \$1,500 to the work of Jewish refugees being carried on in Chicago by that excellent institution of the Woman's Society—the Marcy Center; and have assisted in the care of little Arab orphans in Jerusalem, through the International Orphanage Committee and the Vester Baby Fold.

Our Methodist people, we are confident, will approve this special regard for the people, young and old, who in many lands are members of our own ecclesiastical household, and our efforts to back up our bishops and missionaries as they face the heart-breaking needs and demands which confront them in the lands of the war's desolation. Others we have also, like our Master, who are not of this fold, and to them we minister "without distinction of race, creed, or color," through our eight Approved Agencies.

### MISSISSIPPI CONFERENCE

#### Brookhaven District—Second Round

McComb, Pearl River Ave., Feb. 28, 11 a.m.; Q. C. May 19, 7:30 p.m.  
Adams, at Pisgah, Feb. 28, 3 p.m.  
Brookhaven, Mar. 7, 11 a.m.; Q. C. May 17, 7:30 p.m.  
Georgetown, at Bahala Chapel, Mar. 7, 2:15 p.m.  
Gallman, at Mt. Peasant, Mar. 7, 7:30 p.m.  
Scotland, at Bethesda, Mar. 14, 11 a.m. and 1 p.m.  
Hazlehurst, Mar. 14, 7:30 p.m.  
Prentiss, at Bassfield, Mar. 21, 11 a.m., followed by Q. C.  
Harrisville, at Pisgah, Mar. 21, 4 p.m.  
Wesson, at Beauregard, Mar. 21, 7:30 p.m.  
Bogue Chitto, at New Hope, Mar. 28, 11 a.m., and 1 p.m.  
Nebo, at Lebanon, Mar. 28, 4 p.m.  
Monticello, at Pleasant Grove, Apr. 4, 11 a.m., and 1 p.m.  
Meadville, at Bude, Apr. 4, 7:30 p.m.  
McComb, LaBranch Street, Apr. 11, a.m.; Q. C., 2 p.m.  
McComb, Centenary, Apr. 11, 7:30 p.m.  
Osyka, at Muddy Springs, Apr. 18, 11 a.m.; Q. C. 1 p.m.  
Magnolia, Apr. 18, 7 p.m.  
Summit, at Felders, Apr. 25, 11 a.m.; Q. C. 1:30 p.m.  
Sartinsville, at Tilton, Apr. 25, 3:30 p.m.  
Utica, at Carpenter, May 2, 11 a.m., followed by Q. C.  
Barlow, at Brandywine, May 2, 7:30 p.m.  
Foxworth, at Hopewell, May 9, 11 a.m.; Q. C. 1 p.m.  
Silver Creek, at Hathorne, May 16, 11 a.m.; Q. C. 1 p.m.  
Tylertown, May 16, 7:30 p.m.  
Crystal Springs, May 23, 7:30 p.m.

District Conference, at Kokoma, May 4, opening at 9:30 a.m. Brethren, please have your delegates elected early and send the names to Rev. F. M. Casey, Foxworth, Miss., and to me, so that I may arrange all my committees and thus properly prepare for the one day session which we will hold.

VAN R. LANDRUM, D. S.

### NORTH MISSISSIPPI CONFERENCE

#### Corinth District—Second Round

Booneville, Feb. 14, a.m.  
Iuka, Feb. 14, p.m.  
New Albany, Feb. 21.  
Wheeler, Feb. 28, a.m.  
Corinth, First Church, Feb. 28, p.m.  
Tishomingo, at Dennis, Mar. 7.  
Belmont, at Golden, Mar. 7.  
Guntown and Sallito, at Guntown, Mar. 10.  
Abbeville, at Mt. Zion, Mar. 14.  
Oxford, Mar. 14.  
Iuka Circuit, at Snowdown, Mar. 17.  
Holly Springs, Mar. 21.  
Ripley, Mar. 21.  
Booneville Circuit, at Oak Grove, Mar. 28.  
Rienzi, at Pisgah, Mar. 28.  
Corinth, South Side, Mar. 31.  
Burnsville, at Clausel Hill, Apr. 1.  
Myrtle, at Bethlehem, Apr. 4.  
Blue Mountain, at Jacob's Chapel, Apr. 4.  
New Albany Circuit, at Mt. Olivet, Apr. 6.  
Hopewell and Rocky Springs, at Hopewell, Apr. 8.  
Potts Camp, at Cornersville, Apr. 11.  
Waterford, at Asbury, Apr. 13.  
Hickory Flat, at Hickory Flat, Apr. 14.  
Lowrey, at New Harmony, Apr. 15.  
Dumas, at Dumas, Apr. 16.  
Ashland, at Lamar, Apr. 18.  
Chalybeate, at Walnut, Apr. 18.

Mantachie, at Palestine, Apr. 20.  
Marietta, at Gilmore's Chapel, Apr. 21.  
Kossuth, at Pleasant Hill, Apr. 22.  
Sherman, at Chesterville, Apr. 25.  
Fulton, Apr. 25.  
Corinth Circuit, at Gaines Chapel, May 2.

J. E. STEPHENS, D. S.

#### Greenville District—Second Round

Mattson, Feb. 28, a.m.  
Coahoma, Feb. 28, p.m.  
Alligator, Mar. 7, a.m.  
Shelby, Mar. 7, p.m.  
Lyon, Mar. 14, a.m.  
Dubbs, Mar. 14, p.m.  
Murphy, Mar. 21, a.m.  
Pace, Mar. 21, p.m.  
Avon, Mar. 28, a.m.  
Hollandale, Mar. 28, p.m.  
Rome, Apr. 4, a.m.  
Dundee, Apr. 11, a.m.  
Tunica, Apr. 11, p.m.  
Greenville, Apr. 13, p.m.  
Benoit, Apr. 18, a.m.  
Shaw, Apr. 18, p.m.  
Leland, Apr. 25, a.m.  
Indianola, Apr. 25, p.m.  
Sherard, May 2, a.m.  
Clarksdale, May 9, a.m.  
Cleveland, May 9, p.m.

J. W. WARD, D. S.

#### Sardis-Grenada District—Second Round

Lake Cormorant, at Robinsonville, preaching and Q. C., Feb. 21, 11 a.m.  
Horn Lake, at Hinds Chapel, preaching, Feb. 21, p.m.  
Batesville, at Batesville, preaching, Feb. 28, a.m.  
Longtown, at Cypress Corner, preaching, Feb. 28, afternoon.  
Mount Pleasant, at Union, preaching and Q. C., Mar. 2, 11 a.m.  
Pleasant Hill, at Barton, preaching and Q. C., Mar. 3, 11 a.m.  
Sardis Circuit, at Terza, preaching and Q. C., Mar. 4, 11 a.m.  
Tyro, at Free Springs, preaching and Q. C., Mar. 5, 11 a.m.  
Coldwater, at Brooks Chapel, preaching, Mar. 7, 11 a.m.  
Arkabutla, at Arkabutla, preaching and Q. C. Mar. 7, p.m.  
Longtown, at McGhees Chapel, preaching and Q. C., Mar. 11, 11 a.m.  
Courtland, at Pope, preaching and Q. C., Mar. 14, 11 a.m.  
Shuford, at Lovejoy, preaching and Q. C., Mar. 19, 11 a.m.  
Sardis Station, at Sardis, preaching, Mar. 21, 11 a.m.  
Lambert-Crowder, at Crowder, preaching and Q. C., Mar. 21, p.m.  
Byhalia, at Fountain Head, preaching and Q. C., Mar. 28, 11 a.m.  
Olive Branch, at Olive Branch, preaching, Mar. 28, night.  
Red Banks, at Victoria, preaching and Q. C., Mar. 30, 11 a.m.  
Marks-Belen-Darling, at Marks, preaching and Q. C., Apr. 4, 11 a.m.  
Oakland, at Tillatoba, preaching and Q. C., Apr. 6, 11 a.m.  
Cockrum, at Cockrum, preaching and Q. C., Apr. 7, 11 a.m.  
Horn Lake, at Minor Memorial, preaching and Q. C., Apr. 8, 11 a.m.  
Crenshaw-Sledge, at Crenshaw, preaching and Q. C., Apr. 11, 11 a.m.  
Hernando, at Hernando, preaching and Q. C., Apr. 11, night.  
Batesville, at Batesville, Q. C., Apr. 14, night.  
Sardis Station, at Sardis, Q. C., Apr. 15, night.  
Como, at Como, preaching and Q. C., Apr. 18, 11 a.m.  
Senatobia, at Senatobia, preaching and Q. C., Apr. 18, p.m.  
Duck Hill, at Bethel, preaching and Q. C., Apr. 20, 11 a.m.  
Holcomb, at Tie Plant, preaching and Q. C., Apr. 21, 11 a.m.  
Coldwater, at Love, preaching and Q. C., Apr. 22, 11 a.m.  
Charleston, at Charleston, preaching and Q. C., Apr. 25, 11 a.m.  
Grenada, at Grenada, preaching and Q. C., Apr. 25, p.m.

Let all pastors be ready to make nominations for delegates to the district conference and to report on the observance of "Dedication Week" and other "special days" during this quarter.

Special consideration will be given to plans for holding Vacation Bible Schools, Evangelism, and Christian Workers' Conferences. We hope to make this more than just the usual second round of preaching and quarterly conferences.

C. A. PARKS, D. S.

Whatever your lot, dare to believe that it has been assigned you by God, and do what you have to do with a single eye to His good pleasure! Is it not enough that God is pleased?—F. B. Meyer.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON FEBRUARY 28, 1943

By Rev. W. C. Newman

### JESUS, MASTER OF LIFE AND DEATH

Lesson Text: John 11:20-29; 32-35; 38-44.

Golden Text I am the resurrection and the life.—John 11:25.

Perhaps in no other of life's experiences are we less Christian in our attitudes than in the way in which we meet the death of our beloved ones. Not simply that we grieve at their going—certainly Jesus himself did that. But that we are not calmer in our grief, more assured, more confident of our immortality, more skilled in finding "the peace of God that passeth all understanding."

I do not know any person so much to be pitied as the one who suddenly finds himself in deep need of a victorious faith, but is not able to muster it up, because he waited until a crisis came before he sought such a faith. Once upon a time Christians did better—walked into death with head held high and eyes unwavering—for the very good reason that they had gotten themselves ready for this supreme and most certain of all man's experiences.

And this is the great benefit we may gain from the study of our lesson today. I am not so much concerned with the miracle as with getting for myself the Christian view of death, and of living and dying by that Christian view.

### Death Is An Incident To, Not The End Of Life

The most shocking thing about the death in one's family or of friends is the seeming finality of it. One moment he is here, dear and familiar, the next he is gone out of sight completely, and we look in vain for his return. It is this utter separation that is so crushing to those who are left. It is not the loneliness we experience when we are alone, but the unending loneliness that stretches out through all the years ahead and can never be really lessened because the one we love is gone from us and will not come back.

But it was not so to Jesus. He wept at the tomb of Lazarus, but he would not acknowledge that Lazarus was dead in our sense of the word. Always He spoke of death as if it were just another incident in

life, like birth, or sleep, or any other natural occurrence. And always there was in his speech the implication of life being unbroken and continuous, that having once begun it could never end.

"He that liveth and believeth in me shall never die." What else could he have meant by that? Surely not that the thing we call death would never come to us! Rather that what we call death is not death, but another adventure in the whole adventurous business of living.

### Death Is No More Mysterious Than Birth

In the same way the unfathomable mystery of death is a terrifying thing. And because it is a mystery we have surrounded it with all kinds of weird superstitions and



REV. W. C. NEWMAN

we meet it sometimes with hysterical emotions stirred by fear.

But birth and life themselves are unfathomable mysteries. What is life? No scientist has ever been able to find the answer, yet we have come to the place in human history where we do not any longer make of birth and life the ghastly superstition it once was. We recognize them as a part of the process of continuing and evolving personality. We have examined the nature of birth, analyzed its hazards, learned to facilitate its occurrence, but we have not removed its danger. To be born is perhaps as great a risk as to die. One may be born to become a cripple, a neurotic, a moron, or diseased, or blind, or black.

It is a great hazard to be born, but it is also a great possibility—and well worth taking the chance.

Even so, death is a hazard—but in the Christian faith it is a grander opportunity than mortal life could ever afford.

The unborn child, warm and comfortable, must fear to be born, even as the living man fears to die. Both bring new and grander

chances to live on higher levels of knowledge and achievement.

### Nothing Good, or True, or Beautiful Can Die

The youngest mathematician knows that 2 plus 2 will always be 4. Death cannot touch that; it is immortal.

But why should immortality be restricted to mathematics? Why should a truth live on forever while the mind that conceives and understands that truth perishes in one swift moment of death?

Goodness—now that is eternal! Is your mother less good because she is dead?

And beauty! Death cannot change that—not the real beauty, which is spirit, not matter.

For what you really loved "and lost awhile" was not flesh and blood, but beauty and truth and goodness living in that beloved personality to whom death came one day.

### We Shall Know, Even as Also We are Known

Equally sure is Jesus' confident expectancy of personal association on the level of intimate friendship after death. But that association is to be heightened and glorified by a new factor—the fuller understanding between friends and friends, and between friends and God. It is a friendship never threatened by misunderstandings, because the inarticulate have become articulate, and the unlearned have found knowledge, and the impure has been cleansed, and every wall of separation torn down.

So did Jesus think about death, and so did he come to be master of himself in life or in death, which is, after all, to be master of life and death.

There is but one thing that can be considered. Faithfulness to God must be maintained at any cost. Then, wherever the Christian is found, let him or her worship God in spirit and in truth. Let them not join themselves to the idols of the land neither let them become partakers with the idolaters but rather let them in the strength of Christian conscience worship God according to His word.—Gospel Broadcast.

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis

### Worry of

## FALSE TEETH

### Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.



# THE CHRISTIAN FIRESIDE

## STRANGE LAMPS

By Laura Alice Boyd

Nature has given certain animals the ability to give off light. The primitive Indians of South America made good use of the tropical beetles, almost as large as sparrows, which have this strange power. The light comes through the openings near the eyes and two more under the wings. A few of these beetles were enough to light a small room, and by this light the Indians would carry on their occupations of spinning and weaving as well as cooking.

The early Spanish explorers found these beetles a great help when they had to make their way through the dense forests at night. By fastenings beetles to their feet they not only were able to see the trail but they were also able to avoid snakes which were in the path. These lights served as aids to hunters, who fastened them to wrists and feet and so lured the game.

In the West Indies the natives made crude lanterns in which they fastened large fireflies, while in Java an open wooden bowl with wax on the bottom served to hold the tiny lights. The Japanese kept fireflies in cages and used them for illumination both in the house and out of doors. Sometimes hordes of the insects would be released at a garden party to give a fairy-like atmosphere.

Catching these tiny creatures became a regular business in Japan, where the girls caught them with fans while the boys used long wands with bits of yarn attached to one end.

The light of a firefly is produced on the same principle as a candle, that is, a combustible substance is combined with oxygen and thus light is produced. The firefly is the most efficient light maker.

—Our Dumb Animals.

## HIS GOOD INTENTIONS

I hurried home from the office, bending against the cold wind and the rain, longing to gain the cheerful refuge of home. I

## Better than a DOZEN HANKIES for opening STUFFY NOSTRILS

Don't try to blow your cold away. Instead, spread Mentholatum inside each nostril! It releases vapor "Mentholations" that start 4 vital actions: 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. Every breath brings relief! Jars 30¢.

# MENTHOLATUM

opened the door. I crossed the hall. I found my wife sitting in the firelight.

"Hello!" said I.

"Hello," said she. "Have you brought the Recorder with you this week?"

I halted. I think I turned pale there in the red glow of the flames, the shadows haunting me like tangible sins. I faltered.

"I'm sorry, dear," I began nervously. "You see, the fact of the matter is . . ."

"Did you remember to call at the Electricity Showrooms yesterday?"

My wife was relentless.

"Well, no," I replied, shocked by the enormity of my crimes. "Only, as I explained yesterday, or would have done if you'd given me a chance, my dear . . ."

And of course you posted the parcel?"

I gave myself up for lost.

"Bless me," I murmured, "I left it on the hall table, didn't I? You know, dear, the reason is simply . . ."

"I, your wife," said a pitiless voice from the fireside. "called for the Recorder this afternoon, posted your parcel, and went to the Electricity Showrooms!"

There was a pause. Then: "And last New Year's Day, sir, you promised me that you were resolved not to be so forgetful!"

I approached the fire determined in a moment to go out into the storm for ever. But the Lady of the House put her arms about my neck, sighed deeply, and whispered smilingly: "Oh, well, dear, I suppose you've tried, haven't you?"

After all, that's something, isn't it?

—Methodist Recorder.

## ELEPHANTS AT NIGHT

No animal is ever totally tamed. This is why a herd of elephants in captivity do not all lie down at once to sleep. F. B. Kelly, writing in Field and Stream, says that he entered the menagerie tent of a circus one night and walked around the elephant section. Twenty-one of the big beasts were slumbering peacefully on the ground, but five remained standing.

"No matter how quiet it is," the boss of the elephants explained, "they never all lie down at one time. They always leave one or more standing guard to spread the alarm in case of trouble."

For almost an hour Mr. Kelly and the boss watched these great gray mountains. Two dropped to their knees and rolled over with a thud. Scarcely were they down when two other elephants got up to take their places. The keepers were asleep, but this changing of guard went on.

Some elephants are frightened at night by the sight of their own shadows and by canvas flapping in the wind. Most herds must be led out into the open during severe wind and thunder. Outside the tents, they plainly enjoy themselves, even though the rain descends in torrents.—Selected.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

ence. They have made such a good beginning, I am sure they will do better this coming year. The last of this month our Annual Conference convenes, and there is to be a "Woman's Night," and I am sure the report

our women are planning to give in sort of a pageant will be quite an "eye-opener" for our brethren! And we trust will prove a real inspiration for them to "go and do likewise" this coming year.

Very sincerely,

PAULINE E. WESTCOTT.

A North American Indian, having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."—Selected.

One sound always comes to the ear that is open; it is the steady drum-beat of duty. No music in it perhaps—only a dry rub-a-dub. Ah! but that steady beat marks the time for the whole orchestra of earth and heaven. It says to you: "Do your work—do the duty nearest you!" Keep step in that drum-beat, and the dullest march is taking you home.

—Rev. George S. Merriman.

**ROSES  
ROSES  
ROSES**

FROM  
**TYLER, TEXAS**  
*ROSE CAPITAL of the World*

FINE QUALITY BUSHES READY TO PLANT IN YOUR OWN GARDEN - EVER-BLOOMING ORDER FROM THIS PAPER

**GROW YOUR OWN!**

**(A) 10 Rose Bushes \$1.70**  
DELIVERED TO YOU  
RED RADIANCE (RED) . . . 3  
PINK RADIANCE (PINK) . . . 3  
K. A. VICTORIA (WHITE) . . . 2  
TALISMAN (2-TONED) . . . 2  
TOTAL BUSHES . . . 10

**(B) 19 Rose Bushes \$2.85**  
DELIVERED TO YOU  
ROSLYN (YELLOW) . . . 3  
AMERICAN BEAUTY (RED) . . . 3  
RED RADIANCE (RED) . . . 3  
PINK RADIANCE (PINK) . . . 3  
K. A. VICTORIA (WHITE) . . . 3  
TALISMAN (2-TONED) . . . 4  
TOTAL BUSHES . . . 19

**(C) 24 Rose Bushes \$3.35**  
DELIVERED TO YOU  
ALL OF ASSORTMENT (B) . . . 19  
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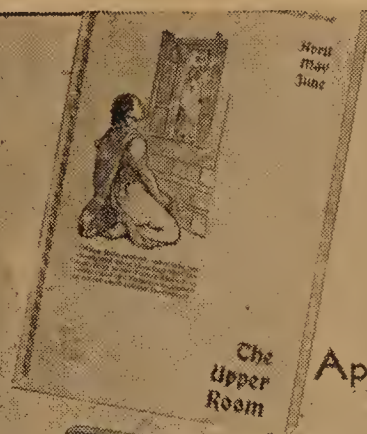
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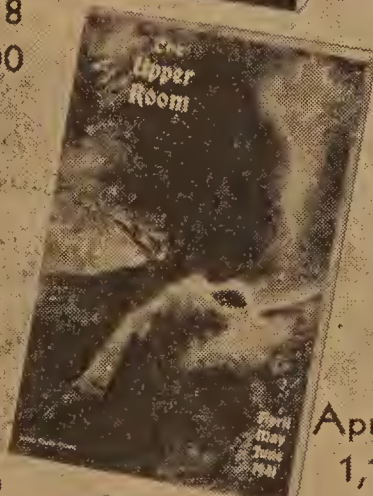
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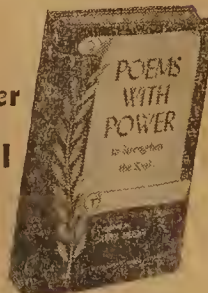
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—Dr. W. A. Visser 't Hooft.

## THE PRAYER-ROOM TODAY

My Father, how can I thank Thee for finding so wonderful a way of making Thyself known to me? I could only hear Thy voice dimly and from afar, and as in a tongue unknown. And now Thou hast come all the way to my side, and hast spoken to me in my own language. I thank Thee for Jesus, for all He is teaching me of Thee, Thy pity, Thy care, Thy forgiveness. And holding His hand I am coming to Thee. Thou wilt receive me when I come with Him, for Thou didst send Him for this very purpose, that He might bring me to Thee. Help me henceforth to abide with Him in Thy house, a son of Thine through Him who is Thy firstborn Son. Amen.

## A Prayer of Dedication

Father . . . . I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word . . . I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are . . . As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

—Recorded in the Gospel According to St. John. From Southern Christian Advocate.





# WALLET OF THE WEEK



THE ANNOUNCEMENT OF A NEW PRINTED LANGUAGE is one of the commonplaces of Bible production and circulation. The latest instance of such a Bible gift is "Conob," a dialect spoken by a group of Indians living in Guatemala. The Gospel of John, the first complete book of the Bible to appear in this dialect, was issued by the American Bible Society with parallel columns in Spanish. This is the method used for interpreting the Indian dialects in Latin-American countries.

\* \* \*

AMERICAN EXPENDITURES are said to exceed the total expenditures for the one hundred and forty-three years from 1789 to 1933. The recent war budget which the President submitted to Congress totals \$108,903,047,923 as against \$108,339,822,000 spent in the first one hundred and forty-three years of our national existence. This fabulous sum follows a spending for the restabilization of American life which reached figures of unbelievable magnitude. Winning the war is necessary, but even that should not blind us to its disastrous aftermath.

\* \* \*

FIFTY AMERICAN COLLEGES are said to have closed their doors during the last few months and, according to the **Religious Telescope**, scores of other institutions face the imminent possibility of being closed as a result of financial difficulties arising out of war conditions. According to a survey made by the United States Department of Education, ninety-three per cent of the young men in college are eighteen or older, and thus are eligible for military service under the new draft act. It will not be easy to offset the losses indicated by the assignment of contingents for special war study.

\* \* \*

MRS. BEATRICE HOUDINI, the widow of the great magician and escape artist who died in 1926, is said to have abandoned the seances through which she sought for ten years to establish contact with the spirit of her departed husband. She and her husband agreed to test the truth of spiritualism by sending back to the survivor a message which each placed in a sealed envelope. Mrs. Houdini, who made vain efforts to contact the spirit of her husband, gave it up and is said to have expressed the opinion that the symbols attributed to spirits are phonies and fakes.

\* \* \*

MINERAL GRAPHITE, used in the making of pencils, furnace crucibles, lubricants and paints, has long been imported for American uses. Of the two hundred thousand tons annually produced in the world, four-fifths of it came from Russia, Germany, Korea and Mexico, but the one-tenth produced in Ceylon and Madagascar was equal in value to all the rest combined. Since the war the United States has turned to projects for the development of its own graphite deposits which are found in Alabama, Pennsylvania, New York, Montana, California, Nevada and Texas. Three new graphite mills are under construction in Alabama.

THE GOLD COAST is a part of British West Africa whose area is seventy-eight thousand eight hundred and two square miles. It has a population of approximately four million people. Its educational and religious enterprises are shared in by various religious bodies doing mission work in that field, as well as by natives. Its products include cocoa, gold, manganese, diamonds, kola nuts, mahogany, palm kernels, rubber, copra, and palm oil. The capital is Accra with seventy-three thousand population.

\* \* \*

SCHOOL ATTENDANCE IN LENINGRAD during the desperate days of the siege is a remarkable tribute to Russian devotion to education. Food was at a starvation level, there was no electricity for homes, schools were absolutely without heat, and the temperature was below freezing for five months, but the ninety thousand children who remained in the city went to school regularly. Many of the classes were held in bomb-shelters and others in private homes. They surrendered every comfort to the war effort.

\* \* \*

THE HIGH TOLL TAKEN BY ACCIDENTS was illustrated by a comparison of the casualties in war bombings with the casualties from accidents. It was pointed out that the German Luftwaffe had killed forty-three thousand English civilians since the beginning of the war, and that during 1941 102,500 Americans were killed through accidents. Beside these, 9,300,000 were injured, 350,000 being permanently disabled. The ascertainable cost of the accidents was four billion dollars, and no estimate of suffering and decreased productivity could be made.

\* \* \*

PICKETING CLERGYMEN, according to a correspondent of the **Christian Century**, were included in the list of twenty-three men and women who were arrested for picketing the British Consulate in New York recently. It appears to have been a kind of mob injunction for making effective the demands of a "Free India" movement. Among those named by the correspondent was A. J. Muste, secretary of the Fellowship of Reconciliation. No opinion is offered as to the guilt of the parties arrested, but such practices bring no credit to either the ministry or to religion.

\* \* \*

JUVENILE CRIMINALITY is no longer a matter of national statistics and vague moralizings for the people of New Orleans. It became a local and personal problem when the police arrested five teen-age boys, organized for a career of crime, who confessed an astonishing list of thefts, burglaries, arson, and promiscuous vandalisms. The oldest of the gang is nineteen and the youngest fourteen years. The leader, nineteen, is an orphan who served a term for juvenile delinquency three years ago. This incident should arouse every good citizen to the seriousness of the situation.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### THE FIFTH WHEEL

Under the caption of "The Fifth Wheel," Rev. Lester Ward Auman, of the New York East Conference, writing in *Zions Herald* of February 17, gives what he styles "A Candid Study of the Jurisdictional System." The article seems to us to be less a study of the Jurisdictional system than an attack upon racialism and sectionalism with particular reference to the South. It has been our policy to avoid as far as possible all discussions of racial and sectional issues because we do not believe that such discussions advantage either society or religion. If this article involved nothing but a discussion of racial or sectional views, we would probably let it pass, but since it involves a constitutional guarantee of United Methodism, we cannot feel that it should go unchallenged.

#### Value of the Jurisdictional System

The writer spends less time in an effort to evaluate the Jurisdictional system than in denunciation of its purpose. He says that "it adds nothing of value to the machinery of the church." As we see it, the value of any ecclesiastical arrangement depends upon the effectiveness of its ministry to people through the matrix of their social organization, and it was exactly that which caused the "Southern Methodists" to seek and support the Jurisdictional system. It is perfectly obvious from what the writer says that he feels that the system has fulfilled too well the purpose for which it was invented. To that extent at least, his opening blast is in error. But if it were otherwise, three organizational years would not be sufficient time for such an innovation to come to its full fruitage.

#### The Attack

We think that Mr. Auman's article deals more with social theories than with facts. Under "Episcopacy," he points out the practical limitation as to the election of Bishops and commends the action of the Central Jurisdiction in the election of Bishop King, a member of the Northeastern Jurisdiction. He overlooks the fact that Bishop King is a native of Macon, Miss., that he did his undergraduate work in Atlanta, Ga., and that the greater part of his ministerial service was rendered in Georgia and Louisiana. They really recalled one who was already their own. Only the Western Jurisdiction (white) has elected a Bishop thus far, and we do not know any reason for making it, even by implication, an example of the ill-working of the "Jurisdictional system." We do know that the election of an alien with views at cross purposes with those held by the people whom he might

be elected to serve could have disastrous effects whether the importation were from the North or from the South. We do not believe that there is any necessary subtraction from the effectiveness of Methodism because a Bishop may not be assigned to a field where he is unwanted, and that is true whether the Bishop be white or black. The writer does not commit himself as to his view of the church press. We favor a national organ with a representative voice for autonomous constituencies and the closest possible tie with local interests. We do not favor a Jurisdictional organ. A constituency practically muzzled by the alien views of its only organ of expression would have little value in the promotion of the Kingdom of God. As for cost, we do not think that the annual outlay of one-third of a cent per member is an unreasonable price to pay for a system adjusted to meet local needs and to fulfill legitimate Jurisdictional aspirations.

#### The Central Jurisdiction

Manifestly it is not the "Jurisdictional system," but the Central Jurisdiction which Mr. Auman has in mind. If the Jurisdiction was an iniquitous device for dealing with the Negro in the South, then what were the pre-Union racial conferences of the former Methodist Episcopal Church? Bordering the Gulf Coast from New Mexico to the Atlantic Ocean, there was a conference without a Negro preacher, or a Negro church in it. It appears to us that there has been little actual change effected by the Jurisdictional arrangement after all. The main difference seems to be that the practice now has legal recognition.

#### Justifying the Attack

Mr. Auman undertakes to justify his attack by reference to the resolutions passed unanimously by the New York East Conference immediately after the approval of the Plan of Union, and by the general undercurrent of dissent at the General Conference of 1936, when the Plan was approved. All that may be frankly admitted, but does voting with the fingers crossed constitute a moral release? It is a well-established principle of law and morals that verbal and off-the-record reservations cannot be offered to change the terms of a contract. The South was not a party to the dissent. It is clear that Mr. Auman's Church understood the meaning of the Jurisdictional system, and that it was approved with the full knowledge of what it implied. The terms of the agreement are, therefore, all the more binding upon its sense of honor. It is not a matter of personal opinion now, but a plain denominational and sectional obligation. Mr.



Auman should not forget that the South signed because of its confidence in the sincerity and honor of its Northern partner.

### Conclusion

In this reply, we have sought to eliminate every caustic word, and to speak with no less courtesy than frankness. This agitation is making a problem for the South. When this article was received we had just dictated a letter to a good woman on the very subject which it involves. The woman is representative of thousands of Southern people. The South is eminently within its rights when it insists upon the maintenance of the constitutional guarantees which made Union possible.

### SWARAJ AND THE SWASTIKA

India will not get off the front page. Gandhi is thrown into prison, and the whole world washes its hands of the affair, and says, "Let's think of something else, now that's off our minds." But it dogs our steps, and will not down. Mr. Willkie comes back and tells us it must be settled and settled right or the world will have no peace. News commentators who have just come back, or are just going, or are on the ground, write back and tell us that the pot is boiling; that right here is the most momentous and delicate and critical question before the allied nations, in this global war and in the global settlement of things for the peace.



Dr. A. P. Hamilton

How intricate the whole question is, is illustrated by the last word of our above caption, for the word *swastika* is itself an Indian or Sanskrit word meaning well being. It is the name of the Nazi emblem. It seems strange that the very emblem of Nazi rule should be Hindu in origin, but at the same time it is a straw in the wind which gives a clue to the global and involved pattern of this war and the peace that must ensue.

If Gandhi dies, whose fault will it be? Will it be his, or Britain's, or India's, Japan's, or partially ours?

Now *swaraj* means "self-rule," and it is for this that Gandhi contends and is willing to sacrifice his life. But I believe that if *swaraj* should be given to India now, in the midst of this war, you will have the *swastika* right after it, that is the rule of the Axis.

The question is by no means as simple as it looks on the surface. If Britain steps out, there will be confusion worse confounded. There won't be any *swaraj*. *Swaraj* is not something that can be handed over on a silver platter. It must be prepared for, it must be won. There are rajahs, or princes, all over India, who at the drop of the hat would be at one another's throats; but who, under British rule, are held in leash. There are political and religious parties, who present all kinds of varying hues of belief and fanaticism. If these different parties should be allowed complete freedom of action at this time, who could prophesy the resulting pandemonium? It is terrible even to contemplate.

Please understand that all this is said from the point of view of the present. I yield to no one in a firm conviction that eventually *swaraj* should be granted to the vast sub-continent of India. But I feel that those who

attribute only high and unselfish motives to Gandhi at this time, are, to say the least, very optimistic and very charitable. He is a politician of the first water, as well as a great leader. But he has maneuvered India into somewhat the same, unenviable position politically, that Ireland enjoyed during the last war.

Mr. Dewitt Mackenzie, son of a Methodist minister, is the most intelligent analyst and commentator on this whole, involved, Indian situation just at present. His articles are now coming out in most of the metropolitan papers of the country. He has spent years in study of this Indian question. My advice would be to read what he has to say, before we prejudice the matter.

A. P. H.

### Editorial Miscellany

By Dr. H. T. Carley

#### "A SENSE OF HUMOR"

I read somewhere the other day that the real test of a sense of humor is one's ability to laugh at oneself. Maybe that is why some people are always so glum—they can't stand the test.

Some of us are so totally lacking in a sense of humor that we can't even laugh at other people, to say nothing of ourselves. We can snarl at them, growl at them, fuss at them, fall out with them, berate them, talk about them (to their backs), belittle them—but we can't laugh at them. What a lot of fun we miss!

The funniest man I know of is the one who thinks he's some pumpkins. He may base his assumption on the bluish tinge of his blood, or the possession of a good deal of money, or the ownership of a lot of land, or the kind of clothes he wears, or his good looks, or the sort of folks he associates with, or the type of house he lives in, or the job he holds, or some special talent nature has endowed him with, or extra-smart brains—but he thinks he's "it," with a capital I. The same applies also to some of the opposite sex.

There are three physical characteristics of the "some pumpkins" type—a stuck-up nose, a stuck-out chest, and an elevated eyebrow. These are the outward expression of an inward condition—a highly restricted cerebral cavity which, even at that, is mostly empty. Perhaps another way of expressing the same idea would be to say that nature is attempting to distract attention from an inward deficiency by providing a counter outward attraction. Poor nature is hard put to it sometimes!

No wonder some people lack a sense of humor—the ability to laugh at themselves. They take themselves so seriously that they seem to think that the world would cease to "resolve itself around on its own axletree," as Artemus Ward once remarked, if they should lighten up the least little bit.

So let's all take out and have a good laugh—at ourselves.

#### REMEMBER

Our deadline is Saturday and we cannot promise to use material reaching us on Monday except announcements of an urgent nature. Please help us by getting material to us by Saturday. It will make it possible to get the paper out on time.



## CAMP ACTIVITIES AND THE WEEK OF DEDICATION

By Bishop W. W. Peele

Religion has always been a vital factor in the life of the American people. Especially has this been true in times of crisis.

Today the attitude of the Government concerning the necessity of religion in the life of the service men is shown in the religious programs of the armed forces, programs that are largely under the direction of the chaplain.

A great responsibility has been placed upon the minister in khaki or Navy blue. He has well-defined religious functions and he is given first-class equipment with which to carry them out under regulations which do not permit non-religious duties to interfere. The Government has sufficient faith in the Chaplain's Corps to spend large sums of money for its needs.

In the modern army the chaplain is equivalent to the minister in civilian life. He provides a complete religious ministry for the men under his guidance. He lives with his men under all conditions. The most helpful ministry a church can render the service men is through the Chaplain's Corps.

However, the War Department cannot provide facilities for religious or recreational activities outside the camps or bases. This responsibility belongs to the churches and other agencies. The potential seriousness of "leave activities" is recognized by the Government; and an urgent appeal is made to the churches and other agencies to assume responsibility for these outside activities. In cooperation with these agencies, the churches have responded in a most gratifying way. The results attest the success of this work.

The observer can begin to see the size and the importance of this effort when we realize that there are today some 7,000,000 men in service. For the most part, these men are in camps and naval stations. Some of these centers are small units; others provide for 60,000 and more. Some are near cities that have vast resources; others are near small towns. Still others are in isolated areas.

Churches near these camps and stations face a fresh opportunity and a most exciting ministry. Something new has been presented to them. They have no pattern to follow, no program that will fit every condition. The task demands initiative and cooperation with other churches and agencies. Outside help is greatly needed. The demands are beyond the resources of the local churches and communities.

Here is an open door for the Church as a whole. The ministry is threefold: To the men in uniform, to the families of soldiers who live near the camps, to the civilian newcomers who have come to the adjacent communities.

What has the Church to offer such folk? The religious forces in these camp communities have assumed their responsibility in meeting the needs which have arisen. As yet the work is in an experimental stage, and there is much remaining to be done. The methods used and the activities involved vary with the local conditions. I list below some of the activities employed by churches and communities scattered over a large area. These have come to me in reports reaching my office:

1. Churches have offered to men in the service the historic ministries of worship, preaching, teaching, pastoral care, and warm Christian fellowship. These churches have opened their doors and extended a warm welcome. Some churches have made the men

temporary parishioners and have used them in their services in various capacities.

2. Churches have cooperated with the chaplains by developing special services to match special needs. These services are often held in the chapels within the camps. Moreover, chaplains have conducted religious services in the churches. To develop liaison relations with the chaplains, some communities have employed contact men between the military and naval centers and the churches.

The following is taken from a letter written by a chaplain to one of the bishops: "As a chaplain in the Army of the United States and having served at four different camps already, I have learned to appreciate our ministers in civilian life who do all they can to assist our men in the service.

"I was recently transferred from Camp ——. While serving at that post I was amazed at the constant work of your pastors. I do not believe you could possibly find a man who would work more willingly, constantly, or patiently than does Rev. ——. If you should be able to assist him with financial support, or in any other way, in his constant service to our men in the Army, I assure you that such assistance would mean much to many men."

3. In communities where many service men visit frequently, and where the recreational facilities are inadequate, many churches have opened service centers. These communities are in some instances far distant from the camps. So, the centers provide recreational facilities in the form of games, music, reading and writing materials, and refreshments. A devotional service is held before the close of each period. Sight-seeing tours, picnics, and parties are planned.

4. Counseling service men on religious and personal matters has become a large part of the ministry of pastors in camp areas. The ministers report rich experiences and gratifying results.

5. Many churches are supplying literature and Bibles for individuals and for the camp chapels. This modern army is a reading army. Religious literature is greatly appreciated.

For effectiveness these ministries need to "tie in" with those of the other constructive forces at work in the same area of service. Interdenominational cooperation is needed for best results. A city-wide program of cooperating churches brings great returns. In some states several denominations have organized commissions to co-ordinate the efforts of their churches. Funds have been obtained through these commissions to help the local churches upon which the major responsibility has fallen.

As most Methodists know, their church has a Methodist Commission on Camp Activities. The personnel of the Commission is composed of the members of the Executive Committee of the Council of Bishops. This Commission has the responsibility to keep the Church informed as to the needs and work of local churches in camp areas and to secure from the Church at large financial aid to assist these churches in rendering a ministry beyond their resources without outside help.

The Week of Dedication offers to all Methodists an opportunity to enter into this "new and exciting" ministry, and by responding cheerfully and generously we will furnish needed financial aid to the pastors and churches located near the camps and stations, and will enable them to render a deeply needed and greatly appreciated service to the young men who are temporarily away from home and from their home church.

## WITH THE PASTORS

## EASTER EVANGELISM

By Charles O. Ransford

Easter is a glad some season of the year. Its date is set by the vernal equinox, when the winter is past and spring with new life and beauty dawns for men and all nature.

"'Tis the spring of souls today;  
Christ hath burst his prison,  
From the frost and gloom of death;  
Light and life have risen."

Easter is a day of good tidings. Death is sorrowful, but our hope is in God, who in Jesus "hath abolished death, and hath brought life and immortality to light through the gospel."

The gospel of Jesus came into this world as a message of good tidings. A multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men," announced the Savior's birth.

An angel stood at the empty tomb of Christ and said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said." The disciples were so overwhelmed by the miracle of the resurrection, the sacred writer said, "they believed not for joy, and wondered."

No fact of the gospel, no revelation of God, no demonstration of divine power is so significant of heavenly grace as the resurrection of Jesus. Easter is the day of a new-born hope. Preaching becomes an assurance and hope in the Christian heart becomes "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

In these days of a horrible world war, when the choicest of our sons are being offered in sacrifice and many are dying in battles on the land, on the sea, and in the air, all the people need a new message of the soul's value and the assurance of God's care and comfort.

Fathers and mothers and these loved sons are asking, "Why should humankind suffer? Is all this sorrow and loss worth while?" And they ask again the age-old and universal question, "If a man die, shall he live again?"

In every human heart there is—

"This pleasing hope, this fond desire,  
This longing after immortality."

Easter evangelism may result in a revival of religion and the reception of new members into the church. First of all, and always, the evangelism that Easter inspires is the creation of new spirits, new attitudes, and a new Christian appreciation. Whether or not anybody should be received into the church, the message transcendent and the duty imperative of the Easter season adhere in the presentation of the new powers, new hopes, and new loves begotten through Jesus and the resurrection.

### MISSISSIPPI CONFERENCE Vicksburg District—Second Round (In part)

Anguilla, at Catchings, Mar. 14, 11 a.m.; Q. C., 2 p.m.  
Centerville, at Liberty, Feb. 28, 7:20 p.m.; Q. C., 8 p.m.  
Eden, at Bethany, May 2, 2 p.m., followed by Q. C.  
Edwards, at Learned, Mar. 28, 3:30 p.m., followed by Q. C.  
Fayette, April 18, 7:30 p.m., followed by Q. C.  
Gloster, at Mt. Vernon, Feb. 28, 11 a.m.; Q. C., 2 p.m.

O. S. LEWIS, D. S.



# CONFERENCE NEWS AND PERSONALS

Bro. H. A. York, who has been living at Stoneville, Miss., has moved to Raymond, where he asks that we send his Advocate in the future.

Rev. T. E. Hightower says that his work on the Hattiesburg circuit has been most pleasant thus far, and he is looking forward to one of his happiest years. The people have been most gracious to him.

Rev. J. H. Grice, pastor at Vaughan, Miss., writes that he has had much sickness and many deaths in his charge in the last few months. The people have been thoughtful of and kind to the pastor and his family and this naturally creates an optimistic outlook for any pastor.

Rev. and Mrs. H. E. Plyler, of the West Ohio Conference, and missionaries under appointment to Peru, are spending some time in New Orleans. Bro. Plyler paid an appreciated call at the Advocate office a few days ago. Mrs. Plyler occupied her time by assisting in registrations for food rationing.

Rev. A. Y. Brown, pastor at Lexington, Miss., attended the anniversary celebration of his father and mother on Saturday, Feb. 20, and preached for the Moorhead congregation on Sunday morning following. Bro. Brown was one of the speakers at Holmes County Junior College last week, when he delivered four addresses.

Mrs. J. E. Valentine, of Athens, La., says that she read the Advocate in her father's home from her earliest recollection, and when she married, her father, the late W. H. Pace, gave her a subscription in her own name, but after a time she let it drop until recently, when she received a sample copy which awakened memories of the past and values that she had missed.

Rev. W. L. Robinson, pastor at Grenada, Miss., reports good progress in the work of that charge. The Benevolent askings have been accepted in full and contributions for this purpose have increased more than 100 per cent in the last two years. Added to the regular work, Camp McCain and the Grenada Air Base impose new duties upon the pastor of that church.

Bro. W. F. Youngblood, general merchant at Meadville, Miss., has our thanks for his word in appreciation of the Advocate and for his interest in the organization of circuit charges with a view to doing effective work rather than creating larger remuneration. He illustrates his idea by saying that: "When I plant more than I can cultivate I make a failure. When my planting is smaller, I make a bumper crop."

Rev. and Mrs. S. A. Brown, Moorhead, Miss., celebrated their 47th wedding anniversary on February 20. The guests included their children and families, other relatives, members of the Moorhead Methodist church, and guests from other charges which Bro. Brown had served. The parsonage has been completely re-decorated with new furniture, which made an attractive setting for the occasion. Not least important was the room filled with beautiful and useful gifts from many friends.

Nothing will ever be attempted if all possible objections must be overcome.—Earl Riney.

## CHAPLAIN WALLEY OFF FOR SERVICE

Dear Dr. Duren: I am in the army now. I am reporting March 4, to Harvard University at Cambridge, Mass. I will notify you later where to send my Advocate. I am leaving Barlow charge this week. These are fine people. I know that the pastor to follow me can say the same thing when he leaves.

Never have I felt the call so strong before to "Go ye . . ." and "So send I you . . ." I am as sure that this is what my Lord would have me do just now as I was and am of my call to the ministry. I am fearing "no evil for thou art with me."

My wife and baby will be with my mother. Mrs. C. W. Walley, of Waynesboro, Miss., R.F.D. until I am stationed. We need your prayers each day. We shall look for the

## IMPORTANT NOTICE

We call attention again to the paper ration regulations which make it necessary for us to discontinue all subscriptions which are in arrears. One of our exchanges has cut down to eight pages, and a questionnaire just received probably means that other cuts may be expected. On March 1 many expiration notices will go out and January expirations have been cut off. So please remit for your subscription at once.

Advocate and enjoy the home news that it carries each week.

Your brother in Christ,  
A. C. WALLEY.

## LEXINGTON METHODISTS GO FORWARD

Dear Dr. Duren: Recently in the church dining hall of our Educational Building we had a men's Fellowship dinner, attended by 62 men of our church. Bro. R. G. Lord, our district superintendent, and Mr. E. A. Tanner, Conference treasurer of Indianola, Miss., were with us and delivered inspirational addresses.

The pastor and wife entertained the board of stewards at a bird supper in the parsonage recently.

To date, exactly 50 young men, members of the Lexington Methodist Church, have gone into the armed services. Many of them

are serving overseas. A committee on the Fellowship of Suffering and Service is looking after the interest of these young men from our church in such ways as the church is able to minister to them. This committee is ably headed by Mrs. Nathan Hooker.

Layman's Day was observed in our church on Sunday, February 22, with a special program conducted entirely by the men of the church. Mr. R. C. Moore presided at the service at 11 o'clock and presented Hon. H. H. Johnson, of the local firm of Johnson & White, attorneys, who delivered a stirring address. It was a challenge to put the Sermon on the Mount into practice in our living.

Lexington has splendid equipment, a beautiful sanctuary, which has recently been re-decorated; a splendidly equipped, modern educational building, and a new, completely furnished parsonage. The Lexington people are thoughtful of and generous to the pastor and family. Any man who would not give his best to these good people would be ungrateful indeed.

There is a very fine and loyal group of able men in the church. The board of stewards, under the direction of Mr. W. P. Hammett, chairman, and Mr. John Howard Beall, secretary-treasurer, is most loyal and efficient. Lexington is loyally endeavoring to support the church in its entire program.

Cordially yours,

A. Y. BROWN.

## MR. LUCIAN W. REED—A SPLENDID RECORD

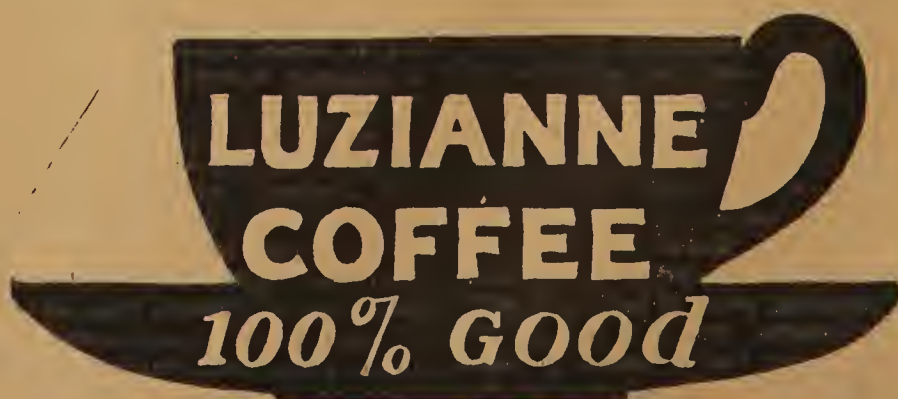
For forty-two of his fifty-one years, Lucian W. Reed has been a devoted member of Jackson's Capitol Street Methodist Church.

For 19 years and 4 months he has had an unbroken Church School attendance record and attended at least one church service—morning or evening—in the same period.

Well on the road to the 20-year milestone, Mr. Reed, Jackson accountant, said this week that all but three of the 1,000-odd times has been at the Capitol Street Church, where Dr. Roy H. Kleiser is the present pastor.

After the unbroken string was launched in 1923, Mr. Reed, on the fourth consecutive Sunday, attended services at Star City, Ark., and subsequently paid one visit to a Presbyterian and a Baptist church in Jackson. The other 1,000-odd times has been at his own church, where he joined when he was 9 years old.

In those 19 years and 4 months, Mr. Reed served as general secretary of the church school for 14 years, president of the Men's





Bible Class for one year, and class secretary for two years.

"I live eight blocks from my church and have not owned an automobile in four years," said Mr. Reed, in reviewing briefly his enviable record. "There were a number of Sundays that I had the urge to remain away, especially when there was snow on the ground, biting north winds, and rains beating down like a broken sea. Yet, had the day been a week day I would have gone to work.

"To me, attending the services of the church on Sunday is more important than anything else."

## RELIGIOUS EMPHASIS WEEK AT "OLE MISS"

Religious Emphasis Week at Ole Miss, February 14-17, brought to the campus outstanding religious leaders of several denominations.

The principal speaker of the occasion was Dr. Clovis Chappell, of Galloway Memorial Methodist Church, Jackson, who delivered a series of addresses to the student body and the faculty. Dr. Chappell's addresses captivated his audience from the start, as with his unique wit he drove home his messages point by point. The student publication, in an editorial after he had gone, spoke of him as "one of the nation's greatest pulpit orators." There is no doubt about the deep religious impression Dr. Chappell has left at the University of Mississippi.

Other speakers who came were Dr. Warner Hall, of the First Presbyterian Church of Tuscaloosa; Dr. Claud Bowen, of the Calvary Baptist Church, Jackson; Rabbi Rabinowitz, of Greenville; Dr. Charles Kraemer, of the Presbyterian Church of Leland; Father Herbert Mullin, of St. Michael's Church of Biloxi; Rev. Van F. Garrett, of the Episcopal Church, Greenville; and Rev. W. C. Newman, of the First Methodist Church of Corinth. The purpose of Religious Emphasis Week was to stimulate both students and the faculty, regardless of denominational affiliation, to think of the values of religion in the affairs of every-day life. Each evening five of these visitors, representing different denominations, conducted a panel forum in which the students raised their own questions in regard to the contribution religion has to make in the lives of those facing the war. With students being called rapidly into the armed services, it is not surprising that numbers of them were seeking the stability and undergirding foundations of religious faith. The program of the week also included class-room addresses and discussion groups in dormitories and fraternity houses.

While religion has always been recognized at the University and some kind of religious program has been presented for years, the particular plan used this year was one first proposed here four years ago by a team who came from the Federal Council of Churches, and used each year since. Religious Emphasis Week is conducted annually by a committee of 100, elected in a democratic way, and consisting principally of students, with faculty members and local church leaders as advisers. The chairman is always a student.

The moving spirit and guiding genius of religious activities at Ole Miss is Mr. R. M. Guess, Dean of Men and Y. M. C. A. secretary.

The committee of 100, in a meeting to consider continuation of Religious Emphasis Week here, agreed unanimously that the program was exceedingly valuable this year

and that it should be continued next year, and according to the same plan.

W. J. CUNNINGHAM.

## THE WEEK OF DEDICATION

By Bishop A. Frank Smith

The Week of Dedication, February 28-March 7, is upon us. This observance is the result of a deep-seated urge in the Church for a period of heart-searching, of reconsecration, and of self-denial. A free-will offering is to be received during the observance which it is hoped, and believed, will exceed the million dollar offering made upon the Day of Compassion two years ago. The causes to be benefited by this offering are genuine and immediate emergencies. Our people will respond gladly and freely if these needs are laid upon their hearts. That the offering in the Louisiana Conference will exceed that of Compassion Sunday I do not for a moment doubt.

Let it not be thought, however, that the



end of the Week of Dedication is a collection. That gifts should climax personal rededication is inevitable. It has always been so. But the chief emphasis during this period should be upon the personal element. Christian people bear responsibilities and face opportunities during these days that are as grave and far-reaching in their import as any generation of Christians has ever faced. We need to be made to realize that we are utterly helpless in our own strength, but that in Christ we can do all things.

No pastor can afford to miss this opportunity to bring his people to God in renewed devotion and hope. Many of them will suffer heartbreaking grief—all of them will have burdens beyond compare in the days just ahead. He is a wise and faithful pastor who will lead his people to draw near to the Ark of the Covenant without delay.

## RESOLUTIONS OF APPRECIATION—MRS. A. J. SCOTT

Whereas, on February 10, 1943, the valiant and courageous spirit of Mrs. A. J. Scott, our beloved friend and co-worker, returned to the giver of life; and,

Whereas, Mrs. Scott was a faithful member of the Woman's Missionary Society and its successor, the Woman's Society of Christian Service, for some forty-eight years, and,

Whereas, her unfailing courage, her loyalty and her abiding trust in God were an inspiration to us who knew and loved her; therefore, be it

Resolved, first, that in entering the open door of immortal life, she has left behind pain and the limitations of this earthly existence, and while we mourn our loss, we rejoice with her, in that she has entered into the larger life of the beyond.

Resolved, second, that the memory of her vital personality and her indomitable will to overcome obstacles will be an incentive to every one of us to follow her example.

Resolved, third, that we extend our sincere sympathy to her loved ones and pray that through this dark cloud the Christ may be very near to comfort and sustain them.

"It seemeth such a little way to me,  
Across to that strange country,  
The Beyond;  
For it has grown to be  
The home of those of whom I am  
So fond.

"And as for me, there is no death;  
It is but crossing with abated breath,  
A little strip of sea,  
To find one's loved ones waiting on the  
shore,  
More beautiful, more precious, than before."

Woman's Society of Christian Service,  
Greenwood Methodist Church,  
MRS. J. B. COLLINS,  
MRS. S. A. ALEXANDER,  
MRS. E. J. McCORMICK.  
Greenwood, La.

## ANOTHER NEW TONGUE PROCLAIMS THE GOSPEL

Another new language has found its way into print—as usual, by way of the Bible. It is Conob, a dialect spoken by a group of Indians living in the department of Huehuetenango, in the northwestern part of Guatemala. The Gospel of St. John, the first complete book of the Bible to appear in this dialect, has just come from the presses of the American Bible Society. A parallel column is printed in Spanish, this being the usual form in which the new Scriptures are produced for the Indians of the Latin-American countries.

The Gospel was translated by missionaries of the Central American Mission. "We had to work from the ground up," writes missionary-translator Newberry B. Cox, "building a vocabulary, learning to recognize sounds different from those of English or Spanish; choosing the alphabet to include these sounds, filing each word, thus building a dictionary, and discovering the grammatical rules underlying the structure of the language."

As the different towns where the same dialect is spoken have differences in their modes of expression, it was necessary for the missionaries to call in Christian Indians from several villages, who worked with the missionaries and the translator to prepare the Gospel of St. John for publication.

As the beautiful story of the Gospel took form in words with which they were familiar, one of the Indians, in rereading a chapter, looked up at Mr. Cox and exclaimed, "This we can understand! How good to have it in our own tongue."

One of the major activities of the American Bible Society is the constant examination of new manuscripts submitted by missionaries. As a part of its war emergency



## PERSONAL NOTES AND INCIDENTS

Laymen's Day was observed in the churches of New Orleans last Sunday. Laymen presided, lay speakers filled the pulpits and were responsible for every detail of the services.

Mrs. Jarvis Westbrook is rendering splendid service as Advocate representative for the Hornbeck, La., charge for which we make grateful acknowledgment both here and by a personal remembrance.

Rev. David M. Ulmer is to begin his spring revival at Centreville, Miss., on April 7. The meeting will run through the 16th, and Rev. Andrew Gallman, a native of Centreville, will assist in the meeting.

We regret to learn that Mrs. W. D. Haas, mother of Mrs. Roy B. Harrison, is quite ill at the Baptist Hospital in New Orleans. We join with many friends in wishing for her speedy and complete recovery.

Rev. Hilary S. Westbrook reports good attendance for the first quarterly conference of Osyka and Fernwood charge and reports indicate that the work is in good shape. Bro. Westbrook and his people were delighted with the new district superintendent and his wife, Rev. and Mrs. Van R. Landrum.

Mrs. Octavia McHugh, mother of Miss Patricia McHugh, has received notice that Miss Patricia is in a Japanese prison in Manila, Philippine Islands. This is the first word which has been heard from her since she left her mission post in China at the time of the Japanese onset which later was extended to the Philippines.

Rev. Huntley C. Lewis, of the North Mississippi Conference, is receiving splendid cooperation from the people of the Belmont charge. All four of the churches have met their financial obligations through February in full. The charge is using the unified budget plan and is much pleased with it. Bro. Lewis writes appreciatively of the splendid work being done by Rev. J. E. Stephens, district superintendent.

Rev. W. W. Cammack, retired member of the Mississippi Conference, quietly observed his ninetieth birthday at his home in Fayette, Miss., on Thursday, February 18. Bro. Cammack was born at Rockport in 1853, joined the Mississippi Conference at Meridian in 1879, and is now the oldest member of the Conference both in years and membership. Since the death of his wife in December he has lived alone in his cottage home. Messages from his friends and brethren are greatly appreciated.

## REV. BENJAMIN F. ROGERS PASSES

The sudden death of Rev. Benjamin F. Rogers at Baton Rouge, La., on last Saturday morning was a great shock to his friends throughout Louisiana. He had been secretary of the Y. M. C. A. at Louisiana State University for several years, and his death followed a heart attack. He was the son of the late Rev. John H. Rogers, of Oklahoma, and was born in Prentiss County, Miss., January 26, 1886. He grew up in Mississippi; he was first a school teacher, then became a lawyer, a Y. M. C. A. secretary, a minister, an editor, and finished his career as a Y. M. C. A. secretary. He was married to Miss Rebel Milburn, of Dallas, Texas, on

September 25, 1915, and to them were born a daughter and three sons: Catherine Will, Benjamin F., Jr., John Roland, and Robert Gresham. Catherine Will lives in California, and two sons are in the Armed Services. In 1931, he was transferred to the

## CAMPAIGN ACKNOWLEDGMENTS

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Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	6
Rayne Memorial—H. L. Johns.....	4
Choudrant—C. L. Elliott.....	6
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	12
Ponchatoula—Mrs. Verna Coburn.....	4
Monroe, First Church—A. M. Serex.....	7
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Parker Memorial—E. B. Emmerich.....	5½
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### Mississippi Conference

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Adams—S. B. Watkins.....	3
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### North Mississippi Conference

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New Albany—K. E. Clark.....	3
Arcola—E. S. Lewis.....	4
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Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders .....	5
Water Valley—A. S. Brisco.....	5
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	5
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley .....	3
Tchula—W. T. Phillips.....	3
Vaiden—A. L. Davenport.....	25
Oakland—W. S. Selman .....	3
Pleasant Hill—John M. McCay.....	3
Merigold—J. M. Guinn .....	3
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Louisiana Conference from Florida, and he served successively: Carrollton Avenue, New Orleans; Lake Charles District; Haynesville; and Mangum Memorial, Shreveport. Following services in Baton Rouge at 10:00 o'clock Tuesday morning, the body was taken to Russ, Texas, for interment.

## L. N. DANTZLER DIES

The death of L. N. Dantzler, layman of Biloxi, Miss., on last Sunday was a shock to his many friends throughout the country. He was one of the great lumbermen of south Mississippi, a native of Moss Point, a trustee of Emory University, and a staunch Methodist. His going will be a distinct loss to the Methodism of this section. He was generous in his philanthropy and a supporter of many worthy causes. The Methodist Church in Moss Point is a memorial to his mother.

## NOTES FROM VICKSBURG DISTRICT

The work of the Methodist Church in the Vicksburg District moves along nicely under the leadership of its new District Superintendent, Rev. O. S. Lewis. Bro. Lewis followed in the wake of Rev. V. R. Landrum who had been on the Vicksburg District but one year when he was transferred to Brookhaven. Bro. Landrum had endeared himself remarkably, within such a short time, to the pastors and people of the Methodist churches in the district, and it was not an easy undertaking for Bro. Lewis to come in behind a man so well liked and one whom the people deeply regretted to lose and take up the role of district superintendent for the first time in his career. But Bro. Lewis, together with Mrs. Lewis and Miss Pattie Lewis, his sister, came to Vicksburg on November 27 with animated spirit and certain assurance and went about his work in such a fine way that the pastors and people of the Vicksburg District have rallied to his leadership and his program and are doing great things.

Bro. Lewis has completed his first round of quarterly conference visitations and the prospects for the year 1943 are most encouraging. Pastors salaries as set by the first quarterly conferences have been increased a little over eight per cent for the district over last year. The Benevolences as accepted by the first quarterly conferences have been increased twenty-six per cent for the district over last year. Five charges have accepted their Benevolent apportionments in full: Natchez, Yazoo City, Port Gibson, Gibson Memorial and Crawford St. This speaks mighty well for Bro. Lewis and his ability to lead as well as for the pastors and charges of the Vicksburg District.

The Missionary, Education and Evangelism Institute was held at Port Gibson, Miss., on February 5 with splendid attendance and a great program. It was one of the best institutes of its kind I ever attended, and this was the voice of many persons who were in attendance.

Already several pastors' group meetings have been held since Conference. I have attended one of them which was held at Gibson Memorial Methodist Church on Friday, 7 p.m., January 22nd. It was a splendid meeting, with Revs. M. H. Wells, J. H. Morrow, and T. A. Carruth on the program. It was a meeting on the general topic of Evangelism. Prior to the meeting at the church, the pastors and their wives who were present had supper at the parsonage of the Crawford Street Methodist Church on Cherry Street. The next pastors' meeting for the Vicksburg area will be held at Rolling Fork, Miss., with Rev. and Mrs. J. O. Ware as host and hostess, on March 11, at 7:30 p.m. The Vicksburg area comprises seven charges—Edwards, Mayersville, Anguilla, Rolling Fork, Oak Ridge, Gibson Memorial, and Crawford Street.

All churches in the Vicksburg District are



preparing a "Dedication Week" program, beginning Sunday, February 28.

The Vicksburg District Conference will be held on May 7th, at 9 a.m., at the Gibson Memorial Methodist Church, with Rev. O. H. Scott and his great people as hosts and hostesses. The Conference will be held for one day, and a great conference is expected.

With the leadership of Bro. Lewis and the delightful spirit of harmony and cooperation which prevails the Methodist church in the Vicksburg District expects to move forward considerably for the year 1943.

T. O. PREWITT,  
District Reporter.

### PULPIT BIBLE GIFT

To the Advocate: Would you say that, while all the ministers in the Louisiana Conference know that the American Bible Society is one of the accepted benevolences of our Church, not all of them know that any Methodist church, raising in full their accepted benevolences, may apply to and receive from the Society (if without, and having need of a pulpit Bible) a very handsome inscribed pulpit Bible, the name of the church inscribed on cover, and as, from the American Bible Society on lower front cover, by including one dollar to cover cost of stamping and carriage. Any Methodist church meeting above conditions in applying should give name of church to be stamped on cover and full shipping directions; also enclose one dollar, which will be returned if for any reason Bible is not granted.

Will be glad to take care of any and all requests. W. B. VAN VALKENBURGH,  
175 Campground, Biloxi, Miss.

### THE OUTLOOK FOR THE COLLEGE STUDENT

By Robert M. Hutchins,  
President, University of Chicago, at Millsaps College, Feb. 17, 1943.

My subject is The Outlook for the College Student. Nobody can claim that the outlook is bright. But I have persuaded myself that the topic has the merit, which is no small one, of being the most interesting to you that anybody could think of. Before I have finished I hope to show, too, that the outlook is not quite as gloomy as it might at first appear. And I hope to suggest ways in which it can be made less gloomy still.

But we might as well begin by recognizing the dark aspects of the outlook. One of the results of your education here should be the ability to face the facts of life. And the fact simply is that shortly after they have reached the age of eighteen the boys in this college are going to be drafted. The girls in this college are not going to be drafted, though I believe that the girls in some later classes will be. The girls in this college see around them a world full of chaos and hardship. The new and grandiose economic opportunities that are temporarily open to them will by no means compensate for the pain and struggle of contending with the great and universal dislocations which they will confront.

Now, we are not brought up in this country to regard war as the aim of life. It is a dreadful affliction to which we submit as seldom as possible. We submit to it because we must. We do not embrace it because we like it. Anybody who tells you that military life is either pleasant or inspiring doesn't know what he is talking about, or is whistling to keep his courage up. I concede that army life is likely to be good for the physique—regular hours and regular exercise are at a certain stage of physiological de-

velopment a highly beneficial thing. But a good physique is not an end in itself, except with professional strong men and as university football players. It is a means, and a very necessary one, to the good life. The good life is one that develops the moral, intellectual, and spiritual powers of men. I do not deny that military life can contribute to the growth of some of the virtues. But the essence of all true virtue is choice, free and independent choice. In the nature of the case, the soldier is deprived of the foundation of the good life. The character of military life, moreover, makes the army a great leveler. Those who have slouched around from infancy, disregarding all authority, learn to stand up straight and snap to attention at the word of command. Those, on the other hand, who have developed intellectual and artistic interests find, of course, that the obstacles in the way of maintaining them present such difficulties that they soon allow them to lapse.

It is not, then, because I am full of academic illusions that I say the outlook may be brighter than you think. Recognizing all the handicaps under which you will labor, I still insist that there are rays of light which should illuminate the gloom. In the first place, an entirely new attitude has developed in this country toward the right to education. If it lasts, it will be one of the great benefits that we can ascribe directly to the war. For years educators have been pointing out that we had a free educational system in name only. True, students in state universities paid merely nominal fees. But they had to live. And their parents could not always afford to lose their earning power while they were in college. On the other hand, students with money, though without intelligence or interest, have been permitted, simply because they were the children of taxpayers, to proceed from the nursery school to the highest reaches of the university, enjoying at every stage great subventions from the public funds.

This arrangement was perpetuated, or seemed likely to be, in the various enlisted reserve corps established by the various branches of the service when we entered the war. They granted a deferment to any college student until he had completed a four-year college course—that is, until he had, on the average, reached the age of twenty-two. This scheme was bad enough when the draft age was twenty. It gave a two-year deferment simply because a boy was in college. Since almost anybody can get into and stay in some kind of college if he has the money to pay his way, this amounted to giving a two-year deferment to those who could pay for it. A two-year deferment on such grounds is intolerable. A four-year deferment is impossible. This is so obvious that the enlisted reserves of the Army and Air Force are now being liquidated; and it is to be hoped that the Navy and the Marines will soon follow their example.

Instead of the enlisted reserve corps plan, which depreciated merit and exalted cash, the armed forces are about to adopt a training scheme which exalts merit and eliminates cash. Under this plan a fraction of the eighteen-nineteen year old group will, after receiving three months of military training, be given a chance to go to college for at least nine months to get the kind of education needed as a preliminary to specialized training, professional education, and officers candidate schools. These students will be selected on the basis of ability. They will be paid; and since they will be paid, the bank balance of their parents will have nothing to do with the educational

opportunities afforded them. In a national competition on the basis of ability the students of Millsaps College have nothing to fear.

Those who show special abilities in fields like engineering, medicine, and natural science will go on through accelerated programs to complete their studies in these fields. Those selected as officer material will go to officers candidate schools.

The officers candidate schools deserve a word to themselves. They are a highly significant effort to make democracy work. Here again promotion depends on merit, merit displayed in the actual work of the Army. We are rapidly approaching the time when neither wealth, social position, nor the old school tie can make a man an officer. We may come to the time when all officers will be raised from the ranks.

As the war goes on even formal schooling—that is, the number of years a boy has been an inmate of an educational institution—will cease to have any bearing on his position in the Army. The question will be what does he know and what can he do? At the outset only men with college degrees were admitted to various activities and various ranks in the Army. As the need for men increased the requirements were lowered, so that today a high school graduate is eligible for almost any military post. The reason for this reduction in formal time requirements was not only the increasing need for men; it was also the results shown on the numerous screening tests used in the Army training schools. At Chicago we have found that men selected through these tests will stand up remarkably well against those who from their college records look like promising candidates for officers in the Signal Corps. The screening test disregards the number of hours a man has slept through college mathematics and endeavors to discover what he knows. On this issue many college records shed little light. Many high school records give us little information about the real education a boy has had. As the screening tests are improved, they are likely, in conjunction with academic records, to become the principal basis for the selection of men for military jobs. They emphasize again the fact that the war is opening opportunities to men and women of ability regardless of the accidents of birth or station.

Up to this point I have been talking chiefly about the time before going into the Army. Now let us look for rays of light in the Army itself. I can testify as an ex-private that the real horrors of war can never be told, never described, and never adequately felt by anybody who has not experienced them. The reason is that the true horror of war is not the discomfort, though that is considerable. It is not the danger; that is exciting. It is the dreadful, consuming boredom and monotony of it. Vast and arid stretches of doing nothing lie between brief periods of intensive activity.

In the last war little was done to minimize this horror. I seem to remember the Y. M. C. A. hut and the Salvation Army doughnut and that is all. Inspiring as these were externally and internally, I do not regard them as adequate. I am prepared to believe that nothing will be adequate. But I think what the Army and Navy have now done will be helpful. They have organized the Armed Forces Institute. The Institute offers courses by mail to soldiers and sailors in all parts of the world. It is now possible for an American soldier, even in a remote post, to continue his education, to feel that he is doing something significant about his

(Continued on page 15)

Millsaps College  
Library



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### March—Lent Begins

#### The Master Key

To us this year from the Woman's Division of Christian Service has come the "Seven Keys to Progress," as an aid in attaining the Efficiency Aims.

"A key, as everyone knows, is an instrument by means of which the bolt of a lock is shut or drawn, affording (or preventing) entrance, control, or possession. To accomplish its purpose, two things are necessary: The key must fit the lock and it must be applied, that is, put into the keyhole or lock and turned."

"The key-women in the societies are the officers and the members of the committees, and they should work together to open the lock to progress, each one applying the key in her possession."

During the month of March we should use "The Master Key"—Spiritual Life.

"All locksmiths have the skill to fashion a key that will unlock all doors, the master key. Even though there are as many different locks as doors, yet this one master key will open all."

"Our Master Key to Progress is in the keeping of the Spiritual Life secretary and her committee" and during Lent this key must be used to "quicken the spiritual life of all Methodist women, to deepen the prayer life and to increase the sense of responsibility for personal service and giving."

1. Observe the daily quiet time: (a) Use Upper Room. (b) Increase Bible reading. (c) Read devotional books.

2. Corporate Bible study: (a) "Will a Man Rob God?"

3. Increase the responsibility for Stewardship: (a) Secure leaflet materials and distribute.

4. Assist in making Week of Prayer meaningful: (a) Distribute Gift Boxes to be used until Week of Prayer in October.

5. Observe World Day of Prayer—March 12th.

In preparing one's heart and mind during this season for more spiritual Christian living there are many books available. Following we give several which should be within the price range of everyone:

"Teach Us to Pray—A Tool for Daily Meditations," Winnifred Wygal, 15 cents.

"The Prayer School," 15 cents; and "Ways of Praying," Muriel Lester, 20 cents.

"When We Pray," Julia F. Capen, 20 cents.

"The Ministry of Silence and Meditation," E. Herman, 25 cents.

"The Presence of Jesus," Leslie D. Weatherhead, 20 cents.

"Prayers for a Busy Day," Mary Chapin White, 25 cents.

Order any of the above from Methodist Publishing House, 810 Broadway, Nashville, Tenn.

Two leaflets which will be splendid for distribution in connection with "2 and 3" are:

"Jesus Talks About Money." Order from Joint Division of Education and Cultivation, The Methodist Church, 150 Fifth Avenue, New York, N. Y. (Free).

"The Steward Serves the World." Order from World Service Agencies of the Methodist Church, 740 Rush Street, Chicago, Ill. (Free).

We think the suggestion to use some translation of the Bible different from the one ordinarily used will give a new meaning to the Scriptures.

For suggestions for the organizing of Fellowship or prayer groups during this time (which may be the beginning of permanent Spiritual Life Groups), write Mrs. E. E. McKeithen, Utica, Miss. Mrs. McKeithen or Mrs. E. V. Perry, Rolling Fork, Miss., will be glad to assist with suggestions for the study of "Will a Man Rob God?"

\* \* \*

### "They Shall Sit Every Man Under His Vine and Under His Fig Tree"

In our February program we studied "The Church's Responsibility for a Just and Enduring Peace," and in our worship service we caught a new meaning in an old prophecy. It was found in the word *every*—"But they shall sit every man under his vine." In an ancient, rural land a voice was raised to call attention to the fact that no man can sit without fear under his vine and fig tree if another man has no vine and fig tree.

We are saying that in the kind of a world we want, after the war, every man shall have his own vine and fig tree, but is that true in our own United States?

During the past few years, under the Farm Security Administration, many persons in our own state have for the first time seen their own vine and fig tree set out, and some are seeing the fruit therefrom, but there is a movement in Congress to cut them down—to do away with the Farm Security Administration.

We note that Mississippi has made a splendid record in the payments to the Farm Security, and we also note the "live at home" program which has resulted. (Rationing of canned goods will not annoy).

At the executive meeting of the W. S. C. S. of the Southeastern Jurisdiction, held in Atlanta recently, this matter was discussed, and it was agreed that as members of the W. S. C. S. we will make a concerted effort to keep the Farm Security Administration by advising our Congressmen of our keen interest.

Perhaps you are one of those who are benefiting from this program; perhaps you have neighbors or friends who are thrilling over the chance to have their own vine and fig tree. Will you join in writing to your Congressmen and Senators to keep this vital program?

Should the program be discontinued, those who have benefited will doubtless lose their small beginning and be forced to go back to tenancy.

\* \* \*

### Alcohol and Other Narcotics

Dear Methodist Women:

What is your committee on "Alcohol and Other Narcotics" doing in your local church? I'm very anxious to hear about all such activities. Have you sent letters to Congress asking for action on S.860? Have you used the pamphlet, "Alcohol and Other Narcotics," published by our Division? It is excellent, costs only 15 cents, and may be obtained from Methodist Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Above all, have you had Miss Ethel McKeithen to visit your church? She has been visiting churches in our state since April and I've heard nothing but praise for her looks, manner, and subject matter. As you know, she is working for the State Committee on Narcotic Education and her aim is to bring to church school (and other) leaders up-to-date materials and methods for teaching the facts about alcohol and other narcotics.

The liquor people are spending millions yearly to persuade people to buy more and more alcoholic liquors. The October issue of Life Magazine alone contained nearly nine yards of liquor advertising. Are you and I doing what we can to show them why liquor is dangerous? Write Miss McKeithen at Box 244, Meridian, Miss., if you want her to come to your town. Invite church leaders of your own and other denominations to hear her and, before she leaves, plan together concerted activities to build temperance interest in your town. These are the special aims, but she is glad to come for Sunday services, missionary and prayer meetings as well.

Let each local chairman of Christian Social Relations consider this a personal letter and write me of her local activities for this group. Also she can help to keep Miss McKeithen in the field if she will see that \$10 (more or less) is contributed from her church for this work. (As treasurer for that fund, I will greatly appreciate all help given).

Yours sincerely;

MRS. R. L. EZELLE,

Chairman, Alcohol and Other Narcotics.

\* \* \*

### Twelve Life Memberships Presented

The Tri-County Zone of the Seashore District, which last year led the Conference in Life Memberships with a total of 15 adults, 1 junior and 14 babies, again set a record at the zone meeting held in Escatawpa, February 17th, when 6 adults and 6 babies were made Life Members by the societies, as follows: Escatawpa, 1 adult and 1 baby; Moss Point, 1 adult and 1 baby; Orange Grove, 1 baby; Kreole, 4 adults and 3 babies, they having inducted their pastor, Rev. J. P. Payne, into the inner circle of the W. S. C. S. by presenting him with a Life Membership. (Other societies please copy).

This zone always holds an all-day meeting, the afternoon session being devoted to the presentation of Life Memberships, which proves a spiritual and inspirational part of the program.

This zone would like to challenge any zone in the Conference in securing Life Members, and the Kreole society challenges any other society, hoping that some will accept the challenge.

The Tri-County zone's Life Memberships now stand at 29 adults, 26 babies, and 2 juniors—total 57. Of this number, 22 are from the Kreole society, whose slogan is: "Every Member a Life Member."

There was an attendance of 60 members and visitors at this meeting, and the first quarter zone program was interestingly presented, Mrs. Eugene Ulmer, the new zone leader, presiding. At the noon hour the hostess society served delicious hot lunch.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-worker:

There are several matters which should have attention in your local societies.

First. Plan now to send your delegate to our annual meeting. The president should go, if possible. The meeting will be held at Wood Junior College, Mathiston, Miss. We will use the college during their spring holidays—April 1-3. The first session will open at 9 a.m., Thursday, April 1. Please try to be there for the opening worship and stay through the entire conference.

Register with Miss Sallie Parnell at Wood Junior College as soon as possible. It will be necessary to make a reservation if you plan to come, as space is limited. Room and board will be \$2.25 for two days, \$3.50 for three days; extra meals 40 cents each. Taxi service will be available at the train and bus stations.

The first evening an offering will be taken for heat during the meeting; the second evening the offering will go to the students who will give up their spring holidays to make us comfortable by their service in dormitories and dining room.

Bring your own sheets, towels and pillow cases. You will be going back to college for a few days!

Bishop John E. Broomfield, of St. Louis, and Mrs. J. W. Mills, the vice-president of the Woman's Division of Christian Service, will be our conference guests.

Second. We lack about \$400 having paid our Emergency Fund. This means about 1,600 women have not sent in their 25 cents to meet this emergency of extra travel and increased living cost for our workers on foreign fields. Please give this your immediate attention.

We also lack a large amount on our fund for our Student Worker at State College. We must pay this worker, who is there to serve the boys remaining at State. We employed him in good faith; let us send in our quota at once. Your obligation for this was \$5 for all small societies, up to \$25 for the large groups. Please keep faith with us in this matter. We need the money now.

Third. Cooperate in every way with your pastor in the "Week of Dedication," Feb. 28-March 7. You will find a personal enrichment, and the church and community will receive a blessing as a result of this period.

On March 12th observe the World Day of Prayer.

Fourth. Legislation of serious concern to us is pending in Washington. The Farm Security Program, which is helping thousands of farm families to a new chance in life, is threatened. If this aid is cut off, these low income groups will be set adrift, children taken out of school, and food production lost. Last year the F. S. A. increased milk production 54 per cent, beef 32 per cent, and chickens 19 per cent. Other foods were increased proportionately. Food will win the war and the peace—lets keep these small farmers where they can produce.

Please write Hon. Malcom Tarver, House of Representatives, Washington, D. C., Hon. Claude Wickard, Secretary of Agriculture,

Washington, D. C. Also write Mr. T. G. Bilbo, Mr. J. O. Eastland, the two senators and your representative. Will you do this today? The deadline is March 1.

With love and appreciation,

MRS. W. H. RATLIFF, President.

\* \* \*

### Lent—The World Day of Prayer— March 12

Lenten Offering Worship Service—25 copies, 15 cents; 100 copies, 50 cents.

Envelopes free.

The Reward of Faith and Service. Leaflet to accompany envelope. Free.

Worship Program for World Day of Prayer. Adults and young people, "Father, I Pray that They May All be One." 2 cents each; \$2 per 100.

The Call to Prayer. Free with program.

Handbook. Essential for each general chairman.

Posters 5 cents each.

\* \* \*

### March, 1943—Program of Work

1. Business meeting: (a) Life Membership planned—Adult, Junior, Baby. (b) Check on World Outlook and Methodist Woman subscriptions and plan an increase over 1942.

2. Continue study program. South American study with pastor the second quarter.

3. Study some new phase of Christian Social Relations and Local Church Activities.

4. Monthly meeting, with items from the Methodist Woman. (Suggested, "In Defense Areas," by Mrs. Mabel Garrett Wagner).

5. Executive committee meeting. Reports mailed; one-fourth pledge paid.

\* \* \*

### News About Wood Junior College

President Edward W. Seay, of Wood Junior College, made public Thursday a letter from Dr. H. W. McPherson, executive secretary of the Educational Institutions of the Methodist Church, informing him the college has been approved by the University Senate, the highest accrediting agency of the Church.

\* \* \*

### Southern M. E. Women Ask for "Equal Chance" for all Groups

A group of eighty Southern women leaders of the Methodist Church declared in a report today, "We believe that the denial of equality of opportunity between races in America, particularly in the South, is a denial of the Christian faith in the unity of all mankind."

The women, representing the leadership of the Woman's Society of Christian Service of the Methodist Church, came from the States of Georgia, Florida, Alabama, Mississippi, North and South Carolina, Tennessee, Virginia, and Kentucky. They concluded a four-day conference. Part of this time was devoted to Christian Social Relations and Local Church Activities.

Their findings report discussed "Economics," "Race Tensions," "Education," and "Alcohol."

### The Week of Dedication—February 28-March 7

This week should mean an increase of devotion to the cause of Christ, a thorough-going re-study of the Word of God, a deepening interest in the possibilities in the use of prayer for praying things to pass, which is more important than a plan for bringing things to pass without prayer.

The appeal for overseas relief and for the care of our missionary work is discriminating, searching, compelling, and reveals heart-breaking situations which will not permit anybody who believes in the Fatherhood of God and the brotherhood of man to turn aside from it without being conscience stricken unless there has been suitable response.

The Woman's Society of Christian Service can and will be a tremendous force for making this Week of Dedication, and the preparation for it, a blessing to those served, and will gladden the heart of the Father of us all.

\* \* \*

### Gunnison W. S. C. S.

The regular meeting of the Woman's Missionary Society was held in the home of Mrs. L. S. Blanchard last Tuesday afternoon at 2:30 o'clock. A very interesting program on South America was given by members of the society. Those who attended were: Mrs. A. M. West, Mrs. J. B. Scruggs, Mrs. G. A. Steadman, Mrs. J. E. Walters, Mrs. D. Tum-inello, Miss Louise McGee, and Miss Adele Walters.

\* \* \*

### Key to the School Room

#### Children's Work

The Secretary of Children's Work has access to the key of the school room. The program for the missionary education of children through cooperation with the church school involves, first of all, the election by the Woman's Society of a secretary of Children's Work. To fulfill the duties of her office, and thus make use of the key, the secretary will:

1. Participate in the activities of the Council of Children's Workers in the local church. She is, by virtue of her office, a member of the Council.

2. Serve, when possible, as a regular teacher in the Sunday morning session of the church school, and as a leader of additional sessions.

3. Keep the Woman's Society of Christian Service fully informed of the work with the children of the church, and point out ways in which the women can share in this work.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

(The copy for this page failed to reach us.—Editor.)

### EUPORA METHODISTS PROUD OF \$60,000 NEW CHURCH

Recently completed and valued at \$60,000 is Eupora's beautiful Methodist church. The chapel part of the structure is of high one-story dimensions, while the rear, housing religious departments of the institution, makes up three stories.

The beautiful auditorium, embellished with artistic stained glass windows, has a seating capacity of five hundred. Graceful pews and altar fittings are of expensive and pleasing design, and the choir loft is outfitted with upholstered connecting chairs that will accommodate 27 choristers.

In the Sunday School department in the rear of the chapel are eighteen rooms, with large assembly rooms for each department.

A kitchen and dining room are beautifully fitted with a huge electric range, an automatic hot water tank, an efficient sink and many food compartments. A large assortment of dishes complete this department, which is destined to be the scene of many social and religious meetings.

Pastor's studies, store-rooms, and other compartments make the building one of the most useful as well as beautiful religious structures in the state.

The auditorium and all rooms are heated with the latest butane gas apparatus.

—Webster Progress.

One resolution I have made and try always to keep is this: "To rise above little things."—Jonathan Edwards.



EUPORA METHODIST CHURCH

### RESOLUTIONS—RURAL LIFE CONFERENCE

Crystal Springs, Miss., Feb. 22-24, 1943

We, the invited guests of the Rural Life Conference, held in the Crystal Springs Methodist Church on February 22-24, 1943, desire to express our appreciation to the Crystal Springs Methodist Church generally and to the Board of Stewards, the Woman's Society of Christian Service, and the Board of Education especially, for their active and whole-hearted cooperation in plans for promotion and entertainment of the Conference.

We are grateful to the business interests

of the city who helped sponsor the Conference, to the Lion's Club for the splendid banquet and cooperation in other ways, and to other agencies which have contributed to the success of our Conference.

We are indebted to the representatives of the State and Federal Agricultural Agencies for their attendance and part on the program, and to the agricultural agent of the Illinois Central Railroad, to the representatives of the press who addressed us, and to the management of the local Experiment Station for their kindness to us.

We are particularly grateful to Rev. Jas. W. Sells, who personally actively promoted the Conference, and to the Executive Secretary of the Board of Education of the Mississippi Annual Conference, who sponsored our meeting; and to the gracious people who entertained us in their homes and served us with meals in the homes and at the church.

We express our conviction that a similar meeting should be held at such time and place as deemed best by those persons most interested in this great movement of interdependence between the farm and church.

Respectfully submitted,

J. B. CAIN,  
GEO. H. JONES,  
R. I. MOORE.

### COOPERATION FOR REV. O. E. SANDEN

Mer Rouge, Louisiana,  
February 25, 1943.

Rev. O. E. Sanden,  
De Ridder, Louisiana.

Dear Reverend Sanden:

I was notified today by Dr. E. Godbold, President of the Louisiana Moral and Civic Foundation, that the Executive Committee of the Foundation has unanimously selected you as our state-wide director.

As chairman of the Board of Temperance and Social Service of the Louisiana Annual Methodist Conference, I pledge you our fullest cooperation.

May God bless you and the work.

A. C. LAWTON.



REV. M. E. SCOTT, Pastor





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MARCH 7, 1943

By Rev. W. C. Newman

### BIBLE TEACHINGS AGAINST DRUNKENNESS

**Lesson Text:** I Samuel 30:16-17; Isaiah 28:1-4; Galatians 5:19-21.

**Golden Text:** Strong drink shall be bitter to them that drink it.—Isaiah 24:9.

One of the bitter disappointments to earnest Christians of our generation was the deliberate sabotage of prohibition by the makers, sellers, and users of liquor through the use of a most effective and widespread propaganda campaign, aided and abetted by the daily press, which had much to gain in paid advertising. From the day that a group of New York politicians and financiers contributed a million dollars to the repeal of the prohibition amendment, publicly and boldly announcing their intention to destroy it at any cost, almost every public agency except the pulpit and the school was enlisted in one way or another to make this a nation of drinkers. How far they have succeeded is attested by the fact that while Coca-Cola manufacturers are reduced drastically in their production by sugar rationing, and milk producers in this city have been forced to abandon daily deliveries because of gasoline and tire rationing, there is no scarcity of beer whatever, which continues to be delivered in ample quantities anywhere any day.

This bald fact ought to convince every realistic citizen that liquor concerns have a dangerous hold on our government, threatening the very liberties we claim to be fighting a war to defend.

**Sinners Who are Wiser Than Christians**  
For a long time I was baffled by the saying of Jesus that the "children of this world are wiser in their generation than the children of light." Now I think I know at least the modern application of that astonishing statement.

The fact is that we Christians have been out-thought, out-maneuvered, and out-fought by the leaders in this very worldly business of making and selling and drinking liquor. Liquor stands indicted for a thousand crimes, represents the exact opposite of good and decency, yet we have lost the battle against it in this generation. Having the right on our side, we still were not able to win. And we were not able to win because we have not been as wise in our fighting as were the children of drunkenness.

Liquor interests made use of every modern device for spreading their influence and propaganda, sparing no cost. We have been

content to preach a little, and take a few collections. Liquor interests have identified drinking with youth and gaiety; we have allowed ourselves to be identified with cartoons of sour-faced men carrying umbrellas, and gracious but elderly ladies of the W. C. T. U. Every magazine that could be bought has been filled with gorgeous pictures which make drinking appear to be a cultured and joyous necessity to exciting living. Knowing the truth that liquor destroys rather than creates joy, we have never depicted that truth half so attractively. Our children cannot even listen to the radio without being assaulted with eloquent descriptions of intoxicants, but no radio program of any wide fame ever tells of the joy and wisdom of sobriety.

We who champion temperance are perennially short of the kind of ammunition it will take to win this war for righteousness.

### God Our Leader, the Bible Our Authority

But if this discouraging picture seems to be sounding a note of despair it only seems to do so. We have to win this fight for temperance because the future of our children, our nation, and of morality itself depends upon it. And we have ample authority and ample strength for winning. The Bible is our authority, God is our strength. Let us only plan more wisely, fight more intelligently, and never give up.

Other commentators will expound the scripture selections for today, and those selections are only a few of many, many more. This writer hopes to urge all teachers of this lesson, as well as every other soldier in this temperance war, to think of the battle in larger terms than ever before, until we find the way to combat every effort of those who are enemies to our children and to decency in our civilization.

## SALARIES AND BENEVOLENCES—CORINTH DISTRICT

	Salaries Assessed		Benevolences	
	1941-42	1942-43	Paid '42	Accep. '43
Abbeville .....	511	550	58	100
Ashland .....	1047	1047	203	225
Baldwyn-Wheeler .....	1248	1400	179	200
Belmont .....	1008	1008	130	165
Blue Mountain .....	1200	1200	100	150
Booneville .....	2500	2700	675	921
Booneville Circuit .....	756	1000	100	125
Burnsville .....	365	425	53	63
Chalybeate and Walnut .....	1200	1276	212	225
Corinth, First Church .....	3300	3300	1338	1420
Corinth, South Side .....	777	777	65	100
Corinth Circuit .....	1410	1500	162	200
Dumas .....	780	780	75	75
Fulton .....	1800	2000	230	250
Guntown and Saltillo .....	920	920	176	200
Hickory Flat .....	595	595	75	75
Holly Springs .....	2250	2400	500	500
Hopewell-Rocky Springs .....	325	450	25	40
Iuka .....	2000	2100	400	450
Iuka Circuit .....	725	800	140	150
Kossuth .....	700	725	125	125
Lowrey .....	180	225	13	25
Mantachie .....	698	775	100	125
Marietta .....	320	360	46	60
Myrtle .....	1200	1400	150	200
New Albany .....	3300	3300	1224	1310
New Albany Circuit .....	1200	1200	201	250
Oxford .....	2700	2700	650	800
Potts Camp .....	867	900	100	125
Rienzi .....	1000	1000	175	175
Ripley .....	2000	2220	612	668
Sherman .....	1145	1200	105	130
Tishomingo .....	675	750	85	100
Waterford .....	418	418	20	60
Totals .....	41,120	43,401	8,501	9,787

Increase, \$2,281. Increase, \$1,286. 15 per cent increase.

Note: Not counting the charges that pay all the benevolences, we will have 20 per cent increase for the other charges.

J. E. STEPHENS, Supt.



# THE CHRISTIAN FIRESIDE

## FREEDOM OF WORSHIP

By Will Durant

Down in the valley below the hill where I spend my summers is a little white church whose steeple has been my guiding goal in many a pleasant walk.

Often, as I passed the door on weekdays when all was silent there, I wished that I might enter, sit quietly in one of the empty pews, and feel more deeply the wonder and the longing that had built such chapels—temples and mosques and great cathedrals—everywhere on the earth.

Man differs from the animal in two things: he laughs, and he prays. Perhaps the animal laughs when he plays, and prays when he begs or mourns; we shall never know any soul but our own, and never that. But the mark of man is that he beats his head against the riddle of life, knows his infinite weakness of body and mind, lifts up his heart to a hidden presence and power, and finds in his faith a beacon of heartening hope, a pillar of strength for his fragile decency.

These men of the fields, coming from afar in the uncomfortable finery of a Sabbath morn; greeting one another with bluff cordiality, entering to worship their God in their own fashion—I think, sometimes, that they know more than I shall ever find in all my books. They have no words to tell me what they know, but that is because religion, like music, lives in a world beyond words, or thoughts, or things. They have felt the mystery of consciousness within themselves, and will not say that they are machines. They have seen the growth of the soil and the child, they have stood in awe amid the swelling fields, in the humming and teeming woods, and they have sensed in every cell and atom the same creative power that wells up in their own striving and fulfillment. Their unmoved faces conceal a silent thankfulness for the rich increase of summer, the mortal loveliness of autumn and the gay resurrection of the spring. They have watched patiently the movement of the stars, and found in them a majestic order so harmoniously regular that our ears would hear its music were it not eternal. Their tired eyes have known the ineffable splendor of earth and sky, even in tempest, terror and destruction; and they have never doubted that in this beauty some sense and meaning dwell. They have seen death, and reached beyond it with their hope.

And so they worship. The poetry of their ritual redeems the prose of their daily toil; the prayers they pray are secret summonses to their better selves; the songs they sing are shouts of joy in their refreshed strength. The commandments they receive, through which they can live with one another in order and peace, come to them as the imperatives of an inescapable deity, not as the edicts of questionable men. Through these commands they are made part of a divine drama, and their harassed lives take on a scope and dignity that cannot be canceled out by death.

This little church is the first and final symbol of America. For men came across the sea not merely to find new soil for their plows but to win freedom for their souls,

to think and speak and worship as they would. This is the freedom men value most of all; for this they have borne countless persecutions and fought more bravely than for food or gold. These men coming out of their chapel—what is the first thing about them, next to their undiscourageable life? It is that they do not demand that others should worship as they do, or even that others should worship at all. In that waving valley are some who have not come to this service. It is not held against them; mutely these worshipers understand that faith takes many forms, and that men name with diverse words the hope that in their hearts is one.

It is astonishing and inspiring that after all the bloodshed of history this land should house in fellowship a hundred religions and a hundred doubts. This is with us an already ancient heritage; and because we knew such freedom of worship from our birth, we took it for granted and expected it of all mature men. Until yesterday the whole civilized world seemed secure in that liberty.

But now suddenly, through some paranoiac mania of racial superiority, or some obscene sadism of political strategy, persecution is renewed, and men are commanded to render unto Caesar the things that are Caesar's, and unto Caesar the things that are God's. The Japanese, who once made all things beautiful, begin to exclude from their realm every faith but the childish belief in the divinity of their emperor. The Italians, who twice littered their peninsula with genius, are compelled to oppress a handful of hunted men. The French, once honored in every land for civilization and courtesy, hand over desolate refugees to the coldest murderers that history has ever known. The Germans, who once made the world their debtors in science, scholarship, philosophy and music, are prodded into one of the bitterest persecutions in all the annals of savagery by men who seem to delight in human misery, who openly pledge themselves to destroy Christianity, who seem resolved to leave their people no religion but war, and no God but the state.

It is incredible that such reactionary madness can express the mind and heart of an adult nation. A man's dealings with his God should be a sacred thing, inviolable by any potentate. No ruler has yet existed who was wise enough to instruct a saint; and a good man who is not great is a hundred times more precious than a great man who is not good. Therefore, when we denounce the imprisonment of the heroic Niemoller, the silencing of the brave Faulhaber, we are defending the freedom of the German people as well as of the human spirit everywhere. When we yield our sons to war, it is in the trust that their sacrifice will bring to us and our allies no inch of alien soil, no selfish monopoly of the world's resources or trade, but only the privilege of winning for all peoples the most precious gifts in the orbit of life—freedom of body and soul, of movement and enterprise, of thought and utterance, of faith and worship, of hope and charity, of a humane fellowship with all men.

If our sons and brothers accomplish this, if by their toil and suffering they can carry to all mankind the boon and stimulus of an ordered liberty, it will be an achievement beside which all the triumphs of Alexander,

Caesar and Napoleon will be a little thing. To that purpose they are offering their youth and their blood. To that purpose and to them we others, regretting that we cannot stand beside them, dedicate the remainder of our lives.—Used by permission of the Saturday Evening Post.

David Brainerd: "I care not how nor where I live, or what hardships I must go through, so that I can but gain souls for Christ."

Lumberjack: What's them things you're unpackin' there?

Merchant (holding up a pair): They're pajamas.

Lumberjack: What's pajamas for?

Merchant: Night clothes. Want to buy a pair?

Lumberjack: No. I'm no social rounder. When night comes, I go to bed.

—Wall Street Journal.

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## THE OUTLOOK FOR THE COLLEGE STUDENT

(Continued From Page 9.)

future, and, what is most important, to have something to think about. I cannot tell you what a difference this last point can and will make in Army life. I urge every one of you as soon as possible after you have been called to the colors to register with the Institute for as much work as your top sergeant will leave you time to do.

My reasons are not confined to the needs you will feel in the Army. I can assure you that anything you do in the Institute will be of immediate value to you in the prosecution of your education after the war. All the large universities of the Middle West, and many elsewhere, have agreed to accept the work of the Institute for credit. When the last war was over the colleges and universities gave blanket credit for military experience. Some colleges gave you six months' credit if you were a private and more as you moved up the military scale from corporal to colonel. The system was suggested by the highest patriotic motives; but it obviously had no relation to the actual intellectual standing or educational condition of the soldier. The system employed after this war will be entirely different. There will be no blanket credit. The soldier will be given credit for what he has done with the Armed Forces Institute.

I believe that a combination of things, most of which I have spoken of, will unite to produce an entirely different educational situation after the war from the one we have today. I believe that the selection of students will be based on ability and that the student's poverty will not be allowed to stand in the way of his education. I believe that placement tests will be given to returning soldiers designed to put them where they belong in the educational system. These should reflect what the Institute has taught them. They should reflect, too, whatever

they have learned in their military careers. High school graduates in the Air Force and the engineers, for example, will be able to offer for college credit the scientific knowledge which they have picked up in the Army. Everything you do in the Army may count. Neither lack of money nor lack of formal schooling will debar a boy from the advantages of higher education.

The tentative plans of the Government call for the use of the colleges and universities after the war for selective demobilization. Common prudence dictates this course. The great problem after the war will be the readjustment of employment. If the members of the armed forces can be fed back into industry through the educational system, the unemployment problem will be partly solved and at the same time the intellectual level of the community may be slightly raised. In view of the tremendous difficulties we shall face after the war I cannot think either of these contributions unimportant.

Selective demobilization through the colleges means that a student returning from the war would be given a chance, at public expense, to go as fast and as far in higher education as his abilities warranted. Everything he had done in college, everything he had learned in the Army, would count in his favor. The negative interest in keeping him off the labor market and the positive interest in making him a good citizen will conspire to give the veteran of this war educational opportunities unexampled in the history of the world.

So much is this the case that my gravest concern is whether the educational institutions of the country will be able to do as good a job for the returning veteran as he deserves. I believe that there will be at least fifty per cent more students in the colleges and universities after the war than there were before it. But there are fifteen per cent fewer teachers in them now; new teachers are not being trained; replacements are not available for those who will die or retire during the war. Since education above the age of eighteen is coming to a standstill except in the natural sciences, we shall have trouble finding teachers after the war to guide the returning hordes through the mazes of the disciplines which have lain neglected while the techniques of destruction were the chief interest of educational institutions. Such as they are, however, and how they might be improved is a subject for another audience. These institutions will be open to the soldiers of this war to an extent which Thomas Jefferson in his wildest dreams could never have imagined.

You may say that I promised to point out any rays of light that might illuminate the outlook for the college student and that all I have done is to tell you that the college student today, in spite of, and even because of the war, has more and better educational opportunities than he ever had before. You may conclude that I identify education with life and hold that as long as a man has educational opportunities he doesn't need to worry about any others. You may suggest, and with reason, that my professional bias has blinded me to any interests but my own. You may be right. You probably are. I do attach overwhelming importance to education. Whether it is undue importance is for you to judge.

This is one of the best colleges in the country. Your president told me so this morning. If the country survives, and thrives, can there be any doubt that the students of this college, of relatively high intelligence and background, will survive

and thrive with it? I have no doubt on one condition, and that is that they continue to make the most of the talents which have brought them here; that is, if they continue to educate themselves. What I have been saying is that they will have greater chances to do this than any of their predecessors have enjoyed.

Or look at the country. We have greater resources than any other nation. Can we have the slightest question that we shall survive and thrive as long as there are men beneath the sun? We can have none on one condition, and that is that we are intelligent enough to use our strength for the benefit of the world and ourselves instead of to its and our destruction. There is supposed to be some connection between the intelligence of a country and the extent and use of its educational opportunities.

Or look at civilization. Civilization is not a standard of living. It is not a way of life. It is the deliberate pursuit of a common ideal. The ideal may not be the work of the educational system, though the activity of learned men must clarify and refine it. But the commonness of the ideal—its universal acceptance by the community—depends on the common education of the community. And the educational process can best be described as the deliberate, not the accidental or sporadic, but the deliberate pursuit of the ideal.

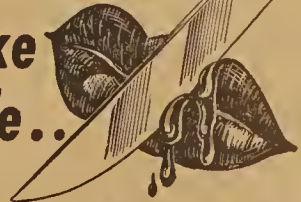
The man who wants to live the good life, the man who wants to serve his country, the man who wants to advance the cause of civilization, that man must educate himself. Whatever the superficial appearance may be, the real chance to educate himself comes to the college student of today as never before. And for this reason I am justified in saying that the outlook is brighter than you think.

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## ANNOUNCEMENT

The Executive Committee of the Church Extension section of the Board of Missions and Church Extension of the Mississippi Annual Conference of the Methodist Church will meet on Tuesday, March 16, at 2 p.m., at Capital Street Methodist Church, Jackson, Miss.

All applications for donations or loans which are to come before the committee at this meeting should be in the hands of the secretary, Rev. M. L. McCormick, Brookhaven, Miss., as soon as possible. Bro. McCormick will furnish blank applications upon request.

The pastors of churches making applications should see that the applications are in due form and have the proper quarterly conference action of their charges. The pastors are also invited to come before the committee on March 16 and represent their application in person.

The Church Extension section of the General Board will meet in Louisville in April, and all applications going up to the General Board section must be approved by the Executive Committee at this March 16th meeting and be in the hands of the General Secretary, Dr. T. D. Ellis, by March 31.

T. O. PREWITT, Chairman.

## MORAL AND CIVIC FOUNDATION ELECTS DIRECTOR—REV. O. E. SANDEN ACCEPTS

By J. D. Grey, Publicity Director

At a special called meeting, held in Alexandria, La., February 19, the Executive Committee of the Louisiana Moral and Civic Foundation unanimously elected Mr. O. E. Sanden, of DeRidder, La., as Director of the Foundation. The Rev. Mr. Sanden has been serving at DeRidder as pastor of the Presbyterian Church and also working with the Defense Service Council of his denomination for approximately three years. He is a native of Beauregard Parish. He graduated with his M. A. degree from the University of Texas and is a member of the Texas Academy of Science. During the recent election in Beauregard Parish, Rev. Mr. Sanden led the dry forces and voted liquor out by an overwhelming majority.

The Executive Committee of the Foundation feels fortunate in being able to secure such a capable and outstanding young man to serve as its Executive Director. Mr. Sanden begins his work with the Foundation March 1 and will continue for a short time as part-time director until he can be released from his pastoral duties at DeRidder. He will devote the week-ends to his pastoral work and between Sundays to the Foundation. It was agreed that this arrangement would continue not more than from four to six months.

The response to the Louisiana Moral and Civic Foundation, which was observed January 17, was most gratifying. Some churches were unable to participate in the offering at that time, but it is earnestly urged that they present the Foundation in the very near future and receive subscriptions for the work. All are agreed that to meet adequately the forces of unrighteousness we must have a budget commensurate with our large responsibilities.

Completion of the Committee of 100 is moving forward, and a meeting of the Committee will be held in the First Methodist Church in Alexandria Tuesday, April 6, at 10 a.m. At that time plans for parish organizations to cover the state will be perfected.

Dr. Edgar Godbold, Pineville, presided

over the meeting of the Executive Committee, which was attended by every member save one. Those present were: Judge E. L. Walker, Ruston; Judge Ruvian D. Hendrick, Shreveport; Dr. A. M. Freeman, Shreveport; Mrs. H. H. Hoff, Rev. M. M. Snyder, and Dr. J. D. Grey, New Orleans; and Dr. Robert

M. McGehee, Alexandria. Mrs. C. H. Mayo, Lake Charles, was unable to attend.

Friends of the cause of temperance and righteousness are urged to secure financial support for the Foundation and send it immediately to M. M. Snyder, Treasurer, 1013 Dante Street, New Orleans, La.



● If you—or the group you serve—wish to share more abundantly in the spirit of Easter, **THE UPPER ROOM** (daily devotional guide read in more than 1,500,000 homes) offers a real aid for this special season of prayer and meditation.

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# New Orleans CHRISTIAN ADVOCATE



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—Gwilym O. Griffith.

## THE PRAYER-ROOM TODAY

O God, who madest me for Thyself, to show forth Thy goodness in me, manifest, I humbly beseech Thee, the life-giving power of Thy holy nature within me; help me to such a true and living faith in Thee, such strength of hunger and thirst after the birth, life and spirit of Thy holy Jesus in my soul, that all that is within me may be turned from every inward thought or outward work that is not Thee, Thy holy Jesus, and heavenly working in my soul. Amen.

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## At the Place of the Sea

By Annie Johnson Flint

Have you come to the Red Sea place in your life,  
Where, in spite of all you can do,  
There is no way out, there is no way back,  
There is no other way but through?  
Then wait on the Lord with a trust serene,  
Till the night of your fear is gone:  
He will send the winds, He will heap the floods,  
When He says to your soul, "Go on!"

And His hand shall lead you through  
Ere the watery walls roll down:  
No wave can touch you, no foe can smite,  
No mightiest sea can drown.  
The tossing billows may rear their crests  
Their foam at your feet may break,  
But over their bed you shall walk dry-shod  
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,  
You shall see but the Lord alone.  
When He leads you forth from the place of the sea,  
To a land that you have not known.  
And your fears shall pass as your foes have passed,  
You shall no more be afraid:  
You shall sing His praise in a better place,  
In a place that His hand hath made.

—The Cumberland Presbyterian.





# WALLET OF THE WEEK



THE TITLE OF DOCTOR OF DIVINITY was attacked in a resolution introduced in the General Conference of the Methodist Church which met in Philadelphia in 1832, but the resolution was "tabled." In the last seventy years, the colleges of the nation have conferred upward of fifty thousand honorary degrees. Ex-President Herbert Hoover is said to have received the highest number; Bonzo, a seeing-eye dog, was remembered by a college in New Jersey, and Methodist ministers have been generous sharers in the lavish distribution of badges of distinction.

\* \* \*

THE HOUSE OF LORDS, the hereditary branch of the British Parliament, is reported to be threatened with absolute deletion from the English legislative system. One proposal is that it be made an association of brain trust persons—leaders of churches, capital and labor organizations, educators, scientists, and literary leaders—a kind of honorary relation without authority. More than thirty years ago, in 1909, it was stripped of authority in financial measures, and has since been little more than an assemblage of aristocrats.

\* \* \*

THE RETURN OF FAITH was the subject of a moving address made by President Charles F. Wishart, of the College of Wooster, recently. Dr. Wishart said, "Gone are the days of our smart sophisticates who greeted the Unseen with a sneer." He paid high tribute to Captain Eddie Rickenbacker, who, hearing "the steady beat of wings" as he prayed for food and rescue, has now become the leader of a crusade for a new emphasis upon prayer and for the recovery of simple faith in the Eternal God who ever hears the cry of his children in their need.

\* \* \*

THE OUTLOOK FOR WORLD PEACE is not very promising if the oft-repeated "History repeats itself" is to be believed. According to Dr. W. E. Phifer, Jr., of Nashville, Tenn., the world has indulged itself in twenty-five hundred and seventeen wars in the last twenty-five hundred years, and twenty-seven of them have occurred since 1918. Lloyd George, the English Prime Minister who saw the first world war through, said that the Peace of Versailles would settle the destiny of nations and the course of human life for many ages, but he has lived to see another and the greatest war of all history.

\* \* \*

THE STATUS OF A CONSCIENTIOUS OBJECTOR, according to a decision rendered by a New York jurist recently, is not determined by his attitude toward any particular war, but by "a general scruple against participating in war in any form." In affirming the findings in the case of a draftee who failed to appear for induction in the Army, the Judge seemed to hold that the position must reflect an absolute and unreasoned conviction against war in any form, and that a philosophy based upon religious training and belief is not sufficient basis for the claim of release from such participation.

A WARTIME ANGELUS will be rung by the bells of All Saint's Cathedral of the Protestant Episcopal Church, in Milwaukee, throughout the year 1943. It will summon men and women within the sound of the bells to silent prayer for peace, for the nations at war, for the fighting forces, and for the bereaved. In addition to this wartime angelus, the young people of the Cathedral will distribute booklets containing suggested wartime prayers to all residents of lower east side Milwaukee.

\* \* \*

THE MALARIA-CARRYING MOSQUITO has long been a threat to the health and comfort of people in Southern swamp and lake regions, and it is particularly so in the jungles of the South Pacific. Mosquito repellents formerly used had such a strong odor as to make the use by large bodies of soldiers a means of locating them by enemies. Australian scientists have now found a repellent which is said to be satisfactory and Australian drug companies have been given a contract for \$70,000 worth of the new preparation for Army use.

\* \* \*

EMPEROR HAILE SELASSIE, according to a Stockholm newspaper, has addressed a number of letters and cables to the Evangelical Swedish Missionary Society, urging the return of the Swedish missionaries to the posts which were closed during the Italian occupation of the country. Nils Dahlberg, the director of the Missionary Society, has expressed the hope that conditions may soon be such as to permit the resumption of this interrupted work which was begun in 1904. The work was mainly that of conducting schools and hospitals.

\* \* \*

THE AMERICAN MISSIONARY ENTERPRISE is far from being crushed out, according to Dr. Charles W. Igglehart, who was a missionary in Japan from 1909 to 1941. Dr. Igglehart is now adviser on Far Eastern affairs for the International Missionary Council. He says that fifteen hundred Protestant and a greater number of Catholic missionaries are still free to function in the Oriental fields, and that the faith is still spreading rapidly. A large part of this work is being done through soup kitchens, first aid stations, and hospitals rather than through specific teaching and propaganda.

\* \* \*

"PEOPLE DO NOT READ CHURCH PAPERS," for one editor at least, was decisively repudiated recently. An article carried in *Congress Weekly* (Jewish), quoted a maxim of Hillel, one of the most famous and revered Jewish rabbis, "If I am not for myself who is for me?" that was credited to Hitler by the typesetter and the proofreader failed to detect the error. In the week which followed, the editor received three hundred and twenty-seven letters from his readers pointing out this typographical error which was buried deep in the heart of a contributed article. No estimate can be made of the hundreds who let the error pass for what it was.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### "LIBERAL EDUCATION"

Education has suffered many things of many physicians, and is nothing bettered, but rather has grown worse, as was recorded of one in the time of Jesus' ministry on earth. Under the guise of utility, it has produced a culture composed of water-tight compartments of knowledge designed to meet the needs of a departmentalized life—an age of specialists. In lending itself to such a program, it seems to us to have overlooked the larger function of developing creative minds and to have devoted itself to turning out minds calibrated to serve but a small fraction of life in its best sense. Such education is not unworthy in itself, but is rather an inadequate preparation for life related to every phase of culture. It is like erecting a lovely house upon an insufficient foundation.

We noticed recently a plea for "generosity" in education in which the writer asserted that "The generous education must stress more than the immediate, the practical; it must be a liberal education, which alone can make men free, an education which, while it does not discount the present, remembers that time also includes past and future." In other words, a liberal education may be focused upon some particular field or a particular interest, but it must not push the granite foundations of education into the discard and it must not lose sight of the long range objective which is equally a claimant upon our culture.

The tendency to exaggerate the importance of the immediate needs in education seems to us to assign too great a value to the present phase of civilization. It has reduced modern education to the providing of a minimum need for limited purposes. Even in theological education there has been a tendency to eliminate the languages to which our faith was originally committed, and, as we think, to the immeasurable hurt of ministerial effort. This trend has been reinforced by the further limiting of education to serve the practical necessities of a nation at war.

We feel that education which divorces man from the treasures of the past, by virtue of that fact narrows his perspective and makes him incapable of a creative approach to the future with its peril and problem. In the past, it may have been true that education was too much concerned with the classical and the esthetic, but now it is too much given over to the present and the pressing. Such a narrowing of the educational ideal and effort may produce specialists, but it will not develop engineers in the larger and limitless field of destiny.

The time may never come when emergencies will not require priority in education, and with that we have no

quarrel. Our thought is that against such a day and demand, education should be prepared to place the intellectual and cultural resources of the past upon the altar of the present, and then to pass on to the future the combined treasures of history and experience—an imperishable foundation and inspiration to worthy living. It seems to us that only that kind of education offers the hope of national unity and international understanding and can save us from lapsing into provincialism. Let us, therefore, recover in education the counsel of the past as a preparation for the years ahead. A process of spot-welding will not build a truly great life.

### A PROBLEM AND A CHALLENGE

Much is being said and written about the ministerial shortage in the home field. Much of the comment is a cry of despair and as devoid of constructive suggestion as the wail of the Hebrews in Egypt when they came to the first barrier in their march to freedom. To face the facts with an admission of its hopelessness, is a practical surrender. It is an hour of difficulty and it is possible that the worst has not yet been realized. It may be that every communion will have to increase its contingent of chaplains, but the cure is not in wailing.

The situation in British Methodism, where the majority of all services are held by local preachers, is more acute than ours, but they are not in despair. At the present time they are considering a simplified method of educational training for poorly equipped men in connection with residential colleges and that there be a teaching arrangement established within the circuits, not to prepare them for the traveling connection, but to develop a higher status for the local preacher. By such means they would meet the present emergency and reinforce the Methodism of the future.

We may not be able to adopt the plan of English Methodism, but we can profit by their courage in meeting a desperate situation. We can develop our own plans and through extension courses we should be able to do much toward the relief of the ministerial shortage in our home field. According to the minutes of our three Conferences, there are approximately three hundred local preachers, sixty of whom are "Accepted Supplies," and two hundred and forty, for various reasons, not eligible for supply service. There must be possibilities in this great number of unused local preachers and we should find a way to make their gifts usable.

It is just possible that the emergency now existing offers a great opportunity for discovering new sources of Methodist power. It is certainly a challenge to the faith



and enterprise of those responsible for directing affairs on the home front. In the early years of American Methodism, a band of recruits under the direction of men more experienced in the Methodist way became a mighty army in the building of the Church, and what they did then we can do now. It is a situation which offers a real opportunity for the enterprising and far-seeing District Superintendent to reveal the inherent genius of Methodism by discovering and training a supply ministry on his own field and enlisting unused resources in active service.

### DRINK AND LITERARY GENIUS

Because a few inebriates have achieved a measure of literary distinction, some people have assumed that alcohol is a creative element in the production of great literature. Such people overlook the fact that inebriates are relatively few in the pantheon of literary artists. Likewise, they fail to note the absence of the elegant discriminations of good literature from the writings of drinkers. The genius of the mind stimulated by alcohol finds its outlet in care-free moods and in the coarser veins of literary expression.

In recent years this long-accepted fallacy has been completely outlawed by scientific research and discovery. It is now a well-recognized fact that, as drink liberates the mind from its instinctive reticences, so also it dulls the edge of the finer susceptibilities which are necessary to the highest type of literary craftsmanship. At the same time that it unleashes the youthful spirit and imagination, it sets in motion processes of decay which end in a sadly abbreviated page. The confidence which it inspires is of a piece with the rashness of the drunken driver who imagines that he can steer an automobile through city traffic with perfect safety.

### WOOD JUNIOR COLLEGE

By Dean Bigelow

Almost six years ago, a group of Methodist families in Webster County, Miss., determined that their children should not go into the world unlettered and untrained, but having no financial resources for a school building, established an elementary school in their church—Colfax Chapel, about one and a half miles north of Mathiston. Out of this humble beginning, and through many vicissitudes, has come a junior college with high standards and with up-to-date equipment. Until its present name was adopted in 1936, it bore successively the names of Woodland Academy and Bennett Academy and served as an elementary school, a secondary school, and finally as a junior college. The college is owned by the Woman's Society of Christian Service of the Methodist Church, which contributes substantially to its operation. Its faculty, drawn from a dozen states, with their diversified backgrounds of training and experience, bring strength and variety that make for sound thinking, liberal views and tolerance of opinions. Accrediting officials have recently stated that the faculty of Wood Junior College is among the strongest to be found in any junior college in the South.

The physical plant of Wood Junior College, located on a beautiful campus of thirty acres one and a half miles north of Mathiston, Miss., consists of three dormitories, an administration building, a gymnasium, an industrial

arts shop, the president's home, and other necessary buildings. The permanent plant consists of new and modernized buildings. Funds for a new dining hall are on hand, but the construction of this unit must await the coming of peace. The college owns two farms totaling 300 acres, under the direction of practical farmers, with herds of registered Jerseys, swine, and beef cattle, a flock of full-blooded chickens, and modern farming equipment.

The college draws on North Mississippi for the majority of its student body. Every county of the northern half of the state is now or has been represented with one or more of its native sons and daughters who come from the various high schools of this section to receive two years of standard college work on the Wood campus. Approximately half of the students continue their education in four-year colleges and universities while the remainder return to their homes to help raise the cultural levels of their respective communities. That Wood Junior College trains its students adequately is attested by the administrative officials and instructors in its articulating schools who on many occasions have spoken of the excellent background possessed by those who transfer to them from this institution. One alumnus of the school, a successful county health officer, said: "Were it not for the inspiration received here during the brief years I was in this school, I'd probably still be following a mule somewhere on a farm." Another, a noted educator in this section, said: "I shall always be grateful to my Dad for bringing me to Wood Junior College." He stayed four years and paid all his expenses by working. Many Wood graduates enter colleges and universities, where they complete their training to become teachers, nurses, lawyers, engineers, home demonstration agents, physicians, and farmers, while the others return to their respective communities as respected citizens. A substantial number enter seminaries and theological schools.

One who is unfamiliar with the region served by Wood Junior College can only with difficulty imagine the financial limitations that face many young people of this section. They are intelligent, alert, aggressive young citizens of Anglo-Saxon ancestry, who appreciate the opportunity of obtaining a higher education at a college where they may, by their own efforts in the school's work program, meet a substantial part of the tuition costs. Every student is expected to work at least one hour daily in the dining room or pantry, the offices, library, dormitories, buildings or grounds, applying the work towards his tuition. Even though Wood Junior College maintains the lowest tuition charges of any school in this region, yet this modest rate is often beyond the ability of many worthy and qualified candidates for a college career.

Wood Junior College neglects neither the social nor religious life of its students while upholding high scholastic standards. There are several formal social activities, as well as numerous informal affairs to broaden its students and fit them for successful participation in the social life of their home communities. The religious activities are carefully guided to meet the needs of the campus and to enlist the interest of every student. Religious Emphasis Week thereby becomes a climaxing experience in a year-round program and not an artificial project thrust into a busy school schedule.

Wood Junior College is building Christian citizenship for the future that makes Democracy a living, vital force. That it is performing a genuine service is attested by the



ever-increasing list of loyal alumni, who are filling important places in the industrial, business, professional, and social world—who, after all, are a school's best advertisement.

B. P. B.

## MADAME CHIANG IN NEW YORK

By William F. Quillian

Madame Chiang Kai-Shek, wife of the Generalissimo, and directing genius of the Chinese Government, has recently visited New York City. Following her conquest of Washington, she has now taken New York.

Although under the care of physicians, and not having fully recovered from a recent illness, she has been giving herself without stint to the further promotion of goodwill between the United States and China and, in no uncertain terms, has called on our nation for more complete cooperation with China in her warfare against the Japanese aggressors. The leading papers have given page after page to the record of her visit, and particularly the addresses which she has delivered.

At Madison Square Garden on the evening of Tuesday, March 2, she was presented as a World Christian and a member of the Methodist Church. Her address fully justified this characterization. In two editorials the New York Times referred to her as one of the great orators of the world, and also nominated her for a high place as a "spiritual leader in a day when many people are confused with reference to the central tenets of Christian philosophy." She said, "The teachings of Christ radiate ideas for the elevation of souls and individual capacities far above the common yassions of hate and degradation. He taught us to help our less fortunate fellow beings, to work and strive for their betterment, without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves." At another point in her address she said, "To safeguard ourselves against retrogression into another dark age is, I feel, the gravest task now confronting the United Nations."

This remarkable woman combines the finest and best qualities of both China and America. Back of all of her public utterances, there is a deep and profound Christian philosophy which is desperately needed in this critical period of world history. She has impressed America with the fact that she is not only a brilliant and inspiring leader of her people, but that she will prove to be a safe and dependable arbiter in the building of a new and better world. She has won the right to represent China at the Peace Table, and her word will be heard with profound interest and respect by the nations of the earth.

## "GOD'S GRACE"

The Christian Chinese call it "the grace of God" when anything good happens, or when anything fails to happen.

An old lady, whose house was flooded, and the water came up to her chin, said, "Thanks to God's grace it only came up to here." A simple Chinese farmer, whose son was killed before his eyes, rose to his feet with a smile as I spoke about it: "Thanks to God's grace I have another one."

An old lady of 75, with crutches and one leg, was hobbling home from church. Her large Bible and hymn-book were in a bag

on her back. A careless coolie, carrying boards at either end of a pole, knocked her down. She was taken to the police station in an unconscious state, along with the frightened coolie. He was due to be thrashed or put in prison; but the old lady, struggling back to consciousness, immediately murmured: "Don't blame him; let him go. I was careless and got in the way. Thank the grace of God I'm all right." So the astonished coolie gratefully went home.

If it was the same old lady—Granny Sen, we called her—who saved the situation during an air raid. Hearing a noise in the yard below, the missionary put her head out of the window just in time to see an angry and excited soldier whip out his revolver and point it at a woman who was daring to resist him. Granny Sen placed her body between the revolver and the woman. There

## MESSAGE FROM BISHOP PEELE

The effort to increase the number of subscribers to the New Orleans Christian Advocate during the last Conference year brought most gratifying results. Evidences of progress coming to me from the District Superintendents of the North Mississippi Conference lead me to believe that there is some connection between A Reading Methodism and an Advancing Methodism. Informed persons are ready to respond to worthy causes.

It is important to see that all the subscribers of last year continue their subscriptions during the present year. The Advocate is of value to the extent that it is placed in the homes of our people and is read by them. Dr. Duren is giving us a well-edited Conference paper, and it is our privilege to cooperate in the worthy effort to get this paper into the homes of more of our members.

Much of the educational ministry that has been rendered by other agencies must now be done through the printed page. We need today the undergirding of truth to support us in the midst of the tragic confusion of the present and the uncertainties of tomorrow.

Let us unitedly work to the end of increasing the usefulness of the New Orleans Christian Advocate by placing it in the homes of an increased number of our members.

W. W. PEELE.

was nearly bloodshed. But a little, toothless old lady on one leg intervened. She was so full of the grace of God that anger melted away before her.

Many idols have been thrust aside, many little children have learned to know their Friend and Saviour, because of Granny Sen's own experience of the grace of God. Almost penniless, she nearly always has some little child whom she is teaching to pray and sing praises. Her simple home and all she possessed were burnt out at midnight one Saturday. On Sunday morning she was at her usual place in church, bruised and smiling, her last few cents ready to put in the collection, and her heart full of praise to God for saving her and the little child who was with her.—Methodist Recorder.

"Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."—D. L. Moody.

## WITH THE PASTORS

## PASTORAL VISITING

By Charles O. Ransford

Pastoral visiting should always have purpose. Just gadding about from house to house and spending a few moments discussing the weather, neighborhood gossip, and the happenings of the day is not in the strictest sense pastoral visiting.

Every minister should have a regular plan of visiting to cover the entire year. At Easter time his visiting should have a special purpose. Many of his members and friends of the church have been shut-in during the winter. Others have been irregular in church attendance.

The church of human constituency partakes of the elemental surroundings. People are more or less affected by the times and seasons. Probably more people go to church in the four months of February, March, April, and May than any other four months of the year. Easter Sunday services from sunrise until evening are attended by millions of people. It is a season of church-going.

A house-going minister makes a church-going people. No preacher dare presume because he makes the pulpit announcement and preaches hortatory sermons that the people will respond to his suggestions.

The most persuasive art of the minister is a quiet talk in the home with people whom he would interest. His example in visiting, his gracious words and soul-strengthening prayers will help not only the people he visits, but his congregation who know of his consecrated services.

Visiting with a purpose during the Easter season the minister will systematize his activities. He must, because "the time is short." His entire program during the Lenten season should be carefully developed and directed to the one purpose of bringing both members and friends of the congregation and their families into closer Christian fellowships.

A common custom in recent years has been to appoint the Easter season as a time for recruiting new members and taking an offering to balance the church budget, secure the World Service offerings or a payment on the church indebtedness. If the Easter season must be so used, still, the regular church services must be maintained and very particular inspirations must be generated.

For all these purposes no effort of pastor and people can be so effectual as house-to-house visitation. We can best do the work of the church when we sit face-to-face with our friends and talk over our tasks. The personal contact is the most effectual working method Christian men and women know.

Paul said to the elders of the church at Ephesus when he met them at Miletus, "And how I kept back nothing that was profitable to you, but have showed you and have taught you publicly, and from house to house."

Love is the true revolution, for love alone strikes at the very root of evil.—Ernest Crosby.

"If I had a thousand lives to live, I would never drink any of the alcoholic liquors, and if I had a million patients, I would never prescribe intoxicating liquors for any of them no matter what their afflictions might be."—Lee Chapman, M. D.



# CONFERENCE NEWS AND PERSONALS

Mrs. I. G. Gayden, whose home was at Gurley, La., has moved to New Orleans since the death of her husband, and is now located at 6 Audubon Place.

According to a note from Mrs. Wineinger, Chap. Don Wineinger is now located at 1615 Ames, Winnfield, Kansas, at which place he is chaplain at Strother Field.

Mrs. W. E. Ainsworth, formerly of Lafayette, La., has moved to New Orleans and her address is 1801½ Robert Street. This announcement is taken from a notice of change of address.

Miss Julia Harelson, of Baton Rouge, La., adds to a business note the statement: "I am so glad the local church papers continue to function, thus keeping us in touch with our own church news."

Rev. Thomas E. Yancey, one-time circuit rider of the North Mississippi Conference, has our thanks for his commendation of the Advocate. We knew Bro. Yancey when, as he said, he "rode the circuit."

Rev. W. C. McCay reports that the church at Nettleton, Miss., accepted the Benevolent asking in full this year, has paid one-third of the amount already and the balance is being paid monthly.

Mrs. Shearer, wife of Rev. John B. Shearer, now a chaplain with our armed forces abroad, is living at Gibsland, La., where she plans to remain for the duration. Chaplain Shearer is with a hospital unit.

Mrs. W. M. Kent, whose home was in Homer, La., is now living in Shreveport, and a change of address occasioned by the going away of her landlady, places her at 432 Robinson Place, Shreveport.

Rev. E. S. Lewis, retired, but the active pastor of Arcola-Murphy charge, reports good congregations, an organized effort for the Week of Dedication, and the resumption of regular services at the Lock church.

Mrs. W. M. Armstrong, of Flora, Miss., a kinswoman of the editor of this paper, is advanced in years and quite deaf, but her interest in the Advocate abides. The editor acknowledges with appreciation her personal message to him.

Rev. H. B. Urquhart, of Texas, and a long-time friend of the New Orleans Christian Advocate, is now at 142 E. Huisache, San Antonio, where he is confined to his bed on account of angina which has grown worse recently. We wish for him an early recovery from his ailment.

Rev. Mrs. Lula Wardlow, Montgomery, La., writes that she is still kept busy in different phases of work, such as preaching, burying the dead, officiating at marriages, and helping with church work in general. A little later she expects to be engaged in revival work.

Rev. D. R. Boddie, pastor at Morgan City, La., sends a change of address for the Advocate sent to his son in the armed services. We do not give the address since that is against the regulations regarding the identification of units and their locations. The young man has been made a corporal.

Mrs. J. A. Randolph and Mrs. Valcour R. McDonald, her daughter, have returned to Nashville after spending quite a while away—Mrs. Randolph in Memphis and Mrs. Mc-

Donald in Magnolia, Miss., where she taught in the public school. Their Nashville address will be 2607 Oakland Avenue.

Rev. Elmo LeBlanc, Jr., writes that he has been released from his work at Gonzales, La., and is now located at 519 North Fourth Street, Baton Rouge, where he will be available for such assistance as his pastor friends may need. Rev. L. W. Cain, retired, will finish the year at Gonzales.

Friends of Dr. George S. Brown, of New Orleans, will regret to learn that he has made little improvement in recent weeks and has suffered a great deal. He was carried to the hospital again on Friday for other treatments in the hope that he might find greater relief.

Rev. H. P. Lewis, pastor at Durant, Miss., reports a church debt on the parsonage of fifteen years standing paid off and an increase of 175 per cent in Benevolence acceptance, one-fourth of the amount having already been paid. A training school for church school workers is planned for April 18-23.

Rev. P. W. Sibley writes optimistically about his work at Loranger, La. He has been preaching to the largest congregations that he has had at any time on the Tickfaw charge, of which he is pastor. He has had several additions to the church since Conference and is very happy in his work.

Mr. and Mrs. R. E. Harper, of Washington, D. C., are the proud parents of a son, born on February 24, 1943, in Garfield Hospital. Mr. Harper is the son of Dr. and Mrs. Robert H. Harper, of Napoleon Avenue Church, New Orleans, and both grandparents were honored in the name of the new son, Robert Skipwith.

Rev. E. L. Jernigan sends in a list of subscriptions for the Advocate, all of which are new, and Bro. Jernigan says he expects to send a good list from Fulton, Miss., where he is located. The laymen of his church observed Laymen's Day, with Mr. J. A. Doddridge, of Olive Branch, as the principal speaker. Mr. H. H. Yawn is lay leader.

Friends of Dr. A. T. McIlwain, of the North Mississippi Conference, will regret to learn that he has been ill with influenza which has been complicated with a "strep" throat. When he was writing on Monday of last week he said that he hoped to be out in a few days. Dr. McIlwain has moved from LaCleda to 7712 Shirley Drive, Clayton, Mo.

Rev. J. B. Grambling, Crowley, La., held his Week of Dedication services each evening of last week. Under the general theme

of Dedication he presented the dedication of self, home, church, business, material and social interest, and brought the series to a conclusion on Sunday, March 7, with the theme "Dedicating All for a Better World."

Rev. E. H. Cunningham, of Water Valley, Miss., says that his mother, Mrs. Sarah E. Cunningham, 93 years old, has been a reader of the Advocate from her girlhood. She cannot remember the time when she began to read it. She reads it without her glasses and with abiding delight. Mrs. Cunningham makes her home with her son in Water Valley.

Rev. W. R. Goudelock, a conference classmate of the editor, and a retired member of the North Mississippi Conference, is supplying Southside, Corinth, where he was at the time of his retirement. Bro. Goudelock says that by reading to the congregation the editorials of Dr. Brooks and the editor in the issue of February 25, he secured six subscriptions, all of them new. That certainly ought to encourage us to go forward in the work we are trying to do.

Emory University will bring to reality her cherished dream of a special seminar devoted to the study of the bases of peace and post-war order. The seminar will be offered in the spring quarter and the number of students who may take the course will be increased by a limited number of persons from the Atlanta vicinity. Dr. John R. Mott has accepted the invitation to deliver the lectures on Evangelism on the Sam P. Jones Foundation during Ministers' Week, 1944.

## REV. A. B. BARRY CONTINUES ILL

Dear Brother Duren: Mrs. A. B. Barry writes from Washington that Bro. Barry continues ill and has had a recent set-back. She suggests that some letters of greetings from ministers and other friends in Mississippi might go far in giving him cheer and courage and inspiration. I invite others to join me in writing him at 2006 G. Street, N. W., Washington, D. C.

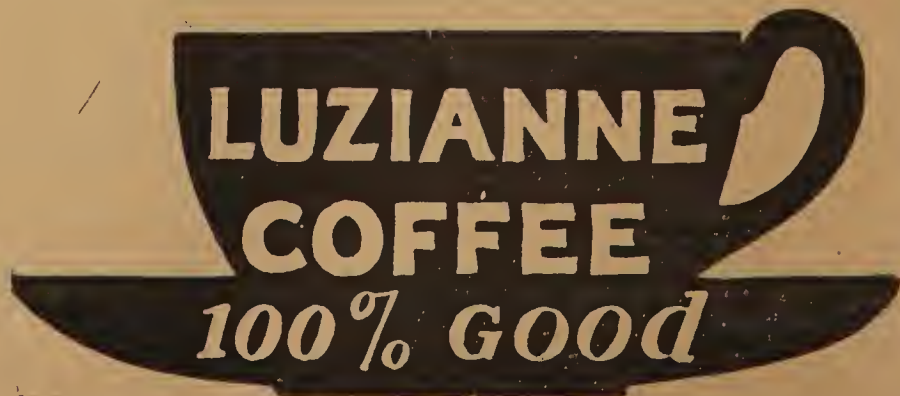
Sincerely,

GEO. H. JONES.

Newton, Miss.

## ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Epis-





copal Church, South, which is the designated Church Extension agency of the Board of Missions and Church Extension of the Methodist Church in the Southeastern and South Central Jurisdictions, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, April 29, 1943, at 9 a.m. All applications to be considered by the Board at its annual meeting must be approved by the Conference Section of Church Extension and be in the hands of the Secretary on or before March 31.

W. V. CROPPER, Secretary.

### CHURCH AT PICAYUNE, MISS., TO BE DEDICATED

Dear Dr. Duren: Bishop Decell will dedicate the Picayune Methodist Church Sunday, March 21. Please make a statement to this effect in the Advocate and invite all of the pastors who have served this church.

Since Conference our people have paid their church debt, which amounted to \$2,100. In addition to this, concrete walks have been laid around the church. All of our finances are in full to date. Some items have been paid for the entire year. Our people love the church and are really trying to do their part in bringing in the Kingdom.

J. H. MORROW, Pastor.

### IVERSON G. GAYDEN

Iverson G. Gayden, fifty-eight, died of a heart attack Saturday afternoon, February 13. Mr. Gayden had always lived at Oakland, the plantation home, Gurley, La. He is survived by his wife, the former Miss Georgie Hands, of New Orleans, to whom he was married in 1919; a brother, George L. Gayden, of Gurley; and three sisters, Mrs. Julia G. Woodside, Mrs. R. L. Tullis, of Baton Rouge, and Mrs. Donald Derickson, of New Orleans. The funeral was held at Oakland, near Gurley, at three o'clock on Sunday afternoon with interment in the Scott cemetery.

### LOTTIE CHARGE LEADS THE WAY

On the tide of the Christmas spirit Lottie charge paid the Benevolences for the Conference year by Dec. 17, and the amount due for Superannuates, or Conference Claimants, by January 13. As an aftermath, and evidently prompted by the Holy Spirit, the charge rallied to pay all other definite askings of the annual and the quarterly conferences during the month of February. These amounts were for Golden Cross, Bishops, District Work, Sustentation, Administration, Student Fund and also \$10 for Race Relations.

There is no unusual prosperity in this section, but a willingness on the part of the people of this charge to divide their income with the causes of Christ. The same thing can be accomplished on many charges during the Christmas season where the unified budget is not employed as in larger churches. These payments aided instead of hindered payments for pastoral support which amount is paid in full to date.

In each church we presented these causes as matters of opportunity and high privilege. The response was so rapid at Waxia that the church paid the amount asked for at the mere mention of the offering. Waxia is our smallest church, but has in her membership the president of the School Board

and the president of the Police Jury of St. Landry Parish. Waxia church has also paid 70 per cent more for Pastoral Support than the amount now due.

The five churches of this charge, Lottie, Rosedale, New Roads, Port Barre, and Waxia, are made up of a few of the best people in each town or community. Each church is so interesting that I expect to give an account of each one as soon as I can increase our subscription list to about 30. Have sent in 12 new subscriptions and am writing with the fine pen received from Dr. Duren.

Before and on the fifth Sunday in January, Dr. Snelling proved to be a great blessing to this charge and the pastor by his sympathetic approach and timely messages.

The pastor's goal for the Conference year was to raise more for other causes than for pastoral support. The goal has been reached with \$30 excess. Under the law of compensation, I thank the Lord and keep my courage.

C. M. MORRIS, Pastor.

### GROUP MEETING AT ROLLING FORK—MARCH 11, 1943

#### Theme, "Evangelism"

1. "Is Christ a Failure?" by Rev. O. S. Lewis.
2. "Has Evangelism Failed?" by Rev. E. A. King.
3. "Evangelism a Necessity and not a Choice," by Rev. T. O. Prewitt.

This group is composed of the following ministers: Rev. O. S. Lewis, Rev. T. O. Prewitt, Rev. O. H. Scott, Rev. J. O. Ware, Rev. E. A. King, Rev. Earl Pressley, Rev. M. E. Sharp, Rev. L. L. Matheny.

You are invited to come and bring your wife for a supper at Bro. Ware's home at 5 p.m.

It is desired that each minister bring some of his leading members, but they are not invited for the supper, as it is only for ministers and their wives.

Respectfully,

O. H. SCOTT, Secretary;  
O. S. LEWIS,

T. O. PREWITT,  
Committee.

### MESSAGE OF VICKSBURG DISTRICT SUPERINTENDENT

Dear Brother: The following telegram comes from Bishop Decell:

"Our Church, living in the encouragement of the Holy Spirit, can win a great victory at the close of this Week of Dedication. I thank you and the pastors and lay leaders and other co-workers for what you have done, and know you will leave nothing undone to make it a genuine spiritual victory, and the offering on Sunday to be a credit to your district and our great Methodism."

I am truly grateful for the fine way many of the brethren are emphasizing the challenge of this Week of Dedication, and I share with you your concern and prayers for this phase of our United Advance.

I rejoice to know of the many successful Laymen's Day services already held, and hope that soon every pastor can report the holding of Laymen's Day on every charge and, as far as possible, in every church.

Our District Conference will be held on May 7, in Gibson Memorial Church, Vicksburg, beginning at 9 o'clock. Please have your delegates elected and names sent to me and to Bro. O. H. Scott as early as possible.

Some of the brethren are reporting gratifying progress in securing subscriptions to the New Orleans Christian Advocate. Dr. Duren is giving us a very fine Conference organ that should be in every Methodist home. Please organize a Christian Literature Committee, if you do not have one yet, and see that all our great publications—the two Advocates, the World Outlook, our Church School Literature, the publications of the Board of Lay Activities, the Commission on Evangelism, the Upper Room, and many worthwhile tracts—are made available to our people. Let me know how the Advocate subscriptions are coming along.

I have started on my second round of quarterly conferences. In checking over the reports of the charges in the first round I am happy to note an average of more than 8 per cent increase on pastors' salaries, and of more than 24 per cent increase on acceptances for Benevolences. I notice also an increase in church school enrollment, and the organizing of some new church schools. Let us keep up this good work. In planning your revivals I am sure you will seek the guidance of the Holy Spirit, and I shall ever be praying for you and your people in your revival campaigns.

Faithfully yours,

O. S. LEWIS.

### NEWLY APPOINTED CHAPLAINS

#### ARMY

Fred Armstrong, Illmo, Missouri.

Ralph William Blanchard, Box 594, Tyron, North Carolina.

Lawrence Robert Boyll, 9 Post Crossing, Southampton, New York.

John Larkin Brown, Box 87, Pleasanton, Texas.

William Otto Byrd, Box 41, Farmerville, Louisiana.

Wesley Ralph Cain, 3437 Rankin Street, Dallas, Texas.

Alexander C. Carmichael, 740 South Beach Street, Syracuse, New York.

John Walter Cermak, 74 South Washington, Grandville, Michigan.

Maurice T. Eicholz, Milan, Indiana.

Ezekiel Wesley Elrod, Box 716, Maysville, Kentucky.

Charles Lee Felty, Box 46, Ferndale, Maryland.

Arthur Dale Giles, Route 6, Anderson, Indiana.

Ivan Oren Conser, 1119 Wisconsin Avenue, Gladstone, Michigan.

Willard William Grant, Epworth Park, Bethesda, Ohio.

William Morris Kildale, Parker, South Dakota.

Horace Morgan King, 3030 West Ashby, San Antonio, Texas.

Dwight Edgar LaFollette, 503 East High Street, Ashley, Ohio.

Milton Benjamin Leisman, Route 1, Union Grove, Wisconsin.

Wesley William Pendleton, Box 141, Liberty, South Carolina.

Robert Henry Warren, 3450 Keswick Road, Baltimore, Maryland.

James Brookway Wright, Cherokee, Kan.

Some persons are like weather vanes; they show which way the wind blows; but others are like mountains; they determine which way the wind should blow. Temperance people are a mountain range and prohibition legislation the loftiest of its peaks.

—Frances E. Willard.



## PERSONAL NOTES AND INCIDENTS

Rev. T. E. Nicholson reports that he has been graciously received by the people of Summit and Felder charge and that he is enjoying his work in his new field.

Rev. Ralph Cain, who has been completing his theological work in Southern Methodist University, has received a commission as first lieutenant and has gone to Harvard to the chaplaincy school.

Rev. Alfred M. Brown, son of Rev. and Mrs. R. M. Brown, of Arcadia, La., has been appointed chaplain in the U. S. Naval Reserve, according to announcement received from Methodist Commission on Chaplains.

Rev. Robert E. Walton, pastor at Moss Point, Miss., has been appointed chaplain in the Army of the U. S. according to a list furnished us by the commission on chaplains.

Rev. W. W. Milligan is delighted with the Byhalia charge in the North Mississippi Conference. He has three churches with a membership of more than 400 and they are enthusiastic in the work of the Kingdom. Bro. Milligan has a lovely parsonage, well-furnished, and the work is going forward in a splendid way in all its departments.

The Board of Stewards of First Church, Monroe, La., recently decided by a unanimous vote to raise the pastor's salary to \$5,000, the raise to be retroactive to the beginning of the Conference year. Dr. Adrian M. Serex is the pastor of this splendid congregation. Dr. Serex is preaching to capacity congregations and the finances are in top shape.

Rev. Robert A. Cross, a New Orleans boy and one-time member of the Louisiana Conference, offered himself for chaplaincy service, but was not accepted on the physical examination. Bro. Cross says that despite the decision he is enjoying good health. Bro. Cross is on the Board of Stewards of Highland Heights Methodist Church, Memphis.

Friends of Rev. James H. Felts, of the North Mississippi Conference, will be glad to know that he has fully recovered from the backset of a few weeks ago. He is, however, suffering considerably from an infection of the lids of his left eye, but is now slowly improving and hopes soon to be relieved of the inconvenience and suffering which it has occasioned.

Rev. J. V. Stewart had Judge M. F. Pierce, from Greenwood, for his Laymen's Day service at Tutwiler, Miss. Judge Pierce is district lay leader at Greenwood. Bro. Stewart inaugurated his Week of Dedication services by the dedication of the little daughter Nancy, of Mr. and Mrs. C. F. Nelson, in baptism which was followed by the communion service. Surely a service of that kind should put any congregation in a frame of mind for the fuller dedication of its life.

## PASTORS' SCHOOL, LOUISIANA CONFERENCE

On account of the United States Government having taken over the facilities of Centenary College for the C. M. T. C., we are having to move the Pastors' School elsewhere. We have been fortunate in being able to secure adequate dormitory and classroom facilities at Southwestern, in Lafayette. The School will be held according to sched-

ule—June 7-12. The cost for registration and board will be \$8.

We are asking the district superintendents to make this announcement to all the ministers.

B. C. TAYLOR.

## DATE FOR BATON ROUGE DISTRICT CONFERENCE

Dr. W. L. Doss, Jr., district superintendent, announces the Baton Rouge District Conference will be held at Blackwater church, near Baton Rouge, on Friday, May 28, beginning at 9 a.m. The details of the conference will be announced later.

## A GOOD WOMAN PASSES

Mrs. W. D. Haas, widow of the late W. D. Haas, Sr., of Alexandria and Bunkie, La., died in a New Orleans hospital early Monday morning following ten days serious illness. Mrs. Haas had just returned from a trip to Chicago with Dr. and Mrs. Roy B. Harrison, of New Orleans. While in Chicago she had a slight attack of ptomaine poisoning which was followed by complications, including pneumonia. Funeral services were conducted from the parlors of a local undertaker and the body was taken to Alexandria for burial. She is survived by two sons and two daughters: W. D. Haas, Jr., Bunkie; Sam. Haas, postmaster at Alexandria; Mrs. Roy B. Harrison, of New Orleans, and Mrs. Franklin Mikell, of Bunkie. A fuller notice of the going of this good woman will be furnished for publication at a later date.

## CHANGE OF PLACE FOR BROOKHAVEN DISTRICT CONFERENCE

Dear Dr. Duren: Please announce through our good paper that the Brookhaven District Conference will be held in LaBranch Street Church, McComb, instead of the church at Kokomo, as was announced some time ago.

This change was agreed upon by all parties concerned after weighing gas rationing and other things involved.

The time of the District Conference remains the same—May 4.

VAN R. LANDRUM, D. S.

## APPOINTMENT CHANGES

### Louisiana Conference

Rev. M. S. Robertson has been changed from Houma Heights church to Slidell to fill the vacancy made by the release of Rev. Alvin P. Smith for the chaplaincy service.

Rev. Elmo LeBlanc has been relieved of his work at Gonzales, La., at his own request and Rev. L. W. Cain, released from the Elizabeth charge, has been appointed to complete the year at Gonzales.

### Mississippi Conference

Rev. N. A. Dickson has been appointed to the Barlow charge to succeed Rev. A. C. Walley, released for chaplaincy service.

## PASTORS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The preachers of the East End of the Lake Charles District met in Abbeville, La., March 1, 1943, at 11 a.m. Rev. R. H. Staples, chairman, called the house to order. Present were: Bros. Anders, Andrews, Grambling, Giles, Staples, Collins, Quaid,

Spinks, Thibodeaux, and Sewell.

Following the opening hymn, "A Charge to Keep," Rev. A. A. Collins gave a very interesting and timely devotional, placing special emphasis upon the real meaning of "The Lord is My Shepherd."

At the close of the devotional, Rev. W. H. Giles spoke on the subject, "From the Week of Dedication Looking Toward Easter," taking the sixth chapter of Luke as a background, and raised the question, "How near are we living up to these attitudes?" He further said that if we are to have a new world in which to live—true fellowship and brotherhood—Christian people are going to have to show the teeming millions how to live it, and the ministers must lead the way.

Rev. J. B. Grambling gave the closing prayer.

At the beginning of the business meeting the minutes were read by the secretary and approved.

Bro. Collins asked if there would be two books used in the study course of Missions, and if so, would the two sell for only 25 cents. The answer was in the affirmative. Various methods for study were discussed.

Rev. B. H. Andrews spoke of the Itinerary work being done in the Louisiana Conference by Mrs. Alice A. Bays, and co-workers, Pete Spitskeit and Miss Margaret Davis. Dates for their visits to the churches were given the pastors. Caravans for the summer were discussed.

A discussion was led by Bro. Andrews on the possibility of having one or two camps in the month of June, following Pastors' School. It was decided more definite information was necessary before a decision could be reached. The Week of Dedication was emphasized.

Bro. Staples extended the invitation to meet in New Iberia the first Monday in April. The invitation was accepted.

Rev. Otis Spinks made the announcement that dinner would be served at the Audrey Hotel, through the courtesy of Bro. V. L. Coldwell, chairman of Abbeville Board of Stewards.

The benediction was pronounced at 12:25 p.m. by Rev. Dan Anders.

Respectfully submitted,

J. H. SEWELL, Secretary.

## Additional News

The Gueydan Church announces the best financial program in its history. All Conference obligations are paid up in full for the year. Ministerial support is also paid for the year, with the exception of pastor's salary, which is up to date. The church exterior is in the process of being painted. The Educational Building has recently been papered. The pastor is well pleased with the spiritual condition of his charge.

First Church, Lafayette, La., has extended invitation to the Louisiana Annual Conference to hold its session there this fall.

It is understood that the Pastors' and Christian Workers' School will be held on the S. L. I. campus, June 7-11.

The Crowley Church reports a most successful first quarter. The finances were raised in full.

Special services were held in Crowley Methodist Church each night during the Week of Dedication. Over 200 signed the Covenant of Prayer.

The Abbeville Board of Stewards have set a goal of \$25,000 to build a new church as soon as materials are available. They are getting church plans in readiness. The \$9,000 formerly subscribed under Bro. J. A. McCormack's ministry is being collected and placed in the bank immediately and other subscriptions sought.



The Eunice Church is progressing nicely. It has large congregations at the Sunday worship services. The Wesleyan Service Guild has recently sponsored the landscaping of the church lawn.

The Rayne Church has enjoyed a splendid attendance and interest in the program of the Week of Dedication. The general interest in the entire program of the church points to the fourth year as the best of the quadrennium.

The Methodist Church at New Iberia is observing the Week of Dedication this week. Bro. B. H. Andrews will preach Monday night; Bro. Otis Spinks, Tuesday night; and the pastor, the remainder of the week. Bro. Dameron will be there for a conference with the workers on March 25. Mrs. Bays and her co-workers will be there on March 14. The church is having increased attendance, with new members nearly every Sunday.

The Methodist Church at Jeanerette is planning to have pre-Easter services for the children of school age each Friday afternoon after school, beginning March 12. This is a very valuable time to stress Christian living and church membership.

## BOOKS

**The Cross and Great Living**, by William E. Phifer, Jr. Abingdon-Cokesbury Press, New York, Nashville, pp. 192. Price \$1.50.

This volume of Lenten meditations by Dr. Phifer, of Westminster Presbyterian Church, Nashville, will make special appeal to many of our readers because of the fact that the author is a native of Brookhaven, Miss. Beyond that, and vastly more important, is the fact that these pages present a gripping study of the cross in its relation to life as it is and life as it may be by the power thereby released. The cross is presented in its relation to Human Experience; Human Values; Great Living; Duty; Faith; Hope; Love; Suffering; Certainty; Doubt; Prayer; Fear; Power; and the Future. At no point does the author indulge in unjustified romancing as to the state of mankind. His delineation of world conditions is sometimes so somber as to create the impression of pessimism, but over against the worst, he presents the cross as embodying the sufficiency of God for the needs of mankind, however desperate they may be. Through the inexhaustible treasures available because of the vicarious suffering of the Son of God on the cross, everyone may attain the loftiest reaches of "Great Living." But great living cannot be achieved through formal assent to the cross—it must become the controlling fact of human experience.

**The Quest for Preaching Power**, by John Nicholls Booth. The Macmillan Company, New York, pp. 235. Price \$2.

The author of this volume on preaching is the minister of a Unitarian church in Evanston, Illinois. He does not deal so much with the theological aspect of preaching as with the problem of "bringing theology back to life" and relating the sermon more definitely to the practical needs and problems of those to whom it is addressed. The study is more concerned with the effects and the development of effective techniques than with the theological content of preaching. It is written from the point of view of those in the pew and it uses for a background of source material the sermons, published and unpublished, of the great preachers and congregation builders of our own day. In that particular it departs from most treatises on preaching. Any preacher seeking a way to capture the minds and hearts of his

people will find here a timely and stimulating sourcebook and a survey of methods which should revitalize his ministry. It is not intended to supplant, but to reinforce the spiritual and divine realities which will always constitute the cornerstone of great and worthy preaching.

**A Church Membership Manual for Methodist Preachers**, C. A. Bowen, Editor. The Methodist Publishing House, New York, Nashville, etc. Price 75 cents.

This is a pastor's membership manual comprised of four books bound as one volume. The first section, by William K. Anderson, deals with the theme as a whole; the second section, by Roy H. Short, presents a church membership manual for boys and girls; the third section, by James S. Chubb, a manual for Methodist youth; and the fourth, by Karl Quimby, a church membership manual for adults. The particular value of this volume lies in the fact that it makes available for the busy pastor the steps for every situation and age group with which he must deal without the necessity for collating it for himself, or even the necessity for keeping up with the four separate pamphlets dealing with as many phases of his task. If the pastor should not desire this compendium of information and interpretation, he can secure the parts designed for any age group separately. The Manual for Children at 15 cents; for Youth at 25 cents, and for Adults at 25 cents each.

**Abundant Living**, by E. Stanley Jones. Abingdon-Cokesbury Press, New York, Nashville. Price \$1.

This little volume by Dr. Jones is a devotional book which provides a devotional study for each day in the year with meditations for special days at the end. It may, therefore, be used as a manual of daily devotions. Its size permits it to be carried in the pocket or hand-bag, and in that way making it easy to carry it from place to place. It is, however, more than a manual of daily devotions. It is a manual guiding the quest for abundant living. It is divided into two sections of twenty-six divisions each. The first section is devoted to "Facing and Overcoming Obstacles in the Quest," and the second to "Exploring and Appropriating Resources for Abundant Living." It members perfectly with the daily devotions, and at the same time is a consecutive study of the two themes involved in the Quest for Abundant Living.

**Planning a Year's Pulpit Work**, by A. W. Blackwood. Abingdon-Cokesbury Press, New York, Nashville, pp. 240. Price \$2.

Different periods, with varying needs and circumstances, call from the Christian ministry different methods and techniques for the presentation of the Gospel.

In these days of turmoil, when a new world is in the process of taking shape, when driven by their sense of need so many are rediscovering their Church as a source of comfort, strength and guidance, the most effective and rewarding approach of the minister to his congregation is from the pulpit. The great challenge of our time is for great preaching, for the prophetic declaration of the Gospel and of the Christian faith to a generation that had largely forsaken the Christian message.

Inasmuch as we are emerging from a period which had put its emphasis upon other techniques and had sadly neglected the public proclamation of the Gospel (in some extreme instances denying the usefulness and efficacy of preaching in favor of some other

methods), this urgent demand for preaching has found us sadly deficient. This makes twice welcome the latest offering from the pen of Dr. Blackwood.

"Planning a Year's Pulpit Work" is an excellent, straightforward, practical and constructive book which will be helpful to the one willing to study carefully the rich suggestions it contains. This is not a book of sermons ready made, but many good sermons will germinate from it.

The premise of the book is that preaching can gain in effectiveness if it is cumulative, instead of a disconnected, hit and miss proposition. Thus, Dr. Blackwood proposes a plan which would divide the year into four great periods, each with a corresponding emphasis in the pulpit message. Beginning with September and until Christmas, the purpose of preaching would be "Undergirding;" from Christmas to Easter, "Recruiting;" from Easter to Pentecost, "Instructing;" and from Pentecost to September, "Heartening."

These divisions are very broad and merely suggestive, allowing much latitude and freedom in the choice of topics and methods of treatment. Valuable suggestions are found in the book for the Sunday morning and evening services, and for the midweek meeting. Dr. Blackwood has also good chapters on Observing Special Days, Doctrinal Preaching, Bible Ethics, Using Church History and Meeting Life Situations. Of great interest is a long list of texts suitable for preaching.

This is an excellent book, worth the investment, and which will be helpful to the one who feels the need of improving his pulpit ministry to the congregation.

A. M. S.

## PREVENTION OF STRIFE

By Mrs. Irvin Rowland

"When no wood is there the fire goeth out; so when there is no talebearer, the strife ceaseth."

Daily we see the lesson of wood and fire; where fire receives no more fuel, it cannot continue burning. It may be a slow or a very fast process, nevertheless, the result is the same—even coals which linger on finally lose their glow and heat.

Have you ever been tempted to repeat a choice bit of gossip, even though you realized there was no foundation for it? You were adding fuel if you did it, making the fire bigger, causing it to spread, and making its prevention more impossible. How often have you or I injured the reputation of another by adding fuel? The rumor could have had a much shorter life if we had done our bit to stop it instead of spreading it.

We also add fuel when we insert our opinion into what we repeat. Then, by the time it has gone around and returned to us, we scarcely recognize the same bit of news, for it has become so sordid. Who is responsible for such a raging fire of strife? Each one who added wood to it encouraged it. As a small blaze grows into a forest fire, so a rumor or unjust opinion may become a monstrous thing.

How easy it is to ignite the fires of hatred, jealousy, enviousness, and suspicion even in our own hearts! As long as we feed them, they are growing into monsters that will some day consume our own lives.

Let us seek after and follow the truth so closely that we have no time or energy for refueling rumors, gossip, and doubtful tales. If we will let love have the supreme rule over our hearts there will be no room for strife and prejudices.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI--

"For any gift God gives me I cannot pay.  
Gifts are most mine when I give them away.  
Riches are not gold, or land or marts,  
The only wealth there is,  
Is found 'in human hearts."

\* \* \*

### A Lenten Project for a Society

One society we know is taking for its project for Lent the creating of a more worshipful atmosphere preceding the worship service on Sunday morning.

Each member of the society has been asked to be a "committee of one" to give publicity to the movement, and the church organist has been asked to give a short musical program of about 15 minutes between the dismissal of the church school and the beginning of the worship service.

Many of us use the "Upper Room" daily and enjoy it, but we might add to it for this season the little pamphlet, "The Sanctuary," a devotional manual for Lenten reading. In addition to the usual devotional pattern, the compiler suggests a "project" for each day—something for the individual Christian to do.

Order "The Sanctuary—a Devotional Manual for Lenten Reading," by Lucius H. Bugbee, price 5 cents each, 30 cents a dozen, \$1 for 50, from Methodist Publishing House, 810 Broadway, Nashville, Tenn.

In this Manual may be found material for the worship services in connection with the study of "Will a Man Rob God?"

\* \* \*

### W. S. C. S. Southeastern Jurisdiction

Mrs. W. F. Mahaffey, Mrs. T. H. Fore, Mrs. Stanley Wilson, Mrs. D. L. St. John, and Mrs. Paul Arrington have returned from the enlarged Executive Committee meeting of the W. S. C. S. of the Southeastern Jurisdiction, held in Atlanta, Ga.

Mrs. E. L. Hillman, of Rocky Mount, N. C., presided, and representatives from the 17 conferences of the 9 Southeastern states were present.

Of the six Jurisdictions in the United States, the Southeastern led in the number of societies reporting, in the number attaining all of the Efficiency Aims, in the observance of the Week of Prayer, in the Week of Prayer offering, which was \$62,250.48; and in the percentage of missionary giving.

We wonder if the fact that we led "in the number of societies reporting" did not affect the rest of our record? If we can get all of our societies to report, we may make an even better showing.

Enthusiastic reports of the progress made in 1942 were given and plans made to go forward during 1943, with emphasis on the enlistment of more women and the reaching of unorganized territory.

The women were challenged to "keep the needs and service of the church central in their thinking and in the budgeting of their time, effort and financial resources."

An entire day was given to the facing of the problems of our Southeastern states in the areas of economics, citizenship and minority groups, with well informed persons leading the discussions.

### Annual Meeting Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in Central Church, Meridian, with all societies in Meridian as co-hostesses, on April 6-8, 1943.

Each society is allowed one delegate, whose name should be sent as soon as possible to Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, Miss.

If the delegate plans to stay with relatives please state that and any other information which will be helpful in working out the housing.

Because of the rationing of gasoline and food, it has been decided by the conference committee that delegates will buy their lunch and supper, thus enabling them to remain in town for the entire day and evening. The hostess will provide a room and breakfast. So, societies in planning for their delegate will include her lunch for Tuesday, Wednesday and Thursday, and supper for Tuesday and Wednesday.

As soon as the program committee has completed the details, the program will be printed on this page.

Our Division guest will be the vice president, Mrs. J. W. Mills, of Beaumont, Texas. Dr. Clovis Chappel, of Jackson, will lead the Bible hour, and we hope to have our Jurisdiction president, Mrs. E. L. Hillman, with us for one evening. The committee also hopes to secure a missionary for the session.

\* \* \*

### News from Mary Cameron

Amherstdale, West Virginia.

Dear Mrs. Wilson:

I have not forgotten the letter I promised you last summer when I was in Meridian. The only excuse I can give is that I have just neglected to get it done.

I came to the Wesley House here the first of last February (1942), and was here until I went on vacation in August, but I felt that I accomplished very little during that time. I returned in September as Head Resident with the request from our conference president that we work out a completely new program of work. Being Head Resident was something new to me, without having the responsibility of working out the program.

All of our work is not new, but we have started some new parts of it. We have a kindergarten for the first time in this community and have had a fairly good response. We feel it is doing something for the homes from which the children come. There have been several who said they could not eat now until all members of the family have folded their hands and waited for the kindergarten to say, "Thank you for the food we eat, thank you for the friends we meet, thank you for our work and play, thank you, God, for a happy day." That is the little blessing we taught them to say just before the lunch period of fruit juices and a cookie of some kind. One of the mothers told me that her little four-year-old had sung the songs that we sing, at home. Two of the mothers have started to Sunday school and we are proud of that.

I have two groups of young people at a neighborhood church. One is almost a junior group and the other older, with some intermediates, but they run around with the high school group. They are giving the program for one of the services of the Week of Dedication, using a play which I have used everywhere I go, because it meant so much to me when I saw it several years ago.

We have five public schools on our program for a story hour. I tell the same story or a different one to ten groups of youngsters each week. Am also trying to be a Girl Scout leader, and we have a troop meeting once a week. There are a few who are interested, but it seems that after the girls finish the sixth grade and go to Man for the junior high school work, they feel so much older than the others, they drop out. I haven't figured out what to do about it yet.

I taught a First Aid class last fall two nights each week for four weeks.

We are both active in the W. S. C. S., serving as officers and attend the one at Man occasionally.

By the time we spend the morning with the kindergarten, a part of nearly every afternoon in the public schools and the evenings in some of the various meetings, get in some visiting and planning for meetings, we find we do not have any time wasted.

Our conference does not meet until the week following Easter, in the northern part of the state, so I am going to go where I have not been.

I do not know when I will get my vacation this year. I still hope to get to Mississippi, and one of my brothers is at Chunky, so I will be close to Meridian. We are trying to work out a plan whereby we can take our vacations at different times. It has been the custom to close the work during August, and both workers take that month, but we feel it would be well to keep part of it going. With the situation as it is this year, and people not going away as much as usual, I expect they will want something to do.

I was so sorry that I let the Conference Executive Committee meeting get by without a message from me. I will do better by the conference when it meets.

Love and best wishes to you and all of my friends in Mississippi.

Lovingly,

MARY CAMERON.

\* \* \*

### Meeting of Zone 4, Meridian District

Mrs. A. C. Grantham presided at the first quarter's meeting of Zone 4, Meridian District, held with the W. S. C. S. of the Poplar Springs Church, in Meridian, with 49 members present.

Mrs. Baumgardner, assisted by Mrs. Thomas Carruth and Mrs. Al Key, led the worship service, and the program as outlined by the conference secretary was presented.

Among the visitors present were Mrs. J. B. Pearson, conference secretary Wesleyan Service Guilds; Mrs. J. C. Porter, district secretary; Miss Maude Fail, of the Wesley House.

At noon the hostess society served lunch.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Zone Meeting at Shelby

Forty members from the societies of Merigold, Benoit, Rosedale, and Gunnison met with the Shelby society for their first zone meeting of 1943. The weather looked as if it would lessen the crowd as much as the gasoline rationing was expected to, but the Shelby society, under the leadership of Mrs. Montgomery, showed their faith in their expected guests by making the assembly room of the Woman's Club a place of warmth and beauty. At the close of a two-hour session we opened the door to find snow everywhere. We did not care, for our spirits had been lifted above casual things such as cold and long rides. One newcomer in the group was heard to say that she had been to many meetings but that she had never seen such a zone meeting.

What made it good, you ask?

Let me list the program, and you decide. First, as we have said, there was the unusually lovely spring setting, with a zone chairman and secretary, Mrs. Harry Speakes, who wanted their program to be of real worth to the zone members. Two pastors assisted in the worship hour. Rev. A. M. West, from Gunnison, led in prayer. Rev. A. R. Beasley, of Shelby, led our thinking with a beautifully rendered song, accompanied by Mrs. Bullock from Shelby. The meditation was thoughtfully given by Mrs. Grambling, a young woman from Merigold. Clear words of world understanding coming from such young lips made us wish for all the young women we know who are not on the rolls of the Woman's Society of Christian Service.

Miss Glenn, Rural Worker at Malvina Community Center, presented the "Seven Keys of Progress" to a group of women who served as officers of a local society such as that zone group might be. This was well and beautifully done. The keys were exact duplicates of the poster keys which hung nearby to remind the group of their own responsibility about keys. We recommend this service to you for a local program.

Mrs. West, of Gunnison, presented the World Day of Prayer, which is to be held the twelfth of March.

Mrs. Neblett listed the study plans for 1943. Rev. Beasley, District Missionary Secretary, explained that he would soon mail two books to each pastor in the district. This book is on South America, but not the same type book we studied last fall.

Have you looked at the pictures on pages 23-30 of January World Outlook? Have you read "Service Men Encounter Missions," in the March Methodist Woman? If you have not, get out these books and read them. We wish you could have lived these scenes with Mrs. Sidney Johnson at the zone meeting.

The roll call, followed by a short report from each society, gave us the numbers present and the outstanding achievements of each society. Benoit had three present. Mrs. R. N. Jackson, corresponding secretary, reported twenty on roll for Benoit. They had all departments organized and functioning. Mrs. Dribben had just finished their study, "Will a Man Rob God." Their question was, "What do we lack in making up our budget?" Later Mrs. Neblett helped

with this item. Last year they overpaid their pledge.

Gunnison had three present. Mrs. Scott Blanchard, their president, reported 15 members, Mrs. West as study leader, and plans for work well in hand.

Merigold had twelve present from a membership of 31. Mrs. Rayner, their president, reported all departments organized and functioning, with an increase in pledge. Last year they had a surplus of \$200.

Rosedale had three present from a membership of ten. Pledges had been larger than usual, but women moving out of town had decreased their membership. They had sponsored Miss McKeithen's appearance before the Rosedale school, had written letters to Congressmen and Senators concerning the F. S. A. They will finish their study of "Will a Man Rob God?"

For Shelby, Mrs. Montgomery reported two circles and 43 members, with 17 present. They were having one of the programs during the "Week of Dedication." There was an increase in per capita giving.

The one thing that made the zone meeting very like a district meeting was Mrs. Neblett's report of the Southeastern Jurisdictional Executive Committee meeting, which she had attended at Atlanta. She brought us inspiration and information, lifted us out of our little local interests and let us look at world horizons as visioned by the leaders of the Woman's Division and the Church. From Mrs. Hillman, Jurisdictional president, she brought this challenge: "The Woman's Society of Christian Service is a spiritual force in the world today." These seventeen conferences making up this Jurisdiction have gone forward in 1942, but they have three weaknesses. These are reflected in the zone reports, in which there was no report of the Wesleyan Guild, and only casual reports of Children's and Young People's work. The theme for the W. S. C. S. in 1943-44 is "The Church and the American People." Mrs. Piggett, in her "Glimpses of Home Front," said that pagan philosophy was the strongest force at the close of World War I, but that if Christianity had been the strongest force we would not have had this second war. Mrs. Downs reminds us that of 54 home projects, 35 are in the deep South. Miss Howell reminded the group that they were over their growing pains and that today's opportunities are our Must, Must, Must. People, she said, are being regimented in every walk of life and are not objecting. In the Orient there are clinics to see what people are thinking. Why is the Church afraid to demand of its membership great things? Do we have Christianity? If so, let us share it. Three passages are for your reading and rendition: Matt. 16:24, Heb. 12:4, Rom. 8:19. The whole globe is attuned to the thought, "And I if I be lifted up, will draw all men to me."

Mrs. Talbert, Jurisdictional Foreign Secretary, and our very own, plans that North Mississippi shall redeem herself in regard to foreign specials.

These are some of the things we shall be asked to take care of: Malvina Community Center, Scholarships at Wood Junior College, Linen shower or money for linen at

Woods, Lewis Hospital equipment and China Relief in the Foreign Department. Of immediate and pressing need are: Student Fund, \$5 for every small society, \$25 for larger ones; Emergency Fund (I am told the larger societies are the delinquent ones here). Every budget should have a miscellaneous item from which such calls as the Methodist Hospital auxiliary could be taken. The consecration service was led by Mrs. Neblett, who used two verses of scripture, "Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness," and "Launch out into the deep."

Thus a very helpful, very inspiring zone meeting came to a close, with the benediction pronounced by Rev. Beasley.

\* \* \*

Encouraging news came over the radio this morning concerning gas and its use. Perhaps that means easier traveling to Woods Junior College for Conference on April 1-3.

Send reservations to Miss Sallie Parnell. First program, Thursday, 9 a.m.

Room and board for two days, \$2.25; room and board for three days, \$3.25.

Offering for heat, first night; offering for students, second night.

Bring own sheets, towels, pillow cases.

Bishop Broomfield, of St. Louis; and Mrs. J. W. Mills will be our guests.

### TRAITS OF THE OPOSSUM

By Willis Mehanna

The opossum is one of those animals that has increased with the encroachment of civilization. It is now found in states and localities where it was formerly unknown. It is a long-tailed creature of gray and black color and the only animal in America that carries its young in a pouch. It lives in trees and hollow logs, sometimes in abandoned woodchuck holes, and raises a family of from five to fourteen. Its increase is counted for by the size of its family and its ability to live anywhere and do most anything. In the South it is a favorite dish of food and it is sometimes found in the North. It is said to sometimes roost in poultry roosts, but I have never seen a instance of such an act. It does catch and other pests and cannot be considered a nuisance. No matter how plentiful it comes it is seldom seen by man.

—Our Dumb R

The world is full of suffering,  
also full of the overcoming of suffering.

—Helen Keller

WHEN IN NEW ORLEANS  
SHOP AT HOLMES



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

(The copy for this page failed to reach us.—Editor.)

### RESOLUTIONS—MRS. FLORINE CHAMBLIS CLARKE

Whereas it has pleased the Heavenly Father to call from our midst our beloved neighbor and friend, Florine Chamblis Clarke, on the thirteenth day of January, in the year of our Lord 1943, into his heavenly mansion, we humbly bow our heads in submission to His will.

Whereas, we, the members of the Woman's Society of Christian Service of the Boyce Methodist Church, desire to give expression to our loss and our appreciation of her loyalty, her kindness, neighborliness and friendliness; therefore be it

Resolved, that we deeply regret her passing; she was held in high esteem by, and close to the hearts of, each member of our society; be it further

Resolved, that a copy of these resolutions be spread on the minutes of our society, and that a copy be sent to the members of her family, and to the New Orleans Christian Advocate.

MRS. MAUDE SEWELL,  
MRS. J. E. RAY,  
MRS. A. M. DEAN.

### WHEN YE PRAY, SAY . . .

By Rev. Charles E. McLean

We do not believe that the Lord's Prayer was intended to be recited verbatim in public or private devotions. We admit that mere man will never compose its superior, and we agree that its occasional use, in some situations, is highly beneficial and desirable. But we submit that a daily or weekly recitation of the beautiful sentences of this gem of all prayers, however earnestly it may be done, does not answer the ends our Lord had in mind when he gave the prayer its being.

The very perfection and completeness of the petition, as well as its contents, argue against its use under circumstances where scores of shallow or thoughtless individuals are expected to join the devout in a united expression of its sentiments—sentiments in which too few average worshippers have any conscious share. Within the moulds of its thoughts, also, asylum is had by multitudes who must have a prayer to say, either as a sop to custom and respectability, or as a link in a chain of well-marked habit.

The mere accommodation of our faculties to the forms and motions of worship may be both fruitless and charged with an element of actual danger, since we are too apt to take refuge in these activities without digging beneath to assess the vital needs they are meant to satisfy. We, ourselves, have seen those who solemnly proposed having fulfilled their religious duties but whose daily conversation and inner life might have shamed a convict. Thus our individual and group approach to prayer may contribute to a deficiency by use of the very means by which our Lord sought to promote our enrichment. His aim, here, is to teach us to

pray, well knowing the connection between our prayer life and his dream for our character, our usefulness and our hope of eternity.

Among the impediments to a wholesome development of the values of devotional exercises none have a more insidious effect than shallow notions of the elements involved in praying on the part of those who pray. If a prayer is superficial, it is apt to be so in toto. However, the points at which divergence from congruity is apt to be most marked are as follows:

#### Our Heavenly Father

The fond boast of a profound belief in the Fatherhood of God, on the part of many, is just that—a fond boast. It is supported by no convincing evidence of a temper of soul or quality of character agreeable to such a faith. The Bible and human experience alike testify that a vital faith affects practice and behavior. It might not be difficult to show that what we actually live by is that which we truly believe in.

The acceptance of God as the Father of creation, or as the First Great Cause, affords no very bountiful aid to worship, though it will serve, well enough, for a starting point if one is dedicated to living out the implications of such a faith. Sooner or later this conviction will lose its force or it will lead to a more meaningful faith in our Father's Personal Being and Presence and to the happy experience of fellowship with Him. Jesus both lived and declared that faith and, in the 14th chapter of John's Gospel, expressed its prospects to his disciples.

When, like the Psalmist, "My heart and my flesh cry out for the Living God," my lips may speak without presumption. The hollow prattle of the many who call Him Father, but whose earth-bound lives share not the faith that Name implies, is both vain and futile as a medium of effective prayer.

#### His Kingdom . . . His Will . . .

The splendor of God's kingdom and the majesty of His will would suffer much if men were more attentive to the concepts of careless minds. The man, whose stupid indifference costs the lives of little children, mingles with the tears of his grief words which seem utterly iniquitous to us—"The Lord's will be done!" A well-to-do lady of our acquaintance had several lusty mules and some beautiful early garden corn. The mules must have brushed against the high picket fence protecting the corn and discovered that the supporting posts were rotten. They pushed over the fence and devoured the corn. Twice we heard that devout lady tell her friends, "God's will be done! If He doesn't want me to have early corn, I don't want early corn!" A young lady asked us, "Doesn't God plan everything that we do?" Our answer was, "If He does, He does some very poor planning!"

Such ideas are far too common. Many people confess, glibly, their notion that God's will is being done and that there is not much that we can do about it. His reign is relegated to the World to come and His will is charged with every con-

ceivable human mishap of whatever cause or meaning. Some think of His will almost entirely in the light of what happens to us and have no conception of its operation through us for the effectual transformation of life within and about us!

#### His Providence

Never have we been more in need of the realization that, "Man doth not live by bread only," than we are today. We have no quarrel with trends toward better living standards, nor with the struggle for a full dinner pail for all, nor with the normal desire for security in material necessities to maintain a wholesome individual and family life. But unless we "Seek first the kingdom of God and His righteousness," we cannot maintain our gains in these important areas. God's purpose for us and ours is fundamental. If we achieve that, everything else follows; if we do not achieve it, nothing else matters.

Our mere wants, or that which we may perform for ourselves, are unworthy objects of prayer. God's aim is to supply every element necessary to growth and service for the whole man. Nothing less than that will please Him, and nothing less than that is wholesome for us. Our need may be for the ordeal of a rebuke, or for an experience of disquieting loneliness, or for the inspiration of His fellowship, or even for sustenance for life's simple wants. We can depend upon it that our Heavenly Father is considering every essential requirement for our happy, wholesome, useful, Godward development, and that our attitudes make it possible for His care to achieve fruition, or limit and ultimately defeat its aims, altogether.

The question is, are we willing to rely upon His care; to be content with His providence and to expect His active and unfailing interest in all our concerns?

#### His Leadership

Human redemption, progress, and development wait, not for God's leading, but for our following. "All the day long have I stretched forth my hands unto a disobedient and gainsaying people!" (Romans 10:21). "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37).

An important key to the use of the Lord's Prayer is in the meaning we assign to the word, "Say." In framing any prayer the lips and words are but shadows; the substance is of the soul! God may ignore the language of the lips but He takes into fullest account the groanings of the spirit. It is not so much the prayer as the prayerer that our Father takes note of in our devotions. When Shakespeare's character cries:

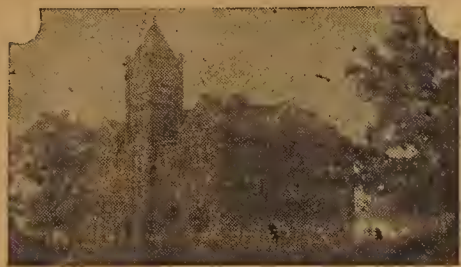
"My words fly up, my thoughts remain below:

Words without thoughts never to heaven go."

he is confessing that much more than the anguished cry of a despairing mortal is needed to make up a prayer.

(Continued on Page 13.)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, MARCH 14, 1943

By Rev. W. C. Newman

### THE SECRET OF GREATNESS

Lesson Text: John 13:12-20; 14:1-6.

Golden Text: Jesus saith unto him, I am the way, the truth, and the life; no one cometh unto the Father, but by me.

—John 14:6.

The subject given to our lesson this week seems to me to be slightly anomalous. For one thing, greatness is a term that needs to be qualified. There are many and quite contradictory ideas of what it is, and of what it is constituted. The term is applied far too freely and generally in our common speech. We speak of actors, authors, ball players, comedians, politicians, financiers, and philosophers as being great, using the term in each case with equal indiscriminination. Perhaps it would make better sense if we say the secret of Christian greatness.

But the principles of Christian greatness are not secret at all. Certainly Jesus made every effort to state them simply and explicitly. They are not new and concealed. History is replete with illustrations of their successful use. Even the wayfarer, though foolish, can discover them if he will. They have been declared from thousands of pulpits, written in thousands of books, incarnated in many a human life. We are familiar with their every phase.

Why, then, is it needful that they be reiterated? Urged upon us? Is it not because we are so reluctant to believe and accept them? So loathe to apply them to ourselves? So unwilling to have our lives restrained and circumscribed by them on the one hand, and so expanded and dispersed by them on the other?

For this is the paradox of Jesus' teaching about greatness—that if one would conserve his life he must expend it; if he would enlarge his life he must discipline and restrain it; if he would rise to a higher level of poise and spiritual power he must stoop to honest humility and selfless service.

#### Growing Great by Becoming Diminished

The philosophy of Jesus is often called the "single gospel." But his teachings are not so much simple as astonishing. Some men who knew and heard him called him mad, and the only reason many modern church people do not call him so is either that they do not fully understand the implications of what he said, or else they just do not take him seriously.

"Blessed are the meek," he said; but who wants to be meek? "Love your enemies,"

he said—but who does? "Think not of tomorrow, what ye shall eat, or what ye shall drink, or wherewithal shall ye be clothed," he said; but how many of us are willing to be so careless of our own comfort? And what he said to the rich young fellow who inquired earnestly about how to inherit the great eternal life—"go and sell everything you have and give the money to poor folks, then come back and be a Christian!" Suppose that were the requirement for church membership!

Yet the principle involved in each of these citations is perfectly clear. It is that one grows greater and greater as self-concern gives way to the love for others, and on the contrary, the expanse of one's life is decreased in proportion to his increasing attention to himself.

For all spiritual things differ from material things in this respect more than in any other—that whereas when you give away material things your remaining store is necessarily the less; when, you share your spiritual treasures you discover that they have been multiplied.

Love is like that—the more you give the more you have. And so with faith. But if you hug these treasures to your heart and claim them for yours alone, they rapidly disappear.

We can only grow greater by a process of self-diminishing.

#### Growing Great by Doing Ordinary Things

One of the commonest excuses men offer for living little lives is that they lacked the opportunity to do great things, to enter upon spectacular adventures, or to use their abilities to the fullest extent. Young people have complained to me that they were born in the wrong generation; older folks have excused their failures by saying they were tied down by home responsibilities and thus prevented from large achievements; a friend often tells me that if he had lived where he would have been more highly trusted and appreciated, his whole career would have been different; and a lady once bewailed to me the fact that she must teach for a living instead of doing something more artistic.

The fallacy of such excuses occurs because we confuse greatness with fame or excitement. Great living may sometimes entail danger, romance, far journeys, success and applause, but as often as not it only involves the doing of the commonest tasks of our work-a-day world, in some obscure place, and without the inspiration and self-glory of seeing one's name emblazoned before multitudes.

I recently visited a former **pastorato**. Among the many lovely people in that congregation is a widow whose chief task for years has been to do the ordinary work of housekeeping for her sons. Without riches, she has continually kept their ambitions stirred so that they strove for education, made the most of their chances, grew to manhood.

Self-denial is her daily companion. Once when a church debt was to be paid, she took the money with which she would have bought a new coat and gave it to the church, while some more wealthy gave less. Now she has given her sons to the nation. So by this marvelous alchemy about which Jesus was speaking when he said the way to save your life is to lose it, she has become America, she fights for the freedom of the world, she who is not known abroad is great in the real sense of that word. And she is great for having happily and proudly become the servant of a household, doing perfectly ordinary things without glory and without praise.

When the final audit of this universe has been made what this woman has done will add up vastly more than all the riches gained and honors sought by those who carefully protected themselves from giving and serving. And the loveliest part of that story is that she has so little idea of her own greatness that were she to see this she would not know that it refers to her.

## WHEN YE PRAY, SAY . . .

(Continued From Page 12).

When we speak to our neighbor, the meaning of our words, the manner of expression and the circumstances involved, owing to human limitations, are mainly what affects him. But when we converse with God no cleverness or deception can conceal the character, intent, motive, conviction or interest within our breasts. The very principles by which we live enter into what we "say" when we pray. Every word we utter to God takes value from our outlook toward Him and His meaning to us. Our conception of Him, our sense of dependence upon Him, our attitude toward His will and toward each other, all add color to each word we say in prayer so as to empty it of value or charge it with a greater freight of meaning than its use or make-up suggests. God hears the man more than the man's words. (John 11:42). It is easy to say, "Lord, Lord," when the words have no support within the soul. But how much more worth while it is when the inner man acknowledges Him to be Lord without the lips so much as making a sound!

Although the Lord's Prayer stands at the peak of perfection in its own right as a prayer, we think that its chief value comes from a different direction. This tiny cluster of clauses contains all of the basic elements out of which prayer is compounded; it forms the richest design by which prayer may be fashioned; it serves as a color chart by which prayer may be tested; it is the nucleus from which prayer gets its life; it is the chart of spiritual substance from which prayer gets its health and power; it is a catalyst through which the breath of human sensibility and yearning passes to

(Continued On Page 16.)



# THE CHRISTIAN FIRESIDE

## SHOVELING

By Rev. Vivian T. Pomeroy, D. D.

Outside the snow had fallen heavily but now was finished. In the parlor the fire leapt and spluttered. Father was glancing over a weekly magazine. Charles Adolphus, aged fourteen, was being chatty with Mother, hoping that his homework had been forgotten. Sarah was trying a dance step and wondering if she dared put on the victrola. Suddenly Mother said: "What about shoveling the snow?"

Sarah said: "I'd love to do it, but my cold isn't quite gone." Charles Adolphus said: "Gee! I must get to my homework." Father looked at Mother and said: "I'll do it now before it hardens."

Inside the parlor the fire leapt and spluttered and outside Father shoveled and scraped. Sarah put on the victrola, and Charles Adolphus went upstairs, but not before peering through the window and saying: "Gee! Father's got lots of pep for an old man."

That was on Friday. On Saturday there was still much snow to be cleared down to the gate. But Sarah was out, and Charles still had homework. So Father shoveled and scraped. Mother said: "Charles, I do think you should help Father. It's rather hard on him." "Gee! He likes doing it," cried Charles Adolphus. "Well, you seem to know," said Mother.

Charles Adolphus sulked a little through lunch. After lunch he said loudly: "Where's the snow shovel?" Father looked up. "Where it always is—in the shed."

Charles stamped around. The house was filled with noise. His boots! His old coat! His scarf! Such an upset! Charles Adolphus was about to shovel snow. Sarah, Mother, Father, everybody—all looking for his kit. "I must clear away all that snow," said Charles Adolphus. And at last he was ready. Such resolution! Such a righteous air! Then bangs, crashes, gigantic scrapings down by the gate. The snow flying in all directions. All the neighbors knew, the passersby knew, the bus driver knew—Charles was shoveling snow.

And before very long it was over. Away went the shovel. There were dripping boots in the hall. There was a coat on the chair and a cap on the sofa. But the snow had been shoveled. Charles Adolphus made that abundantly clear to everybody. Charles Adolphus had done a service to the entire household, to the community, to the nation, to the world. One could see that clearly on his serious, care-worn, virtuous face. He had saved Father hours and hours of work. Oh what joy to have a son like Charles Adolphus!

Old William, who did odd jobs but whose back was not equal to the heavy snow, saw it all from beginning to end. Old William's eyes were sharp. And looking at the narrow path through the snow and at Charles going off with his skis, old William said to the cook with regrettable grammar but with great wisdom: "There's them that does things right. There's them as does things wrong. But there's them as does right things in the wrong way." And he swallowed down his hot coffee at a gulp.—Reprinted by special permission of the author and the Christian Leader.

## A SOLDIER IN INDIA

In India, as elsewhere, the army has its isolated units in remote and lonely spots. For men removed from their battalion's headquarters life is often boring and irksome, especially when the unit is stationed in some sandy stretch where the soil produces little but scrub and bushes, and where shady trees are few and scattered.

For most of the year the Indian sun beats down on path and jungle, and from early morning to late afternoon the air shimmers in broiling heat. There is nothing more exciting than an occasional snake-chase or the daily patrol. Only those who have endured such conditions know how they can irritate tempers, depress the spirits, and weaken resistance to ugly things.

It was with just such a unit that a local preacher from one of our Methodist churches at home was stationed. He found that half his comrades had been churchgoers before joining the army, but out there in the jungle a chaplain seldom came their way. The danger was real that the Christian influences in which these men had been brought up might be overwhelmed. Gathering a few of the keener Christians around him, he began services in the camp. Today, from 100 to 150 men, half the camp, tanned by the Indian sun and clad only in open-neck shirts and khaki shorts, may be found listening to the young soldier's sermon on any Sunday morning, and singing the hymns written on a blackboard in front of them.

Nor is this all. Reports began to reach the battalion of the excellent relations that exist between this unit and the local population. Groups of the men go frequently into the nearby villages and churches, and have struck up a close friendship between themselves and the children. Unconsciously, yet effectively, they are helping to break down those barriers of race which so long have been the curse of India, and to promote fellowship between European and Indian—so essential for India's future good.

By request of the C.O., one of our Methodist missionaries, in whose circuit all this has lately happened, is now regularly visiting that unit. But, as so often in the past, it was the Christian soldier who started the good work.—Methodist Recorder.

## BALD EAGLES OF THE CORN BELT

By Willis Mehanua

The bald eagle, found in many parts of North America, Greenland, and sometimes in Europe, is not supposed to be common in the corn belt states, but of late years it has been seen in considerable numbers in Iowa and Illinois along the wooded rivers and near the lakes.

Bald eagles are not supposed to nest in those states, but many of the eagles observed were young, had not acquired the white head and could hardly have made the flight from known breeding-grounds, although it might be possible.

These eagles nest in high treetops or on cliffs not far from where food is to be had. In a nest of sticks and grass three dull, white eggs, each three by two and one-half inches, are laid and very well guarded. It

takes this bird three years to get permanent plumage. It is black the first year, gray the second year, has white head, neck and tail the third year and is dark bodied. This is its permanent plumage.

For so powerful a bird of prey the bald eagle is comparatively harmless. It lives pretty much on dead fish, dead animals, carrion, and has been seen to catch snakes and small animal pests. Therefore, it is a useful as well as a noble bird.

—Our Dumb Animals.

"We are fighting Germany, Austria and Drink, and as far as I can see the greatest of these three deadly foes is Drink."—David Lloyd George, March 29, 1915.

If your spirit is reverent, it will discern God in a moorland waste; if your spirit is thoughtless and careless, it will fail to find Him in the face of Jesus Christ.

—F. B. Meyer.

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TALISMAN (2-TONED).....4  
TOTAL BUSHES 19

**(C) 24 Rose Bushes \$3.35**  
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## "THE UNITED CHURCH CANVASS? IT WORKS!"

This is the Appraisal of an Experienced Pastor, Later a District Superintendent, Now a Mission Board Secretary Who has Subjected this Proposal to a Searching Study

By Dr. Karl K. Quimby

The United Church Canvass represents a big idea. It is designed to help the Church, especially in these crucial days. The idea itself is simple. It means all the churches within a community making a simultaneous every-member canvass. The purpose is to encourage local churches of various faiths to hold their financial campaigns during the same period of time. The local churches, while cooperating in the community presentation, in reality conduct their own canvasses. But the advantages of the united approach are many. When some sixteen communions and creeds, Protestant and Jewish, unite in such an effort it gives it special force. When outstanding leaders in the Christian life of America welcome the opportunity to serve as sponsors, the movement takes on importance and becomes significant.

This movement began a little over a year ago, when in Newton, Massachusetts, twenty-seven Protestant churches and one Jewish synagogue joined in a great city-wide united every-member canvass. These churches planned their own financial campaigns, but because they did it unitedly, at the same time, it was easily possible to develop effective over-all newspaper publicity, to publicize interesting stories of church life, and to make the public aware of church attainments and secure the cooperation of radio for several broadcasts. On Sunday night following the completion of the canvass, all the church bells of the city were rung in a note of victory.

A unified city-wide every-member canvass is by no means the end of this movement. The ramifications are many and the implications endless. The moment one begins to visualize the possibilities of this united effort in the year ahead, the more one's imagination is quickened and ideas suggest themselves. Gone are the days when, in such a community, twenty-eight churches plan as many financial campaigns under this plan. Each has now a sense of unity and strength. The people of these churches caught the spirit behind this effort and new

and stronger leadership came spontaneously to the side of the Church. When a man signed a subscription pledge to his own church, he did so with a consciousness of larger Christian unity, and a fresh awareness of the fact that by thus subscribing, he was doing his part to keep the church bells ringing around the world in the name and spirit of Christ.

This United Church Canvass supplies the skeptical public with the much-needed evidence that the churches can and are actually working together on a large scale. The far reaching impact of such a united approach upon any community must not be overlooked. Reports are numerous of surprising results obtained.

This United Church Canvass undergirds the work of each church with the best promotional material representing the total experience of many denominations. By coming to the entire Christian constituency at one time, there is afforded an opportunity for that wider publicity and appeal which constitutes one of the most effective forms of evangelism. In more than one section, a new and quickened interest has been taken by those otherwise inclined to be indifferent or to take for granted the work and worth of the Christian Church.

This united approach brings to the attention of all the people the importance of engaging in this thorough-going process at a time when the enlistment of manpower is as essential to the cause of religion as to the prosecution of war. The united impact of earnest men and women volunteering their time to bring to their fellowmembers the spiritual aims of their Church creates an inescapable impression. It puts the Christian meaning of life at the center of community life. If the Church is to render a post-war ministry worthy of its history and adequate for the widespread moral and spiritual crisis which is upon us, it needs to present a united witness to the power and claims of Christ for the individual and the world. This is no time for inner divisions but rather a rare opportunity to demonstrate a new and deeper spiritual purpose. The methods may remain denominationally unique, but the message is centered in the glorious person of Christ.

This movement, which is just getting under way in American Church life, is backed by an inspiring group of sponsors, among whom are the following:

Charles E. Wilson, President of the General Electric Company and now with the War Production Board, has agreed to serve as Chairman. Others are Judge Florence E. Allen, President Harold W. Dodds, Bishop J. A. Hamlett, Dr. Douglass Horton, Jas. L. Kraft, Henry R. Luce, Stanley Resor, Justice Owen J. Roberts, President Charles Seymour, Governor Harold E. Stassen, Chas. P. Taft, Bishop Henry St. George Tucker, Dr. Luther A. Weigle, Wendell L. Willkie, and others.

The Methodists have a significant number of sponsors. Among them are Bishop Ernest G. Richardson, Bishop Ernest L. Waldorf, Dr. Ralph Sockman, Dr. Paul Quillian, Dr. Costen J. Harrell, Dr. W. A. Stanbury, Dr. W. G. Cram, John R. Mott, Paul Sturdivant, Josephus Daniels, David Davies, Mrs. J. D. Bragg and George L. Morelock.

Due to the vast size of our Church with its 45,000 churches, it has not been possible to give the personal promotion to this movement which many of the other communions have been able to do. There is, therefore, an earnest hope that all Methodist pastors will become acquainted with this movement, its significance for community development,

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and will give it their enthusiastic backing wherever possible.

Dr. Earl D. Adams, chairman of the Planning Committee, has been fortunate in securing the active interest of leaders in the advertising, radio and public relations field. These outstanding men are devoting many days in devising a program that will focus the attention of the nation upon the vital necessity of strengthening its religious foundations in American life. This will reinforce all local united efforts. Stanley Resor, President of J. Walter Thompson & Company, a leader in advertising, is assisting. He produced the poster, "The Church Always a Priority."

On matters of radio, a series of nationwide radio hook-ups is being planned by another busy executive, Niles Tramwell, President of the National Broadcasting Company. On February 25, over the Columbia Network, from 10:30 to 10:45 p.m., General Alexander Vandegrift, Marine Commander at Guadalcanal, speaks. On February 27, over the Blue Network, 10:30 to 10:45 p.m., Governor Harold E. Stassen will speak, and around March 12, over the National Broadcasting System, at 10:45 p.m., Governor Thomas E. Dewey, of New York, will join with Lowell Thomas in a strong plea. Other broadcasts will follow later.

Two periods each year have been set aside for this work, even though several tendencies suggest one major period in the fall may prove the more desirable. The periods, November 15 to December 6, and February 21 to March 14, have been cleared for this purpose. By confining our church financial efforts to one of these periods, it makes possible for local communities to budget the time for all community drives, such as the Red Cross, the USO, the Community Chest, and other interests. It will prevent duplication of effort and conflicts in time schedules.

We are now in the midst of the second or spring period. Over one hundred and fifty communities have written National Headquarters at 297 Fourth Avenue, New York City, of their intention to hold such a united canvass. The results of the first period are just coming in and are most encouraging, not to say inspiring. Not a single case has failed. Each campaign reports an advance in financial gains, in public good will and in new interest developed within the community. Here are some illustrations. Many more could be added.

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When a cold starts—spread Mentholatum thoroughly inside each nostril. Instantly it releases vapor "Mentholations" that start 4 vital actions: 1) They thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. Every breath brings quick, welcome relief! Jars 30¢.

**MENTHOLATUM**



One denomination summarizes results as follows: "Increased attendance; cooperation of laymen; increased community interest in church affairs; good will between local churches; a spiritual revival of interdenominational unity and fellowship."

New Haven, Connecticut, shows "increases in financial giving up to 37.5 per cent. Excellent publicity, including newspaper, radio and paid display advertising. Council of Churches has endorsed repetition of United Canvass for next fall." Teaneck, New Jersey, experienced success and held a poster contest in the high school, with a Mayor's Proclamation, and other features. Santa Barbara, California, reports "as high as fifty per cent increase in pledges. Attendance greatly increased, with advertising easily financed." Utica, New York, says, "each participating church received substantially increased pledges." Reading, Pennsylvania, shows an increase of 18 per cent in pledges. And so the record unfolds!

Procure material for the United Canvass from Dr. George Morelock, at 740 Rush St., Chicago, Ill., or from Dr. W. G. Cram, 150 Fifth Avenue, New York, N. Y., or National Headquarters may be addressed at 297 Fourth Avenue, New York, N. Y.

The outstanding purpose of this United Church Canvass, says Charles E. Wilson, is "to call the nation that has drifted away from religion back to a realization that the American way of life must be brought to the recognition of spiritual needs—that men may not live by bread alone but by an indwelling spirit which emerges only from the depths of our souls and from God!"

## WHEN YE PRAY, SAY . . .

(Continued From Page 13.)

become incense precious unto God. (Rev. 5:8).

It seems never to have been used during the entire age of Scripture and yet every great and moving prayer of that era embodies some or all of the principles it contains. When, in the Garden, the lips of Jesus framed the words, "Let this cup pass . . .," every fiber of His being was pleading for His Father's glory and for His Father's will! From Abraham's, "shall not the Judge of all the earth do right?" to Stephen's "Lord, lay not this sin to their charge," and Saul's "Lord, what wilt thou have me to do?" the substance of the Lord's Prayer was present in the aim and outlook which supported the particular interest of practically every man or woman of Holy Writ, the record of whose devotions is left to us.

Here Jesus has given form and verbiage to the principles of prayer that have always existed. Just as the law was meant to issue in God's ideal of attitude, behavior and relationship for His children, so the Lord's Prayer gives the children's solicitude and sense of need a voice, a voice which breathes a quality of reverence, obedience, consecration, penitence and brotherhood. The law is a transcript of God's aspirations for us; The Lord's Prayer is a transcript of what our response to God's aspirations should be.

Material requests or wordy flourishes are not impressive. He knows what we need before we speak. His interest is in the spiritual qualities out of which our petition has come. We speak to Him through the truth by which we are willing to live and by which we are willing to die! And how effectually that truth finds a channel or a testing in that mould and measure of prayer and pray-ers which we know as the Lord's Prayer!

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### MISSISSIPPI CONFERENCE

#### Vicksburg District—Second Round

Fayette, April 18, 7:30 p.m., followed by Q. C.  
 Gloster, at Mt. Vernon, Feb. 28, 11 a.m.; Q. C., 2 p.m.  
 Hermanville, at Carlisle, May 9, 3:30 p.m., followed by Q. C.  
 Lorman, at Mizpah, Apr. 25, 11 a.m.; Q. C., 2 p.m.  
 Louise and Holly Bluff, at HoHy Bluff, Mar. 21, 7:30 p.m.; Q. C., 5 p.m.  
 Mayersville, at Fittlers, Apr. 4, 11 a.m.; Q. C., 2 p.m.  
 Natchez, Apr. 11, 11 a.m., followed by Q. C.  
 Oak Ridge, at Bovina, Mar. 28, 11 a.m.; Q. C., 2 p.m.  
 Port Gibson, May 9, 11 a.m., followed by Q. C.  
 Rolling Fork and Cary, at Cary, Mar. 7, 11 a.m.; Q. C., 2 p.m.  
 Roxie, at McNair, Apr. 11, 7:30 p.m.; Q. C. 5 p.m.  
 Satartia, at Wesley Chapel, May 16, 11 a.m.; Q. C., 2 p.m.  
 Silver City, at Carter, Mar. 21, 11 a.m.; Q. C., 2 p.m.  
 Vicksburg, Crawford Street, Apr. 25, 7:30 p.m.; Q. C., Apr. 28, 7:30 p.m.  
 Vicksburg, Gibson Memorial, Mar. 7, 7:30 p.m.; Q. C., Mar. 31, 7:30 p.m.  
 Washington, at Kingston, Apr. 11, 3 p.m.; Q. C. following.  
 Woodville, at Woodville, Apr. 18, 11 a.m.; Q. C., 2 p.m.  
 Yazoo City, May 2, 11 a.m.; Q. C., May 5, 7:30 p.m.  
 District Conference, at Gibson Memorial, Vicksburg, May 7, 9 a.m.

O. S. LEWIS, D. S.

#### Jackson District—Second Round

Jackson, at Glendale, Mar. 7, 11 a.m.  
 Jackson, at Grace, Mar. 7, 7:30 p.m.  
 Pelahatchie-Shiloh, at Shiloh, Mar. 14, 11 a.m. and 1:30 p.m.  
 Jackson, Capitol Street, Mar. 14, 7:30 p.m.  
 Mendenhall, at D'Lo, Mar. 21, 11 a.m. and 1:30 p.m.  
 Clinton and Ridgeland, at Clinton, Mar. 21, 7:30 p.m.  
 Benton, at Midway, Mar. 28, 11 a.m. and 1:30 p.m.  
 Flora and Bentonla, at Flora, Mar. 28, 7:30 p.m.  
 Camden, at Camden, Apr. 4, 11 a.m. and 1:30 p.m.  
 Canton, Northside, Apr. 4, 5:30 p.m.  
 Canton, First Church, Apr. 4, 7:45 p.m.  
 Homewood, at Gasque Chapel, Apr. 7, 11 a.m. and 1:30 p.m.  
 Raleigh, at Burns, Apr. 8, 11 a.m. and 1:30 p.m.  
 Sharon, at Farmhaven, Apr. 11, 11 a.m. and 1:30 p.m.  
 Bolton and Raymond, at Raymond, Apr. 11, 7:45 p.m.  
 Jackson, Bessie Shands, Apr. 14, 7:45 p.m.  
 Lena, at Contrell, Apr. 15, 11 a.m. and 1:30 p.m.  
 Lake, at Conehatta, Apr. 18, 11 a.m. and 1:30 p.m.  
 Greenfield and Richland, at Greenfield, Apr. 18, 5 p.m.  
 Jackson, Millsaps Memorial, Apr. 18, 7:45 p.m.  
 Harpersville, at Hillsboro, Apr. 25, 11 a.m. and 1 p.m.  
 Walnut Grove, at Mt. Horeb, Apr. 25, 3:30 p.m.  
 Forest, Apr. 25, 7:45 p.m.  
 Carthage Circuit, at Freeny, May 2, 11 a.m. and 1:30 p.m.  
 Carthage Station, May 2, 7:45 p.m.  
 Morton, at Independence, May 9, 11 a.m. and 1:30 p.m.  
 Brandon, at Johns, May 16, 11 a.m. and 1:30 p.m.  
 Madison and Pocahontas, at Pocahontas, May 16, 7:45 p.m.  
 Florence, at Star, May 19, 7:30 p.m.  
 Fannin, at Drakes Chapel, May 23, 11 a.m. and 1:30 p.m.  
 Jackson, Galloway Memorial, May 23, 7:45 p.m.  
 Vaughan, at Ellison, May 30, 11 a.m. and 1:30 p.m.  
 Terry, at Forest Hill, May 30, 7:45 p.m.  
 The Jackson District Conference will convene at Shiloh Church, May 6, at 9:30 a.m. Pastors will please send the names of their delegates to me at the earliest possible date.

OTTO PORTER, D. S.

#### Hattiesburg District—Second Round

Bay Springs, at Stringer, Mar. 7, 11 a.m.; Q. C., Apr. 7, 7:30 p.m.  
 West Laurel, Mar. 7, 7:30 p.m.; Q. C., Mar. 31, 7:30 p.m.  
 Moselle, at Moselle, Mar. 28, 11 a.m.; Q. C., 2 p.m.  
 Bonhomie, at Dixie, Mar. 28, 7:30 p.m.; Q. C. after.  
 Ellisville, Apr. 4, 11 a.m.; Q. C., 2 p.m.  
 Petal, Apr. 4, 7:30 p.m.; Q. C. after.  
 Court Street, Q. C., Apr. 6, 7:30 p.m.  
 Heidelberg, at Sandersville, Apr. 11, 11 a.m.; Q. C., 1:30 p.m.  
 Cross Roads, at Antioch, Apr. 11, 7:30 p.m.; Q. C., 4 p.m.  
 Bucatanua, at Bucatanua, Apr. 14, 7:30 p.m.; Q. C. after.  
 Montrose, at Garlandsville, Apr. 18, 11 a.m.; Q. C., 1:30 p.m.  
 Main Street, Apr. 18, 7:30 p.m.; Q. C., May 10, 7:30 p.m.  
 Taylorsville, at Mize, Apr. 25, 11 a.m.; Q. C., 1:30 p.m.  
 Kingston, Apr. 25, 7:30 p.m.; Q. C. after.  
 Richton, May 2, 11 a.m.; Q. C., May 19, 7:30 p.m.  
 Broad Street, May 2, 7:30 p.m.; Q. C., 3 p.m.  
 Clara, at Clara, May 9, 11 a.m.; Q. C. after.  
 Waynesboro Circuit, at Boyles Chapel, May 9, 3 p.m.; Q. C. after.  
 Waynesboro, May 9, 7:30 p.m.; Q. C. after.  
 Ovette, at Fairfield, May 12, 7:30 p.m.; Q. C. after.  
 New Augusta, at New Augusta, May 16, 11 a.m.; Q. C., 1:30 p.m.  
 Laurel, First Church, May 16, 7:30 p.m.; Q. C., 4 p.m.  
 Magee, May 23, 11 a.m.; Q. C., 1:30 p.m.  
 Hattiesburg Circuit, at Batson, May 23, 7:30 p.m.; Q. C. after.  
 Williamsburg, at Santee, May 30, 11 a.m.; Q. C., 1:30 p.m.  
 Sumerall, May 30, 7:30 p.m.; Q. C. after.  
 Mount Olive, June 6, 11 a.m.; Q. C. 2 p.m.  
 Collins, at Collins, June 6, 7:30 p.m.; Q. C., 4 p.m.  
 District Conference will be held at New Augusta, May 5. Because of the difficulties of transportation we will hold only one day's session. Let all pastors elect their delegates and send their names to Rev. H. B. Hilbun, New Augusta, Miss., and the District Superintendent.

B. L. SUTHERLAND, D. S.



# New Orleans CHRISTIAN ADVOCATE

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## THE LIVING CHURCH

Worship braces us to high spiritual adventure. It recalls to us that we are soldiers under a King on campaign in hostile country, and that life is our chance to make good. It trains us in watchfulness, penitence, humility, and spiritual idealism. It reminds us that every day is a moment of divine crisis, on which the fate of mankind depends.

—The Bishop of Bradford.

## THE PRAYER-ROOM TODAY

I thank Thee, my God, for every disappointment that has helped to turn my heart toward Thee. I acknowledge this as Thy best gift to Thy children, that Thou hast so made them that nothing contents them till they find Thee. Help me to find Thee as Thy saints have found, that for me also all this world wherein now I wander restless and alone shall be my Father's house. Help me so to know Thee that life's daily bread which now leaves me hungry still shall become to me a sacrament, wherein I feed upon Thee in my heart by faith with thanksgiving. Amen.

## My Prayer

By M. P.

Dear God! When evening shadows fall  
And doubts and fears my heart appall,  
I raise my pleading hands to Thee;  
Lord! Hold me close and comfort me!

I know not why this world of strife,  
This weary road which we call Life!  
Let me Thy love and wisdom see,  
Dear God! support and comfort me!

When loved ones reach that far-off shore  
And I am left forever more,  
I would but grasp Eternity;  
Dear God! support and comfort me!

Ah! Beautiful world, yet full of woe,  
I gaze in wonder as I go,  
Thou hast made us, that I see;  
Dear God! support and comfort me!





# WALLET OF THE WEEK



REPORTS FROM THE AFRICAN FRONT say that many of the slain or captured Nazis are found to have New Testaments, and the work of German chaplains supports the view that there is a greater religious commitment among the soldiers than had been assumed to be true. It is said that, following the disaster on the Russian front where the Germans lost more men than in the whole of the first World War, there are evidences of a considerable revival of religious faith.

\* \* \*

HORSES AND OTHER ANIMALS are playing an important part in the Russian war effort. In addition to the cavalry horses, caravans of pack mules and shaggy-haired Tibetan camels wind their way through the valleys carrying heavy loads to the front where the supplies are needed. A fund, known as the "Russian War Horse Relief Fund," is being raised in England for the veterans surviving the ordeal of war burdens. It has already reached twenty-four thousand pounds and the goal set is one hundred thousand pounds.

\* \* \*

THE AMERICAN AIR TRANSPORT service is rapidly becoming the greatest factor in this war-torn world and in the possibilities for the years when peace may return to the earth. It is said that already air pilots speak of Africa, India, Britain, Australia, and Alaska with the familiarity of a bus driver discussing the stops on his line of operation. In the first six months of the service, millions of miles were flown with comparatively few accidents. The log of recent months is a military secret, but it is clear that it is to be an important factor in peace-time service to come.

\* \* \*

A COLOSSAL STATUE OF CHRIST is planned as a symbol of the piety of the Honduran people. The statue, described as a "monument to Christ," is to be erected on El Picacho mountain in the Department of San Jose. Columns representing the seventeen Departments of Honduras will form a part of the scheme and the image of Christ is to be approximately sixty-five feet high. The enterprise is said to be backed by the Rotary Club of Tegucigalpa. The "monument" may be a matter of pride to Honduran Christians, but it should be the least of the evidences of their piety.

\* \* \*

AN EXPERIMENT IN INTERNATIONAL EDUCATION was proposed in an article in Spanish which was reprinted from "Education" in the *Education Digest* for January. It was proposed by the ministries of education of six Central American countries to seek an agreement on educational policies. The spirit of the action is carried a step further by a group of ten Mexican teachers of English who are now studying the American teaching methods. They came at the invitation of the Department of State and, after a week in Washington, they spent a month at the University of North Carolina and then visited other schools throughout the country.

THE TOTAL CHURCH MEMBERSHIP of America is an impressive figure as long as we think only of the more than sixty-four million who are so listed, and the quarter of a million churches in which they meet for worship. The discouraging aspect appears when attention is focused upon the seventy million who are members of no church—are apparently without faith. At one time the membership of the churches increased twice as fast as the population, but even with a diminishing population gain, the churches seem to have lagged even more.

\* \* \*

WASHINGTON CITY, in 1940, consumed 4.2 gallons of alcohol as against Nevada's 2.6 gallons—the wettest state. In addition to this shameful record, drink-sponsored radio programs are daily using the bootlegging of meat as an occasion for stabbing Prohibition in the interest of beer, the government's pet beverage. Hitler is said to have kept drink away from the youth of Germany, and Japan cut the manufacture of alcoholic beverages one-half as a war measure. We seem to think that we can beat those legions of sober men with armies which see double.

\* \* \*

THE FIRST ALASKA NEWSPAPER was the *Esquimaux*, which made its appearance in 1866. The first newspaper representing a financial enterprise, the *Nome News*, in its first issue of October 9, 1899, carried an account of the gold output of the Nome district for the season. It stated that during the season of 1899, four million dollars worth of gold had been taken from the sea and from different creeks. In the first three months of the gold hunting crusade, one thousand men "rocked" the sands of the beach and others searched the creek beds for the precious grains of shining treasure.

\* \* \*

SOVIET OIROTIA is an autonomous region of the Russian Soviet Federated Socialist Republic. It borders on China and has a population of one hundred and thirty thousand. Formerly the people were nomadic, but with their settlement in this region they became hunters, fur-trappers, fur-farmers, shepherds and collective farmers. The people speak a language all their own, and they are resourceful, enterprising and independent in spirit. In the lodges at the fur-trading station, they keep in touch with the outside world by reading newspapers and listening to the radio.

\* \* \*

THE LITHUANIAN CURSE, according to British sources of information, was pronounced against the Nazis for their murder of Jews and persecutions of Poles. The curse is said to have been pronounced by Roman Catholic Archbishop Skvireckas of Kovno. The Archbishop narrowly escaped assassination early last year after an effort to mitigate the treatment of the Jews by personally interceding with the Nazis. He was wounded and a priest traveling with him was killed. The Archbishop is said to have the support of other Lithuanian bishops in his denunciation of the Nazis.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### MYSTICISM A VITAL ELEMENT IN RELIGION

More than fifty years ago, Heinrich Graetz, the Jewish historian, delivered an essay on "The Significance of Judaism for the Present and the Future," which, to our way of thinking, was more a defense of scientific rationalism than it was an interpretation of Jewish religion. The essay is reprinted in the February number of **Contemporary Jewish Record**, and it seems to us may explain in part the plight of the Jewish people at the present time. Graetz, avowedly a rationalist, defines Judaism as a "cultus" with a will to power—"to adopt the culture of the time . . . to obtain equality and social positions by means of scientific ability." Graetz denies that Judaism is a faith and defines it as a doctrine with "a minimum of religion," competing for intellectual allegiance on the basis of rationalism. He even asserts that the "way (knowledge) of God" is "humanity."

Many people will be shocked at such an outline of the foundation and purpose of Judaism. It is in sharp contradiction of what Christians believe to be the teaching and the whole implication of the history and literature of the Hebrews. In this analysis, "cult" amounts actually to race, and the interpretation places Judaism in contest with and in active opposition to all peoples—heathen, pagan, and Christian. The essay virtually claims a pre-eminence for the Jew in the shaping of world history which has to be bolstered by the supporting assumption that many of the accomplishments were had through "iconoclastic" Christian "agents." He even admits that the monotheism and the ethereal ideals of Judaism were overlaid by a ritualism which, designed for a protecting shield, became a "fungoid growth."

Here upon the lips of the Jewish historian we have the story of a drift which has been all too true of religious history as a whole.

Making a more general application of what seems to us to be involved in this essay of fifty years ago, it appears to us that the argument illustrates very effectively some of the ordinary steps in the decline and death of any form of faith. They are: 1. Loss of the sense of mystical wonder from our conception of God; 2. Enthronement of an arrogant rationalism; 3. The adoption of ritualism as a council of despair; and 4. Disaster. No apotheosis of the humanities can save from extinction a religion thus denuded, any more than a Mayflower ancestry can redeem a degenerate American. Religion must be a tie-in with God for whom mystical wonder abides, whose fruitage is its own commendation. Against such there is neither law nor reason.

### "INNOVATIONS OF SHALLOW MINDS"

One of the afflictions of Protestantism was recently described as the "innovations of shallow minds." By it was meant the introduction of formalism in worship and methods of work which are so mechanical as never to touch the fringe of the great problem of the soul, its relief from the burden and curse of sin. We might not use the phrase without some qualification, but we do believe that much of the superficiality of religious life today is directly traceable to practices and methods of church work which are evaluated by consequences rather than by serious consideration of the end to which such might lead. It is needless to say that a process followed by bitter fruit may be abandoned, but its impact upon a generation is beyond recall.

It would not be true to say that such clap-trap innovations were invented by people without Christian experience. Most of them express the well-meaning enthusiasms of those who have no organized foundation for their undertaking. Such leadership, like an empty wagon, simply rattles on, but bears no cargo to its destination. The real weakness of such methods appear in the second generation, for there is no immunity from the sterile effects of mechanized religion. For a time the rattle of the machinery may be taken for results, but the time will surely come when it will be found that noise was mistaken for results which it had no power to create. It is not easy to get outmoded and even discredited models of work off the road—they rattle on long after enthusiasm for them has gone.

### CIVILIAN MORALE

Radio propagandists, news "analysts," with beer, wine, pill-box, and loan-shark backing, are, as we believe, damaging factors in the effort to maintain civilian morale. War news is made offensive to many decent people by its being interlarded with wretched beer propaganda, rationing is not helped by a kite-tail plea for wine-sharing, and the cure of "black market" is not advantaged by the insulting implication that it is the outgrowth of Prohibition. Personally, we do not propose to be told by beer barons what to give to the Red Cross, nor what to do about our income tax payments. We resent it. It seems that the government at Washington should know by now that such use of the propaganda agencies under its control is not helping to sustain civilian interest in its program of restriction upon everything except the wretched drink industry.



## A CORRECTION

Last week the opening sentence of Dean Bigelow's article on Wood Junior College said: "Almost **six** years ago," instead of "Almost **sixty** years ago," as was written. We regret this error and make the correction even though it is obvious that "six" is a typographical error.—Editor.

## MISSIMO

This affectionate sobriquet of the first lady of China indicates her democracy and the esteem in which she is held in her own country. It is very much like some of our unnumbered alphabetical combinations of the New Deal. In fact it might almost be interpreted by the uninitiated as the name of some new railroad running from Mississippi to Missouri, in its mystic combination of letters.



Dr. A. P. Hamilton

How strangely inept human judgment and human appraisal of values turn out to be in the light of subsequent events, over and over again. No doubt Bishop Ainsworth felt that he had reached the very apogee and goal of all desiring, when he was chosen a bishop by the General Conference, and as bishops go, he made a good one. But his work in the episcopacy now fades into insignificance in comparison with his work as an educator in this one pupil's training. For he took Mei Ling Soong into his home as president of Wesleyan College, and there in her formative, adolescent years she learned to love the God of the Christians, and under the moulding hand of the bishop's gracious and charming wife, found what she was searching for in the Western world.

If wisdom is justified of her children, what a wise father and tutor he turns out to be, in the light of the present situation in the world, and in China especially.

We who teach never know when we are entertaining angels unawares, and for this reason, among many others, we should never lose our sense of wonder, and our reverence for human personality. It is this very quality that stamps the teaching of Jesus and gives it the atmosphere of eternity.

For who can measure, in time or eternity, the full force of the impact of gracious Christian living upon the life of that little Chinese girl in that Christian college, but more especially in that Christian home, in Macon, Georgia?

What is it that sweeps her audience off their feet wherever she appears? Is it her physical presence? No, for although she has charm and beauty of person, she has none of the dominating quality of big persons. It is her spiritual quality that dominates the atmosphere, wherever she appears. When she stands before an audience, petite, but vibrant with emotion, she stands for four hundred million people who through several thousand years have already had a culture and civilization which in many respects has been superior to anything that our Western countries have been able to produce; certainly with respect to ideals of peace and contempt for war as an instrument for deciding matters of the spirit.

There she stands then before us, a little bundle of flesh and blood weighing not more than ninety-five

pounds, but the spiritual embodiment of all the forces that through the ages have fought against injustice and cruelty and have defied the dictum that might makes right. No wonder her sojourn among us amounts to a royal progress.

Her speech to Congress throbbed with all the vitality of a new world about to be born. All the travail and anguish of China's new birth were implicit there. All the self-denial, the sorrows and trials of Young J. Allen and the Lambuths are now justified, yes, glorified in this single, inspired life.

A. P. H.

## Editorial Miscellany

By Dr. H. T. Carley

## IT WON'T BE LONG NOW

Since I wrote the title to this piece, I realized that it will be longer than I thought. The pleasure of anticipation is, therefore, considerably abated by the disappointment of delay.

It is an old question as to whether or not the pleasure of pursuit is greater than that of possession. I can remember back in those dim and distant days when debating societies were in vogue in many educational institutions, and a committee of members was charged with the responsibility of providing suitable subjects for discussion each Friday night, that it was no easy matter to find one upon which both affirmative and negative sides would feel that the arguments were equitably balanced. Not infrequently the committee was accused of selecting a one-sided subject.

Nearly always in the meetings of the committee to select the questions for debate, when the going was hard, somebody was almost sure to suggest the time-honored subject, Pursuit versus Possession. And sometimes it, or some variation, was posed. As I recall it, there was much to be said on both sides.

There are certain seasonal pleasures that most people look forward to with keenest pleasure in the off-seasons, and then enter into with great enthusiasm when the time comes. Fishing, for example. During the cold winter months when the creeks are all muddy and it makes you shiver just to think about being on the river, you can get many a thrill just by recalling some favorite stretch of water and think of the three and four-pounders you are going to snag there when the weather moderates and the water is clear enough for casting. You even picture a certain log in the stream where a big one ought to be, and, in your imagination, go through the whole process of the cast, the strike, the hooking, and the final landing. As for myself, I think I have caught more fish that way than any other—at least, I have caught bigger ones.

I really wasn't thinking about fishing, though, when I said, "It won't be long now." I was thinking about strawberries. In fact, I was expecting to get a quart or two this week.

But the freeze last week delayed things—maybe two or three weeks. Well, they'll be mighty good when they get here. Ponchatoula strawberries are worth waiting for. So I change my title: "I Hope it Won't be Long."

If your plans don't work out today, maybe they will tomorrow.



## THE METHODIST CHURCH

By Dr. A. M. Freeman

The Methodist Church is 200 years old. More exactly, it is now 205 years old. The name Methodist, which is a college boy tag of derision, is older by some years than the church, for it was applied to the Wesley brothers and another student or two because they were so earnest, strict in habits, and methodical in their use of time during their days at Oxford University.

### Born in Heart Fire

But the birthday of Methodism was May 24, 1738. Of that day John Wesley says: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust Christ, Christ alone, for my salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Charles, his brother, had a similar experience a day or two before John's. This real quickening of the heart of the Wesleys was the occasion of the rise of Methodism. It sprang out of their conversion. The record of the labors of these brothers over a stretch of fifty years among the poor of England, Ireland, Scotland—John preaching, organizing, instructing; Charles writing, singing, and publishing his five thousand and more hymns—makes the moving story of an exacting itinerancy under harshest conditions, which laid deep in the life of the 18th century the foundations of the Methodist movement. Upon that strongly wrought beginning rose the Methodist Church, which has now come to embrace a membership of some fifteen million and a constituency of some fifty million—in every quarter of the world.

### Influence Beyond Numbers

Of course, Methodism's present membership and position of power constitute only a small fraction of the impact of this movement upon the world. John Richard Greene, the English historian, declares: "The Methodists themselves were the least result of the Methodist revival." The Wesleys' heart-warming touched off a religious transformation in England, at the same time lifting John Wesley into the heart of England's national life and affording him an imperishable place in history. No single person influenced so many minds, no single voice touched so many hearts, in England's history. His life passion was the work of making religion vital. Lecky, the historian, says that for a long time the church had been silent on vital matters of practical religion. It was a cold and skeptical and worldly age. Wesley had no new doctrines. But the old doctrines he labored to put into practical expression. He took the gospel to the poor. He put religion to work. He made religion take hold, and so made it joyful. People now began to sing their faith. A religion of heart, head and hand was in action. Now rose the first Sunday schools—a generation before Robert Raikes. Wesley organized the first Bible society. He established the first tract society, for the purpose of providing reading for the poor. Class meetings, study groups, philanthropic agencies were all included in his ministry.

### Gospel Preaching

The main work of Methodism has been to deepen spiritual life and so to reform and build up private and public morals. Dependable moral life grows only out of deep religious convictions. The Methodists have been doctrinal preachers. Their doctrines are well-known—

First. Universal Atonement in Christ, His redeeming work available for every person in creation.

Second. Repentance: the gospel call to forsake our own wilful ways, to accept what Christ has done for us and arrange our affairs to follow Him.

Third. Regeneration: the new birth, the life of God begun and growing in his child.

Fourth. The Witness of the Spirit. God's word direct and immediate in the believer's own heart. The intimate fellowship and counsel between the Christian and the Holy Spirit his Teacher and Companion.

Fifth. Christian perfection, God's provision for continued and unlimited growth toward perfection of life in Christ's followers.

Not new doctrines, these. Old scriptural doctrines which had fallen into neglect and which Methodism recovered to their place in the Church.

### Old Doctrines Recovered

Methodism was unique in that it did not have distinctive doctrines. The Presbyterians have their Westminster and the Lutherans their Augsburg confession; the Anglicans their Thirty-nine Articles, and the Roman Catholics their Council of Trent—and so the round. Wesley made no apology for—he rather gloried in—not having a distinguishing body of doctrine. For it was the universal and historic Christianity with its definite baptism of the Holy Spirit, for which this Methodist movement stood. The theology of the Methodists was the theology which explains their experience to the rank and file making up their membership. Methodism puts the emphasis not on any institution—even the Church; not on any literature—even the Bible. Methodism deals with religion as you and I have to deal with it, on the personal side. Her preaching has always laid stress on the ethical, the spiritual. In this she has certainly followed in the steps of the prophets and Paul and Luther and Jesus. Preaching a religion centered in the experience of God's love in the soul brought Wesley into bitter conflict with the Augustinian and Calvinistic emphasis on God's arbitrary sovereignty. In Calvinism, as Wesley met it, God's sovereignty was first and his character was secondary. Wesley preached God's character first, and His power secondary.

These two interpretations are as different morally as light and darkness. And Wesley gave no quarter, and asked none. In his controversy with the Calvinists he was savagely unsparing toward foe or friend. He put God's character, his loving fatherhood, above every consideration. He dealt with "the iron hand bare of the velvet glove." But his ferocity of method achieved its object. It said what he meant, and hewed the way clean and clear to the preaching of free salvation. Then for the first time the offer of the gospel gift meant something to the masses. If salvation was not predestinated to an elect few but was provided for all, conditioned on their acceptance of it, then the call to repentance was inclusive and personal, and Christ was a necessity, and because a necessity, a reality. This is why Wesley's preaching had such power.

Then, the throngs that came to hear him brought the added force of the sympathy of great numbers feeling and acting together. This is how conviction and penitence and a new life breaking forth in faith, came to the world.

(Continued on page 9)

### WITH THE PASTORS

### PREPARATION FOR THE EASTER MUSIC

By Charles O. Ransford

The Christian faith was born in a burst of song. When the annunciation was given to Mary, her heart broke forth in song, saying,

"My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Savior."

When the Savior was born the heavenly hosts sang,

"Glory to God in the highest,  
And on earth peace,  
Good will to men."

Simeon in the temple received the babe in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart  
in peace,  
According to thy word;  
For mine eyes have seen thy salvation."

Concluding the Passover rites and having broken the bread and partaken of the cup of the new wine of the kingdom, Jesus sang a hymn with his disciples. They sang from the ancient Hebrew Hallel,

"Wherefore should the heathen say,  
Where is now thy God?  
But our God is in the heavens;  
He hath done whatsoever he hath pleased."

Then he went out to Gethsemane, and Calvary and death, but to rise again the third day.

No doubt during the ten days preceding Pentecost, while the disciples were assembled in the upper room in Jerusalem, they sang again those songs of faith and triumph,

"They that trust in the Lord  
Shall be as Mount Zion,  
Which cannot be removed,  
But abideth forever."

We know that Paul and Silas at midnight in the jail in Philippi, "prayed and sang praises unto God."

Many portions of the letters of Paul assume a poetical form and no doubt were used as hymns in the early church. Dr. Arthur S. Way, in his beautiful translation of the "Letters of Paul," presents I Corinthians 13 and 15 in hymn form and as Creed and Chant.

The "Hymn of the Victory" concludes with triumphant notes,

"Death hath been swallowed up in victory!  
Where, O death, is that thy victory?  
Where, O death, is that thy sting?"

To know the Easter hymns of victory and to have their spirit of assurance and new life will suffice in inspiration for all ministers and directors of music to prepare for the Easter services. Both choir and congregation should give of their best in prayer and praise to the Christ of Calvary and Olivet.



# CONFERENCE NEWS AND PERSONALS

Rev. Roy Wolfe sends a list of five new subscriptions which brings the total for Prentiss charge to 26, one for every twenty members. We appreciate the good work of Bro. Wolfe and his people.

Rev. W. T. Phillips, pastor at Tchula, Miss., says that his Fellowship Service reported elsewhere in this issue, was a success from every angle and one of the best services in the history of the church.

Rev. C. A. Parks, district superintendent, writes us that the Sardis-Grenada District Conference will be held at Batesville, Miss., on Wednesday, May 5. Those interested will take due notice of this announcement.

Rev. E. F. Tucker, writing from Boyle, Miss., says that he has been heartily received by the people at that place and then adds somewhat humorously: "Blessed is the man who pastors a circuit under the point system."

Rev. T. R. Holt reports the work of the Collins, Miss., charge as going forward in a satisfactory way, and he is planning to begin a campaign for new Advocate readers which touches a responsive chord in our own hearts.

Miss Cavell Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., is in Washington, D. C., preparing for overseas service with the Red Cross, a work to which she is dedicated in spirit by her name—Edith Cavell.

Rev. W. S. McAlilly increases the number of Advocate subscriptions going to his people by four and says that Sidon and Cruger charge is fast climbing towards the front row of two-point charges in the North Mississippi Conference.

Rev. G. W. Pomeroy, pastor of Elizabeth Sullivan Memorial Church, Bogalusa, reports a fine Week of Dedication observance, with an offering of \$147.20, a splendid offering for that congregation and a credit to the pastor and his people.

Mrs. Eugene Francis, Route 1, Tupelo, Miss., writes us that she did not intend to discontinue her subscription, but was waiting to get in touch with her pastor to send it in. We appreciate her explanation, but her paper had not been discontinued.

Mr. A. M. Ellison, 1503 North West St., Jackson, Miss., renews his subscription to the Advocate. Bro. Ellison, who was in college with the editor of this paper, has a son in the chaplaincy service and has himself been an employee in the post office at Jackson, Miss. for many, many years.

A note from Rev. George Pearce, Jr., of the Broadmoor Methodist Church, Shreveport, indicates that he may be entering the service as a chaplain in the near future. Bro. Pearce is a capable man, worthy in every way, and will do a good service should he be accepted for the chaplaincy.

Friends of Rev. John H. Crowe, who has had quite a siege with influenza and complications, rejoice to know that he is rapidly regaining his strength and is beginning to catch his stride of work anew. The good weather in prospect will doubtless hasten his progress toward his accustomed activity and vigor.

Rev. H. S. Spragins, retired member of the Memphis Conference, living at Buena

Vista, Miss., has been pressed into service to finish out the Conference year as pastor of the Calhoun City charge, following the removal of Rev. E. F. Tucker to the Boyle charge. It is needless to say that the Methodist people of Calhoun City will enjoy the ministry and fellowship of their supply pastor.

## AN URGENT MATTER—DEDICATION OFFERING

Those pastors who did not present the claims of and take the offering for the Week of Dedication on Sunday, March 7, will please do so at the earliest time practicable. Please remit the offering to the Conference Treasurer.

No bishop, district superintendent or pastor would take lightly this sacred obligation to our soldiers in camps, brother chaplains in service, and overseas' sufferers—Chinese and others, etc. We would faithfully present the cause to our people. We know what Methodist fathers and mothers, brothers and sisters and friends will do, and that without hurt to any other financial interest of the Church.

It is desirable that we have a complete report from each charge of all the districts as soon as it can reasonably be assembled by the Conference Treasurer.

Thanking one and all for their cooperation in this church-wide effort to meet a world-wide need, I am,

Faithfully yours,  
J. L. DECELL,  
Bishop Birmingham Area.

## APPOINTMENT CHANGES AND ELSE

Dear Brother Duren: If you have room in the Advocate you may announce the following changes in the appointments in the Monroe District:

Rev. C. W. Lahey from Bonita to Grayson.

Rev. J. D. Huff from Choudrant, in the Ruston District, to Bonita, in the Monroe District.

Rev. J. Frank Stone from Newellton, in the Monroe District, to Farmerville, in the Ruston District.

Newellton to be supplied.

You may also announce that the Monroe District Conference will be held at Sterlington on Thursday, May 20, beginning at 9:30 a.m. You are invited to attend and present the Advocate.

H. M. JOHNSON, D. S.

## DEATH CLAIMS J. E. W. BRIDGES

Miss Ruth Bridges, R.F.D. Box 28A, Kentwood, La., writes us that her father, who had reached the age of eighty-six years, passed away on December 25, 1942. He died at his home near Kentwood and had been a life-long member and a leading official of the Pine Ridge Church on the Natalbany charge. He had also been a subscriber to this paper for more than fifty-five years. Bro. Bridges will be remembered by many of the preachers of the Louisiana Conference, with whom he worked in the years gone by.

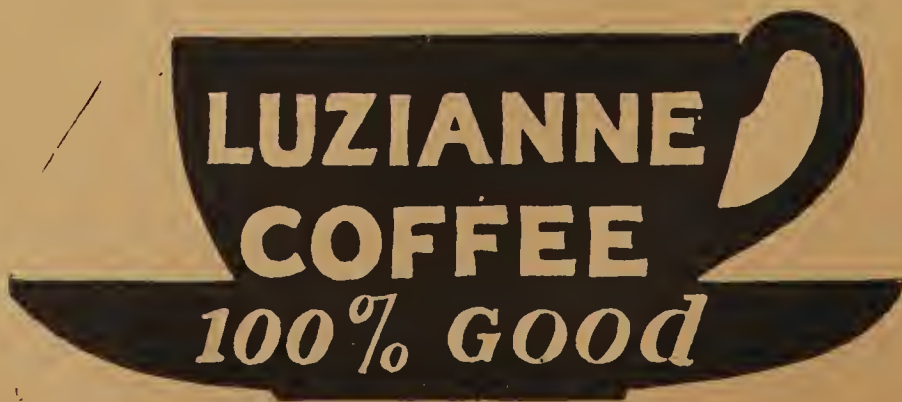
## REV. G. W. ROBERTSON DIES

Rev. G. W. Robertson, pastor at Cockrum, in the North Mississippi Conference, died rather unexpectedly in a Memphis hospital on Tuesday, March 9, according to information furnished by Rev. C. A. Parks, district superintendent at Sardis. He was carried to the Veterans Hospital in Memphis for what appeared to be an attack of intestinal influenza on Saturday. The trouble proved to be a very serious and advanced disorder of the liver, from which he died on Tuesday following. Burial services took place at Yellow Leaf church cemetery, five miles east of Oxford, on Wednesday. A fuller notice of Bro. Robertson's ministry and death will be furnished later.

## REOPENING AT LOCK

On Sunday, February 21, we reopened the church at Lock, on the Arcola and Murphy charge, which had been closed for almost a year. Quite a good many of the people who lived there formerly had moved away, but last fall a goodly number came in from various sections, bought farms and are there for good, I hope. Some of the good people of the community cleaned the church and brought flowers and had things in readiness for the first service. The pastor was notified and asked to be there. He was there, and so were the people. Forty-eight people took part in the service and expressed themselves as delighted to see the church doors open again. I told them if they were really in earnest about this thing to meet me here at 3 o'clock March 7, and fifty-one of them were there, despite the cold March wind. And we are off for a good start. We will be having sixty and seventy-five before long—maybe more than that.

Have sent in eight new subscribers to the Advocate and expect to send more. Have





put a new roof on the parsonage, a new front porch, and some new steps and screens for the doors. My, things look mighty good to me and the Madam who lives here with me. These are fine people; some are from the hills and some are home-grown. Can't tell the difference. God's people are good people everywhere.

E. S. LEWIS.

Every steward and Sunday School superintendent is a subscriber to the New Orleans Advocate.

Arcola, Miss.,

### LEWIS E. HAWKINS TRANS-LATED

Many friends in New Orleans will sorrow to know of the death of Mr. L. E. Hawkins, one-time secretary of the city Y. M. C. A. and member of the Board of Stewards of Rayne Memorial Church. His death occurred on February 26, at his home, 204 Albemarle Street, Springfield, Mass., where he lived following his retirement from the Y. M. C. A. Bro. Hawkins suffered a stroke, following which he grew steadily worse. He had been in a rolling chair and in bed for many months and death was really a relief from suffering. When he lived in New Orleans he had to undergo a very serious operation and his recovery was very slow, and perhaps his restoration was never complete. He is survived by his wife and by two sons—Everette and Roderick, both of whom are married and are at present engaged in war work.

### EDITOR'S OFFICE ENTERED BY UNKNOWN PARTY

On Thursday of last week, while the editor was out, an unknown party entered the editor's office. Upon the return of the editor, he noted evidences of the entry and called Henry, the mailer, who said that he saw an elderly man, but did not know who he was. We still have no clue as to the identity of the party. The culprit left a package on our desk which, upon examination, proved to be three dozen eggs. On the side of the package was: "Dr. Duren, guess who?" There was no demand for ration stamps, and not the slightest evidence of "Black Market." What could we do about it? We say, Thank you; come again and give us a chance. We cleared off our desk and have made ready for all such benevolent-minded comers, and, as St. Paul said to the Corinthians, "Our mouth is open unto you."

### FELLOWSHIP MEETING AT TCHULA

On the evening of March 25, the Tchula Methodist Church had a most inspiring Fellowship Meeting, with over one hundred adults present, and the district superintendent, Rev. R. G. Lord, of Greenwood, and Hon. E. A. Tanner, Conference treasurer, of Indianola, also were present.

After an enjoyable banquet, served by the ladies of the church, the pastor, Rev. W. T. Phillips, introduced the stewards of the church, giving fitting remarks about each one. Also the general superintendent of the Church School, and the superintendents of the Adult, Young People, Children's Division, together with the presidents of Woman's Society of Christian Service and Wesleyan Guild.

Rev. R. G. Lord spoke about ten minutes

on the subject, "Week of Dedication," giving much information and, following his message, Mr. E. A. Tanner brought the high light part of the service, giving a most enjoyable and inspiring message, bringing home to his hearers Bible truths that touch us very closely in our every-day life.

I am sure that never in the history of the Tchula Methodist Church has there been a more inspiring gathering of the membership of the church. Immediately after the speaking, Miss McAllister and Mrs. Waterer led the congregation in the singing of "God Bless America," and "My Country 'Tis of Thee," which brought to a close a service that is sure to prove a benediction to the entire church life.

MRS. HENRY WATERER.

### LUMBERTON METHODISM

Lumberton Methodism serves in the armed forces no less splendidly than in the local community. The Week of Dedication services were interfered with by the cold weather, but the offering was an expression of the fine spirit of the congregation. On Sunday, James Speed, Jr., and Mrs. George Seale Mason joined the church. Dr. Mason, now a captain in the Army Medical Corps, is the son of the late Dr. Mason who was a physician at Lumberton.

The community was saddened by the news that Lieut. Henry William Haynes is missing in action. He was the first casualty on an Honor Roll of forty names, more than twenty per cent of the resident membership of the church. Lieut. Haynes, who was a graduate of Mississippi State, had married Miss Virginia Peyton, of Memphis, and his wife, a little son, Henry William, Jr., and his grandmother, Mrs. W. W. Pigford, share the interest of their church in the hour of their trial and anxiety. The Lumberton Methodists are represented in all branches of the service and are distributed pretty well over the globe. Among them a grandson of the late Rev. T. W. Adams, of the Mississippi Conference; the son of the pastor; and Raymond Slade, grandson of the city marshal. Young Slade was badly wounded aboard a destroyer in the Pacific and is home until he may be sufficiently recovered to return to duty. The writer of these notes, from which we have eliminated details as to locations and other information that might help the enemy, adds: "Thus we have had evidence already that this war is a serious matter, and that darker days may await us. We must look to the hills whence cometh our help, our Help cometh from the Lord our God."

METHODIST.

### MERIDIAN DISTRICT

The Week of Dedication was a noble success in the Meridian District. Our district superintendent, Rev. J. L. Neill, advertised the Week largely. The pastors made preparation for it by observing Covenant Sunday, having three-minute speeches from the laymen on Sunday mornings, and observing Laymen's Day, and distributing literature.

Some of the pastors exchanged pulpits during the Week of Dedication. In some instances cottage prayer meetings were held where people could not well attend services in the church. Much house-to-house visiting was done, and hundreds of the commitment cards were signed.

We shall not undertake to give a detailed report from each charge, but will mention some where outstanding work was done. Rev. Andrew Gallman, at DeKalb, reports

that a real revival was begun on that charge. Rev. Geo. H. Jones, at Newton, reports that almost all his people signed commitment cards, and several family altars were erected. Rev. James Grisham, of Scooba, reports that more than 600 attended the prayer meetings. Rev. C. H. Strait, of Shubuta, reports that at the close of the morning service Sunday, March 7, the whole congregation came to the altar for consecration. Rev. Roger Cameron, of DeSoto, reports most gratifying services on his charge. In addition to liberal offering for Week of Dedication, they have paid District Work, General Administration, Jurisdictional Conference Expense, and Maintenance Fund in full, and 38 per cent on the whole church budget.

Rev. Donald O'Connor, of Decatur, reports that they had a genuine revival during the Week of Dedication. One man joined the church on profession of faith. About half the church budget has been paid, with a liberal offering for Week of Dedication.

Twenty of the thirty charges on this district have reported, to date, a total of \$1,354.35 cash. We believe that the district will report at least \$1,500.

All the Methodist churches in Meridian are planning to observe a Vigil at the Cross Service at Central Church on Good Friday, April 23, from 12 noon to 3 p.m.

Almost all the churches in the district will have pre-Easter revivals, and then, if our plans are not thwarted, we will have a simultaneous revival throughout the district in July.

T. J. O'NEIL, Reporter.

### MINISTERIAL ASSOCIATION—LAKE CHARLES DISTRICT

The Lake Charles Area Ministerial Association met in the Iowa Methodist Church on March 9, with the following present: B. H. Andrews, J. Henry Bowdon, Luman Douglas, E. P. Drake, T. J. Holladay, Sam Nader, Paul E. Thompson, James Waltrip, S. H. Yockey, J. A. Bell, and W. Graham Walker.

B. H. Andrews reported that communion sets had been purchased by the district for Chaplains A. A. Lyerly and Don Wineinger, and that a set would be purchased for Chaplain R. E. Walton.

The pastors present made reports of the observance of the Week of Dedication and the amount of the offerings. W. Graham Walker, pastor of the Jennings Christian Church, was admitted to membership in the Association. A delicious chicken dinner was served at the noon hour by the ladies of the Iowa Methodist church.

High light of the meeting was a paper on "Methodist Theology," prepared and read by J. Henry Bowdon, pastor of First Church, Lake Charles.

The W. S. C. S. of First Church, Lake Charles, recently observed Circle Day. Instead of elaborate refreshments, tea and crackers were served, and a sacrificial offering made for China Relief.

Rev. Carl Lueg will assist Rev. Sam Nader in a revival the week of March 14-21.

First Church, Jennings, reports that the entire program of the Church is being observed. Judge John J. Robira, a member of First Church, was the Laymen's Day speaker. The Week of Dedication was observed with services each evening, with the following speakers and subjects: The pastor, E. P. Drake, "The Church;" J. C. Krumnow, "The Church and the Home;" Paul E. Thompson, "The Church and Missions;" Jeff Holladay, "The Church and Prayer;" W. Graham Walker, "The Church and Re-



vivals;" B. H. Andrews, "The Church and Tomorrow." The services were concluded on Sunday, March 7, with the pastor speaking on "The Gospel, the Power of God."

LUMAN DOUGLAS.

### PERSONAL NOTES AND INCIDENTS

Rev. Lastie N. Hoffpauir requests the change of his address from Indian Bayou to Box 5, Many, La.

Rev. L. P. Moreland reports the work as going nicely at Simsboro, La., in this the third year of his ministry on that charge.

We count L. H. B. Stephens, Greenville, Miss., as one of our good friends. He says that he enjoys reading the paper and expects to take it as long as he lives.

We appreciate the word of commendation from Mr. Paul V. Germany, Haughton, La., and hope that he will continue to enjoy its weekly visits for a long time to come.

Rev. M. S. Robertson writes that they are happily situated in Slidell and hope to stay there for a long time. The church at Slidell is fortunate in having Bro. Robertson for their pastor.

A card of greeting from Ch. 1st. Lt. Alvin P. Smith, Harvard University, says that he is working hard, but enjoying it. He says that there are about 450 men at the Chaplain's School, among them Wm. O. Byrd, and W. R. Cain from the Louisiana Conference.

The Week of Dedication was observed by First Church, Water Valley, Miss., culminating in a great service on March 7, with an offering of \$100. The pastor, Rev. E. H. Cunningham, feels that the church is stronger spiritually for the observance of this special period of prayer and dedication. Laymen's Day was observed with Mr. T. Olin Gore, Jr. giving the address. Plans are under way for a training school. Mr. C. C. Bennett is receiving subscriptions for the New Orleans Christian Advocate, and one of the objectives of the church is to have every family a subscriber.

### NORTH MISSISSIPPI CONFERENCE, NOTICE!

The Section of Church Extension of the Board of Missions and Church Extension of the North Mississippi Conference, will meet at Winona, Miss., at the Methodist church on the morning of March 29. All who have claims to be brought before the meeting are invited to be present. Please let me have all applications before that date.

W. J. CUNNINGHAM, Sec.

### RINGGOLD CHURCH

Having a good year. Everything paid in full up to date. The pastor's salary increased \$200. Ringgold is a station church. Everything paid by the week. Grand Bayou pays three months in advance.

We observed Week of Dedication. Received over \$50.

Every month we have fellowship meetings. We have our regular meeting of Board of Stewards and the Board of Christian Education on the same evening. The church school is well organized.

These are fine people on the Ringgold charge. The preacher absolutely has no financial worries about his salary being paid.

E. W. DAY.

### REVIVAL SERVICES AT ALDERSGATE CHURCH

Revival services are to be held at the Aldersgate Methodist Church, New Orleans, March 21-26. The minister, Rev. Robert B. Crichlow, will conduct the services. This is a time of dedication and preparation for Easter. We request the prayers of all that this meeting may bear fruit for His kingdom.

ROBERT B. CRICHLLOW, Pastor.

### BROOKHAVEN CHURCH

We observed the Week of Dedication at Brookhaven with services each evening. Rev. Van R. Landrum, district superintendent of the Brookhaven district did the preaching. Plans are being made to take a census of Brookhaven to be followed up by home visitation and cottage prayer services. I plan to preach the week before Easter, holding a Sunrise Service, and at the usual morning hour we will baptize babies, receive a class into the membership of our church, and take our offering for our benevolences. I feel that the time has come for Methodism to reach out beyond the four walls of the church and again win the masses to Christ.

M. L. McCORMICK.

### A CORRECTION

Everything is going well with us on the Woodland charge. We are planning and praying for a great year in the Master's name.

You are giving us a good paper, and we hope to send in some new subscriptions in the near future.

Dr. Duren, will you please make a correction for me through your paper? I find in the Conference Journal that the statistical table No. 3 (Continued) for Woodland charge is blank, but should read:

Lesson material and other supplies.....	\$ 47
Building and improvements.....	215
Current expenses and incidentals.....	275
World Service Sunday.....	3

Grand total should read \$1,899 in place of \$1,359.

Thanks a lot for this correction.

R. C. MAYO, Pastor.

### HOMER METHODISTS RESPOND MAGNIFICENTLY

A sheaf of church calendars from Homer gives an impressive transcript of activities for the last six weeks under the aggressive leadership of Rev. Virgil D. Morris. February was observed as Men's Month; February 7, Scout Day brought forty Scouts to the Communion table in a body; February 14, Race Relations Day, with representatives of Lane Memorial Colored Methodist Episcopal Church as special guests at the evening service; February 21 was apparently Brotherhood Day; February 28, Laymen's Day was observed with Mr. Earl K. Hester of Arcadia as speaker, then followed a week of prayer services each evening at which a total of 249 persons were present, and Dedication Day on March 7, brought to

conclusion a high season with an offering of \$125. Bro. Morris gives Rev. W. H. Giles much credit for the success of his work, as he laid the ground work in three years of effective leadership and planning.

### ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference will be held at Camp Brewer on Friday, May 21. Sessions of the conference will be held in the Tabernacle, with the opening session at 9:30 a.m. Each charge represented is asked to bring lunch.

R. R. BRANTON.

### PRINTING OF LOUISIANA CONFERENCE MINUTES DELAYED

The printing of the Louisiana Conference Minutes is unavoidably delayed. Dr. R. H. Harper, editor of the Journal, has done everything within his power to get the Minutes printed on time. As Chairman of the Commission on World Service and Finance, the writer has tried to assist Dr. Harper in getting this work off the press. The printer claims to have received orders from the United States Government which he was forced to do before anything else could be considered. The printer also states that the fault is altogether his own, and that he will do all within his power to get the work completed within the next three weeks.

R. R. BRANTON.

### OKOLONA, MISS.

Under the leadership of an inspired pastor, the Okolona Methodist Church has completed the Week of Dedication.

A series of brief introductory talks, made by laymen at each Sunday morning service, during February, prepared the congregation for the services held each evening from February 28 through March 7. Guest speakers included: Rev. J. A. George, pastor of the First Methodist Church, West Point, Miss., Dr. Edward W. Seay, President of Wood Junior College, and Rev. George Gay, pastor of the First Baptist Church of Okolona.

The closing services led by Rev. Marlin H. McCormack, brought the congregation to a new realization of the meaning of dedication, through the consecration of time, talents, and material possessions.

We are resolved to press forward with new zeal and courage as we undertake the tasks which lie ahead of us in our work for the Kingdom.

MRS. E. K. GUINN.

### REV. E. C. SULLIVAN CALLED HOME

On February 2, 1943, Rev. E. C. Sullivan, a retired member of the North Mississippi Conference, died in the Methodist Hospital at Memphis, where he had been carried on account of severe burns sustained about ten days before his death. Bro. Sullivan, who made his home in Booneville, Miss., was received on trial into the North Mississippi Conference in 1898 and, with the exception of 1924, he did work continuously until his retirement a few years ago. He was not in robust health during his last years, but, health permitting, he was faithful in his



attendance upon the services of the church in Booneville, where he resided.

By a rather remarkable coincidence, he was translated on the very day that he completed eighty-two years of life. He served modest charges always, but with a faithfulness not measured by popular standards of estimating the fields to which, in the providence of God, he was sent to labor. His widow alone survives him. Funeral services were conducted in Booneville by Rev. Thad H. Ferrell, pastor, assisted by Rev. J. E. Stephens, district superintendent; Rev. C. A. Parks, district superintendent Sardis-Grenada District, and Rev. W. L. Robinson, pastor at Grenada.

### CAPITOL STREET, JACKSON

Joining with eight million Methodists throughout the country the people of Capitol Street church, Jackson, Miss., observed the Week of Dedication in special services led by the pastor, Dr. Roy H. Kleiser, and the visiting minister, Dr. O. B. Crockett, of Danville, Kentucky.

Preparation for the special week was carefully planned by the officials of the church. Under the direction of Mrs. E. E. Krider, Spiritual Life chairman, weekly neighborhood prayer meetings were held in the homes of the members during the preceding month. The homes of the church were visited by a large group of workers under the leadership of Mr. E. M. Ervin. Laymen's Day was observed on February 21st with Mr. T. J. Luke in charge. Both the morning and evening services on this day were conducted by laymen, Mr. Garner M. Lester and Dr. Hardy R. Hays being the speakers.

Dr. O. B. Crockett's messages were timely and inspirational. His subjects dealt with the need for spiritual revival, the Holy Spirit, the significance of the Methodist Church in the life of the world, the gospel of doing good and the speaker's own testimony of what Christ means to him. On Friday evening the people came to the altar for a service of dedication in which they gave themselves more fully to God and to the service of the church.

Dr. Crockett also spoke to the church school workers at their workers' conference on Monday evening of the Week of Dedication, at which time he emphasized the need for careful examination and improvement of the work being done in our church schools.

The people of Capitol Street Church are indebted to Dr. Crockett for this week of rich fellowship and spiritual growth. They are more able to do the work of the Kingdom and more consecrated to service in the Methodist Church.

### BROOKHAVEN DISTRICT, SOUTHERN GROUP MEETING

The ministers of the southern section of the Brookhaven District met at the Centenary Methodist Church, McComb City, Miss., on Monday morning, March 8, at 10:50 o'clock. The following ministers were present: Revs. Van R. Landrum, district superintendent; S. B. Watkins, T. E. Nicholson, J. W. Moore, H. L. Daniels, F. E. Dement, Jr., J. E. Gray, H. S. Westbrook, and H. Mellard (retired).

Bro. Landrum led the group in its opening prayer and Bro. Moore was elected to serve as chairman in the absence of Dr. G. F. Winfield, who was ill.

The business of the meeting centered around the Methodist Advance program. Bro. Landrum leading in the discussion. Our leader called upon the ones present to report as to the observance of the Week of Dedication within their respective churches and to make a statement relative to efforts being made and contemplated in regard to the Advance movement. The reports given were encouraging, all churches, with the exception of one, having observed the Week of Dedication.

Bro. Landrum urged upon his ministers the importance of observing the pre-Easter services; the following of the suggestions made for this season in the Conference calendar. This the ministers are planning to do, and it is felt that the few weeks immediately preceding Easter will witness a great spiritual emphasis within our churches.

Bro. Mellard asked for the privilege of the floor, and this was granted him. He then urged upon the ministers present the need of leading the Methodist Church into a "Layman's Church." He emphasized the fact that the ministers had been guilty of taking too much upon themselves, not that through so doing they suffered, but that the laity suffered through a lack of responsibility. He urged that this be corrected—make the laity responsible for the realization of the programs of the church.

Bro. Landrum then called attention to the fact that we should intensify our efforts along this very line and see to it that our efforts were felt more in the hearts and lives of the membership of the churches—emphasizing that there were too many "non-resident" members reported from each church. In connection with this, calling attention to the rules of the church whereby one might be listed as a non-resident member.

The noon hour having arrived, the meeting recessed for lunch, the ladies of the Centenary Methodist Church preparing a most delightful lunch and serving same in the sub-story of the church. Bro. Landrum returned thanks and, following the meal, Bro. J. E. Gray spoke to the fine ladies of the group's appreciation.

The afternoon session was rather brief, the group's attention being called to a number of items of importance to the district and the church. The district superintendent spoke of the importance of the observance of Church School Rally Day; of supporting the Youth Assembly, to be held at Wesson in June, and called upon the district to increase its attendance; of the Pastors' School, to be held at Millsaps in June; urged support of Millsaps High School Day in May; announced that Mrs. D. H. McKeithen, of Bogue Chitto, had been named as District Director of Youth Work; and announced that the District Conference would be held at the LaBranch Street Church in McComb rather than at Kokomo, the date of the conference remaining the same—May 4. The meeting then adjourned, Bro. Westbrook leading in prayer.

FRANK E. DEMENT, JR.,  
Secretary.

### THE METHODIST CHURCH

(Continued from page 5)

#### They Cling Together

Methodists have never had a division about doctrine. They have parted company over items of polity or method. But they have stood and do stand together on the simple gospel doctrines which they preach.

They proclaim the gospel of God's impartial love, and man's universal brotherhood within that love, with such courage and boldness that any cleaving away from these doctrines has never threatened. And while Methodists have lived in doctrinal harmony, they have also greatly affected the preaching of the other denominations. The Calvinistic groups have retreated from their once harsh proclamation of God's sovereign arbitrariness and man's depraved dependence on an irresponsible deity. Like a gulf stream, Methodist preaching has modified the climate of the whole Protestant pulpit, so that, as someone recently put it, everybody now preaches Methodist doctrine.

The Methodists started their work in America just before the Revolutionary War. Their circuit riders lend the militant spiritual touch to the epic story of pioneer days, as our forbears forged their way across this continent. Heroes of the saddle like Asbury, whose circuit was from Maine southwest across the Alleghenies through Kentucky down to Florida and back up the Atlantic seaboard; and Lorenzo Dow, who threaded the wilds from New York to Louisiana, back and forth, make a strand of red and gold in the legend of the winning of America. Methodists still operate by the circuit idea. Ministers are dealt with in our economy not strictly as independent individuals but as an itinerant team. Local congregations are regarded not as self-sufficient bodies, but societies within the larger connection, all of which taken together constitute the Church.

#### Ministries Varied and Adapted

Methodism has no boast about its churchly superiority. But it undertakes to face the question, "What has religion to offer, and what is the church's business?" With its eye steadily on human conditions, the Methodist church has developed a system of church administration operating on many lines. Note some of them:

First, Methodism has been a preaching movement. Wesley's preaching record ran into thousands of sermons. Asbury also was distinguished by preaching thousands of sermons. Circuit riders went everywhere preaching the word.

Second, Methodism has been a singing movement. The joy of heartfelt religion poured forth in volumes of song. "O for a thousand tongues," "Blow ye the trumpet, blow," "Arise, my soul, arise," "Jesus, Lover of my Soul," "O for a heart to praise my God," "A charge to keep I have," "Come, sinners, to the gospel feast," "Spirit of faith come down," "Come, Thou almighty King," are familiar hymns among Wesley's long list and rank among the immortal lyrics in which the Methodists have voiced in harmony the joy and power of religion. No wonder every twenty-five years the hymnbook is revised to keep sensitive response to the singing heart. What finer harmony would any worshiper seek than to listen to a Methodist conference singing the hymns of the hymnbook?

Third, Methodism has been a teaching movement. When Wesley opened a preaching point, he immediately started a school. School was a part of church work, and education was inseparable from religion. As Methodists began preaching in America they opened Cokesbury College. From the beginning Methodists have dotted this country with schools, academies, colleges and universities. Methodists opened the first chartered woman's college in human history, Wesleyan, at Macon, Ga. Methodism has more schools and colleges and universities

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Out of each dollar that I make, I lay  
Aside a tenth today.  
It is not mine, for it belongs to One,  
Who gave His only Son  
For me that far-off time that I might live  
Worthily and gladly, so I give  
His own back to Him—often I give more  
"To the least of these" who daily pass my  
door.

And even so, I know mine is too small  
Beside His gift to offer it at all.

"Out of each passing hour I must share  
The moments that are there  
With God, for they belong to Him whose  
might  
Gives me the day and night;  
Whose mercy and whose strange miracu-  
lous power  
Gives me this shining hour,  
Pregnant with infinite possibilities,  
To serve as He served—God, upon my knees  
I pray Thee help me that I may be true  
In using Thy gifts as Thou wouldst have  
me do."

—Grace Noll Crowell.

\* \* \*

### Appreciation from Miss Ridgeway

Ellisville, Miss.

I am proudly wearing my pin today—my  
Life Membership pin, so graciously given by  
the Shannon zone!

Back in September, at the zone meeting  
in my home church—Soule's Chapel—it was  
thus voted. That was a great surprise to  
me. One can but feel unworthy of such a  
gift, but one can strive to be worthy; this  
I promise to do.

I was deeply sorrowful that I could not  
attend the recent zone meeting at which  
time it was the plan to present the pin, but  
I want my good friends and co-laborers to  
know that it has reached me and that it  
means much to me.

Sincerely,

BETTIE RIDGEWAY.

\* \* \*

### A Letter from Bishop Jones

Mrs. W. F. Mahaffey,  
Mendenhall, Miss.

My Dear Mrs. Mahaffey:

Your generous check of \$500 from the  
Woman's Society of Christian Service of the  
Mississippi Conference has been received,  
through Mrs. Todd. Please express to the  
ladies of your conference our heartiest  
thanks.

"Gulfside" may have received at some  
time a larger donation, but in all the years  
I believe this is our most significant gift.  
To have such a gift from the people who  
know us best is very encouraging.

We will build the two cottages and name  
them as you have suggested.

I hope you can visit "Gulfside" and see  
for yourself what we are doing. I am send-  
ing several pieces of literature that will tell  
you something of our work.

With many thanks, I am

Yours truly,

R. E. JONES.

(Note: The Executive Committee request-  
ed that the cottages be named "Bessie Ar-  
rington" and "Katharine Wilson").

\* \* \*

### Concerning the Annual Meeting

To the list of speakers for the annual  
meeting of the Mississippi Conference W.  
S. C. S. has been added Miss Elizabeth Lee,  
Executive Secretary, Department of Work  
in Latin America, Europe, and North Africa,  
for the Woman's Division, and Mrs. E. L.  
Hillman, president of the Southeastern  
Jurisdiction W. S. C. S.

Both Mrs. Lee and Mrs. Hillman will  
speak on Wednesday evening. On Tuesday  
evening, the Conference president, Mrs. W.  
F. Mahaffey, and Mrs. J. W. Mills, vice-  
president of the Woman's Division, will  
speak.

The full program will appear on this page  
as soon as the details have been completed.

### NEWLY APPOINTED CHAPLAINS

#### ARMY

Harold Arthur Allison, Black River Falls,  
Wisconsin.

Samuel Clark Bilbrough, Austin, Texas.

Charles Shrum Burton, Ava, Missouri.

Claude Sanford Dayton, Ottawa, Ohio.

Dean W. Dryden, Lyons, Kansas.

Ford Lincoln Gilbert, Las Vegas, Nevada.

Winton Harold Nalsted, Rochester, New  
York.

Roy Delbert Hidy, Kingston, Illinois.

Harmon Leslie Hoffman, Bridgewater, Va.

Peter Nathaniel Holmes, Bloomington,  
Wisconsin.

Guy Chester Jones, Skokie, Illinois.

Wilbur Galloway McFarland, Salisbury,  
North Carolina.

Eugene Warren Needham, Asheville, North  
Carolina.

Verling Reford Rugh, Vineland, New  
Jersey.

Alvin Percy Smith, Slidell, Louisiana.

Aubrey Columbus Walley, Barlow, Missis-  
sippi.

Robert Lee Walton, Moss Point, Missis-  
sippi.

Hoyt Hampton Wood, West Jefferson,  
North Carolina.

Leroy Ernest Wright, Windemere Avenue,  
Mount Arlington, New Jersey.

#### NAVY

Elbridge Wesley Bartley, Jr., Kansas City,  
Missouri.

Richard Randolph Bell, Morrison, Virginia.

Paul William Bloomquist, Batavia, Illinois.

Alfred Milton Brown, Arcadia, Louisiana.

Edward Ellis Coleman, Seaford, Delaware.

Borlyn Victor Farris, Tampe, Arizona.

Edwin Ray Freeman, Cadiz, Kentucky.

Donald Albert Getty, Biggs, California.

William Frederick Harris, Aiken, South  
Carolina.

Elvin Lester Hinerman, Huntington, West  
Virginia.

Amos Benjamin Horlacher, Brooklyn, New  
York.

William Lincoln Manny, Des Plaines, Ill.

Harvey Coleman Porter, Fairmont, West  
Virginia.

Truman William Potter, Lake Bluff, Ill.

Russell Thomas Richardson, Hinckley, Ill.

Vance Donald Rogers, Dundee, Illinois.

Milton Merrill Schaper, Lone Rock, Iowa.

Lloyd Francis Shephard, Morrisville, New  
York.

William Harold Snape, Chevy Chase,  
Maryland.

Henry Page White, Blue Island, Illinois.

Robert DeWitt Yost, West Quincy, Mass.

### THE NEED FOR CORRECTION

By Mrs. Irvin Rowland

"He that hateth reproof shall die."

Many are the times that grown people  
need correction as well as children. There  
is always the possibility of improvement in  
man's personality, and he needs constant  
reproof in some form to help him achieve  
his best. Sometimes we overrate our im-  
portance, and unless this embarrassing  
knowledge is realized our spiritual growth  
becomes frustrated. Then, again, we are in-  
clined to think of ourselves as privileged  
characters—we are entitled to certain op-  
portunities more than others. How badly  
we thus need reproof to jolt us into an at-  
titude of justice and equality!

Let us not scoff at all of the opinions of  
our critics. Examine their chatter and gossip  
to see if there be any truth in what they  
say. By thoughtfully searching your heart,  
you may find something else that was almost  
hidden from sight which you need to cast  
out. Use your energies for growth rather  
than fretting over unkind, unjust words.

When the desire for spiritual growth be-  
comes a consuming passion we will under-  
stand the Psalmist's words, "Faithful are  
the wounds of a friend." We will want those  
we love and trust to help us see our true  
selves, and we will some day greatly ap-  
preciate their unfailing love and loyalty.  
Not one of us is above reproof, and our re-  
action to it is proving ground for what we  
really are and want to be.

### Stained With Blood

All who sell liquor in the common way,  
to any who will buy, are poisoners in gen-  
eral. They murder His Majesty's subjects  
by wholesale; neither does their eye pity  
or spare. They drive them to hell like sheep.  
And what is their gain? Is it not the blood  
of these men? Who, then, would envy their  
large estates and sumptuous palaces? A  
curse is in the midst of them. The curse of  
God is in their gardens, their groves—a fire  
that burns to the nethermost hell. Blood,  
blood is there! The foundation, the floors,  
the walls, the roof, are stained with blood.

—John Wesley.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Clarksdale W. S. C. S.

Mrs. F. E. Gilliland, secretary of the Christian Social Relations Committee, presided at the meeting of the Woman's Society of Christian Service, Monday afternoon. Forty-eight members and two visitors were present. Rev. Shed Hill Caffey announced his sermons for the Week of Dedication, appealing to the membership for special effort and consecration during this period of worship.

Mrs. Gilliland introduced the subject, "Peace, Just and Enduring," by emphasizing that every man has the choice of love and freedom. Love is our heritage. Freedom is a choice. It is upon this choice that nations stand or fall.

Mr. W. H. Maynard was introduced by the leader as the guest speaker. Mr. Maynard's entire discourse was a challenge to post-war planners. America must have her plan ready, clear-cut, and comprehensive, when the time comes. Mr. Maynard said that America is recognized as the greatest world power and must bear her responsibility as the privilege of greatness. While the men are on the battlefields they are expecting those at home to plan a peace to prevent a recurrence of periodical wars. Mr. Maynard outlined three plans of procedure:

1. Revenge, the human but ineffective course, as proven by all like methods in history.

2. Feed, clothe, rehabilitate the world. This plan has been partially tried, as in World War I, but was not carried through to adequate and entire completion. Mr. Maynard recommended a more thorough application of this principle.

3. Restoration. This must be done in an orderly manner. All conquered peoples must be allowed to choose their own leaders and mode of government. Their secular and sacred institutions restored, confidence inspired that the building will stand for posterity. The great problem here will be orderly procedure which will be hard to enforce on a people scarred by the fangs of the beast.

4. International Court must be set up to try the war guilty. Where the evidence of the sufferers will be heard and studied. Let the punishment suit the deed, and when a decision has been reached, this tribunal must be invested with powers to enforce every decision through armed strength if necessary.

All who were privileged to hear Mr. Maynard were humbled and inspired toward a greater individual responsibility and effort.

\* \* \*

### Water Valley W. S. C. S.

The Woman's Society of Christian Service of North Main Street Church, Water Valley, is keeping up the generally good tenor of its way.

Our officers, except president, have changed about. Mrs. J. H. Carroll is president, Mrs. W. Tatum, corresponding secretary; Miss Adelle Addington, recording secretary; Mrs. J. H. Carroll, treasurer; Mrs. A. C. Carter, secretary of Missionary Education and Service; Mrs. A. S. Brisco, secretary of Christian Social Relations and Local Work; Mrs. Lela Bell, secretary of Supplies; Mrs. M. S.

Brisco, secretary of Children's Work; Miss Nell Myers, secretary of Literature and Publications; Mrs. M. L. Elliott, chairman Spiritual Life Group.

We are holding our Week of Dedication prayer meetings each day this week. Our war mothers also have two prayer meetings each week. The "Twin Sisters" are having lots of fun exchanging small gifts, planning for a good social meeting the fifth Monday in March, to which our honorary members will be invited. Then we will find out who the unknown generous "Twin" may be.

Each of our members has selected one of our enlisted men to correspond with. This activity seems very much appreciated.

Of course, we expect to have part in the World Day of Prayer, which will be observed at First Methodist Church. Mrs. Carroll, our loved president, will have part in the program.

Asking an interest in your prayers for our society,

NINA PRYOR RAPER,  
Reporter.

\* \* \*

### Church School Rally Day

The program, "A Light Unto Our Path," is now ready. They cost 40 cents per dozen. Therefore, order only the number you need from Rev. J. Noel Hinson, P. O. Box 182, Tupelo, Miss.

\* \* \*

### Methodist Youth Fund

Every Methodist Youth Fellowship should pledge something to the Methodist Youth Fund. This should be paid to Miss Vivian Lawrence, 505 South Shelby Street, Greenville, Miss.

Any young person interested in being a Caravaner this year should write Rev. J. Noel Hinson, Box 182, Tupelo, Miss., at once.

\* \* \*

### Wanted

Young women who wish to prepare for social-religious service at home or abroad. Scarritt College is offering for the 1943-44 session a limited number of Graduate Fellowships. Each Fellowship is valued at \$500. If you are interested, write Dr. J. L. Cunningham, president, Scarritt College, Nashville, Tenn.

\* \* \*

### Thirty-first Annual Report of the Woman's Missionary Council

Only one request has come in so far. If you would like a copy for your historical shelf let me have your name and money, 25 cents.

\* \* \*

### Noxapater Methodist Church

The Noxapater Methodist Church entertained Wednesday evening with a brunswick stew for the adult members and the official members of the charge. Rev. C. C. Weaver, pastor of the Baptist church, and Mrs. Weaver were special guests.

The officers of Noxapater W. S. C. S. were installed recently by Rev. E. B. Sharp, pastor.

Their project for February, 1943, was the

beautification of the church grounds and church furniture.

MRS. B. F. WHISANANT,  
Publicity Chairman.

Noxapater, Miss.

\* \* \*

### Our Children in a Disrupted Community

(Taken from March Methodist Woman)

The following recommendations for 1943, passed at the last annual meeting of the Woman's Division, are of major concern to secretaries of Children's Work and secretaries of Christian Social Relations and Local Church Activities, as they work together in meeting the needs of children and families of the church and community:

(a) We urge local societies to be concerned with every changing phase of family life brought about by our national defense activities as they touch marriages, mothers in defense industries, children, and family affiliation with churches. We encourage: Provision for nursery school and day home-care for children, and vigilant care lest in the urgency of war work we allow our children to be exploited by industry.

(b) We urge Methodist women to direct attention to the rapid increase in juvenile delinquency. We urge them to act immediately to relieve this situation.

We recommend:

(c) That the local committee on Christian Social Relations and Local Church Activities stress an educational program for parents which emphasizes their responsibility for building friendly attitudes toward people of other groups and nations. (Pamphlets No. 7, the Christian family on "Attitudes").

(d) That the secretary of Children's Work in the local society be a member of the Committee on Christian Social Relations and Local Church Activities when projects in the area of family life are being studied and promoted.

Please note the following standards that have been set to determine employment of children:

1. No child under 14 years of age a part of the hired labor force.

2. None under 16 employed in manufacturing or mining occupations.

3. None between 14 and 16 employed in other occupations that involve release from school or readjustment of school programs unless it has been determined that labor shortages cannot be met otherwise.

4. Guidance of youth, 16 to 18 years of age, whose work is essential to the war effort.

Needs of children:

(a) Adequate nourishment—nutrition education, school lunches, low-cost milk.

(b) Day care for children of employed mothers.

(c) Community child welfare and social services that will conserve home life for children.

(d) Opportunities for recreation.

(e) Full school attendance and school opportunity for every child.

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### South Central Jurisdiction Meets

The second annual meeting of the South Central Jurisdiction was held in First Methodist Church, Dallas, Texas, February 23, 24, 25. Mrs. George Sexton, Jr., of our own Louisiana Conference, presided. The theme of the conference was, "Missions in the World Today." The program was of necessity "streamlined" and took the form of a work conference, but such outstanding speakers as Mrs. Bragg, Dr. Dana Dawson, Mrs. Lynn Landrum, Dr. W. Angie Smith, Miss Julia Reid, and Dr. Marshall T. Steel, lifted up our hearts and challenged our minds to greater Christian activity.

Louisiana was represented by six delegates—Mesdames J. B. Pollard, S. J. Fairchild, J. J. Davidson, Jr., Hugh Hoff, and G. W. Pomeroy. Six workers were present—Miss Shelia Nuttall, Miss Betty Glasson, Miss Mamie Chandler, Miss Julia Southard, Miss Eva Calloway, and Miss Grace Gatewood. Mrs. A. E. Sartor, Mrs. C. C. Hightower, and Mrs. Glen Laskey attended and Mrs. Wiltz Ledbetter and Mrs. George Sexton, Jr., completed the Louisiana delegation.

\* \* \*

### Conference to Meet in Monroe

In the call for the annual meeting that has gone out over Louisiana by Mrs. Pollard, Conference President, she says, "During difficult days spiritual guidance and direction are necessary for all of us. In addition; to carry on one's work there is the distinct need for inspiration, education and guidance on planning programs to suit the requirements of the day. Feeling that you would not want to miss such an opportunity, the third annual meeting of the Woman's Society of Christian Service will be held in First Church, Monroe, March 30, 31-April 1. Two outstanding speakers have been secured for the occasion—Bishop C. C. Seelman will address the conference on the first night, and Miss Edith Fredericks, returned missionary from China, will thrill you with her experiences. She was interned by the Japanese and later returned home on the exchange ship, Gripsholm. Despite difficulties of travel, we know that you will make every effort to send a delegate. In the post-war world the Church will have the most glorious opportunity ever presented for advancement. But we must make our plans now and be ready when the moment arrives. All of us are needed, working together. Our heritage is a great one, but the future lies ahead—a challenge for us all."

We will see you in Monroe.

\* \* \*

### Have You Heard?

What they said . . .

"Only one missionary was consecrated

from our Jurisdiction this year. Five were retired."—Sexton.

"Only four conferences overpaid their pledges, if emergency gifts and Week of Prayer funds are not counted. Twelve overpaid, counting Week of Prayer funds. (Louisiana was one of the twelve). Next year pledges must not include either."—Sexton.

"Next year's goal for Life Memberships, One special membership for each auxiliary."—Hanson.

"138 new societies organized this year. 259 societies achieved the Efficiency Aim."—Wade.

"2,483 observed the Week of Prayer."—Wade.

"No more strategic work was ever undertaken by the W. S. C. S than that of working with students. We are expected to be the leaders of tomorrow. We want to be efficient leaders."—Helen Tidwell, Student.

"The theme of next year's program will be, 'The Lord's Song in a Strange Land.'"—Sexton.

"Why in heaven's name should we feel proud of getting to meetings this year? The people of China have gone to meetings during five years of war."—Bragg.

"A juvenile judge said to me, 'Tell the women of America to stay at home and take care of their children.' What has happened to the mothers of America that they will leave their homes and children to work in defense areas?"—Bragg.

"If you were asked what is the place of the Woman's Society of Christian Service, what would you say? Are you informed?"—Bragg.

"These five missionaries, returned from foreign service, have given 196 years of service on other soil."—Sexton.

"If you want to be of service to newcomers in your community, call on them. Remember, Jesus said, 'I was a stranger and ye took me in.'"—Mrs. Wagner, worker in defense areas, now in Mobile.

"Ten per cent of our work should be done for others."—Steel.

"If we don't take care of our own backyards some one else will. We can do it better than anyone else, but will we?"—Steel.

"Nine-tenths of India lives in villages. All pastors of churches are Indian men. All presidents of colleges are Indian women. Most of them are graduates of Isabella Thoburn."—Holland.

"Subjects for study next year are, 'The Church and American People, the Problem of Suffering, and Adventures in Learning and Living.'"—Kittel.

"Germany and Japan cannot win the war, but they will destroy the pattern of the century."—Gealy.

"It is one thing for one strong nation to send missionaries to a lesser country; it is a different thing for one power to work with another power."—Gealy.

"Now is the time to prevent a great racial war."—Gealy.

"The call is to new humility, a new awareness. We must learn some new Christian insights if the war is not to be fought in vain. After the great earthquake, the

Japanese set about carefully to rebuild the city. Who has the vision of the Heavenly City? Is it not Christian people with insight, vision, patience, and determination?"—Gealy.

"Our contribution will be no greater than our consecration."—Mendez.

"We must not allow hatred of persons or people to poison our minds."—Dawson, on Japanese Relocation.

"We must be living portraits of Jesus, a God of love in action."—Reid.

"We have to know what we want in the world of tomorrow before we can ask for it."—Mills.

"The closer you come to the front, the more you pray to God."—Potter.

We will see you in Monroe.

\* \* \*

### Things to be Done in March

Have you had Officers' Training Day? If not, have it in March. Hold executive committee meeting and mail quarterly reports. Send first quarter's pledge to Mrs. McConnell, conference treasurer. Have you begun the study on "Will a Man Rob God?" Every society needs this study. It will probably increase your giving.

Send your delegate to the conference in Monroe.

\* \* \*

### Did You Elect a Student Secretary?

The following societies did:

Alexandria.—Alexandria, Bunkie, Colfax, Elizabeth, Ferriday, Glenmora, Jena, Lake, Natchitoches, Oakdale, Opelousas, Pineville, Pollock, White's Chapel, Winnfield.

Baton Rouge.—Bogalusa, Clinton, Denham Springs, First Church Baton Rouge, Franklinton, Hammond, Istrouma, Jackson, Live Oak, New Hope, North Baton Rouge, Plaquemine, Ponchatoula, St. Francisville, Slaughter, Tickfaw, Zachary, University Church.

Lake Charles.—Crowder, DeRidder, Eunice, Gueydan, Jennings, Kinder, Lafayette, Lake Charles First Church, Lake Charles Simpson, Lake Aruthur, Many, Oberlin, Pine Grove, Sulphur, Welch, Sunset.

Monroe.—Bastrop, Buckner, Columbia, Grayson, Lake Providence, Mer Rouge, Monroe First Church, Gordon Avenue, Stone Avenue, Oak Grove, Oak Ridge, Pioneer, Sterlington, Tallulah, Waterproof, West Monroe Winnsboro, Rayville.

New Orleans.—Algiers, Carrollton Avenue, Houma, Felicite, Franklin, Munholland Memorial, Morgan City, Napoleon Avenue, Rayne Memorial, St. Mark's, Golden Meadow.

Ruston.—Arcadia, Athens, Bernice, Chatham, Cotton Valley, Gibsland, Heflin, Homer, Jonesboro, Minden, Ringgold, Ruston, Spring Hill, Summerfield, Farmerville, Claiborne, Haynesville, Hodge.

Shreveport.—Belcher, Bossier City, Coushatta, Haughton, Keithville, Logansport, Mooringsport, Pelican, Plain Dealing, Rodesa, Shreveport: First Church, Cedar Grove, Mangum, Noel, Park Avenue, Wynn Memorial, Vivian, Zwollie.

If you have a secretary of student work whose name is not on this list, will you please send it to Mrs. G. W. Pomeroy, 522 Avenue B, Bogalusa, La.

## EYE COMFORT

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy-righted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, MARCH 21, 1943

By Rev. W. C. Newman

### The Ministry of Intercession

Lesson Text: John 17:1-8; 18-26.

Golden Text: Holy Father, keep them in Thy name which Thou hast given me, that they may be one, even as we are.

—John 17-11.

In recent visits to college campuses I have been impressed with a very obvious change in the thinking of the current generation of students, as manifested by the questions they ask. Until recently they were much concerned with intellectual problems related to religion. They wanted everything wrapped up in a syllogism, and drawn out to a neat conclusion. Lately they have been inquiring about immortality, about how God could exert power in a human life, how God works in history, and such kindred questions.

As ever, when men are faced with stark tragedy such as our world now knows, they become less troubled about abstractions and more eager to believe that there is sense and meaning in the universe, and permanency and real value in our own individual selves.

The prayer of Jesus, recorded in our selection from John's Gospel for this Sunday, is not only an example of how to pray; it reveals the things Jesus believed in, and the things he wanted for his disciples and for all future generations of Christians. He was walking into death, and they were walking into disillusionment and severe testing. Tragedy surrounded them like a black cloud. What he prayed for then shows what he thought most worth while, what he felt would be most dependable and, most of all, what kind of a man he was.

### Things Worth Hanging on to When Worlds Crash

"He believed in God, and he believed in man; and he would not quit, and he would not grow bitter." Out of the long ago of my college student days comes that sentence I have never forgotten from an address by old Dr. Kesler, whom my generation of students is greatly indebted to for wise leadership. Of course, he was speaking of Jesus.

How beautifully is this faith of Jesus in God and man, and this marvelous fact that he would not quit or grow bitter even when he was consciously moving toward an undeserved death, illustrated in his prayer that we are studying in this lesson.

Here are things worth believing, even in

a world in which many old things seem to be shaking to pieces.

"Tell me what you believe about death and immortality," said a young lady whose fiance has just been reported killed in action. It is her first experience with death so close at hand. She is young, and life, not death, has been her obsession, as it ought to be.

And I told her frankly that I could not know what life after death would be like, only that I believed God to be good and mighty, and that given a good God it would be utterly unthinkable that he would allow all our hopes and dreams and loves and joys to be completely destroyed in one instant of death.

It is only such faith in such a God that kept Jesus, and can keep us, from quitting or growing bitter. This was the kind of God to whom Jesus prayed. He plainly said that eternal life consists of knowing "thee, the only true God."

### What He wanted for Himself: Glory

One index of character always is what a person seeks for himself. What one wants grows out of what one is. It is significant, then, that in this prayer Jesus asked to be glorified. We are a little shocked at such a bald statement. We have thought of him as the "meek and lowly Nazarene." Now we see him ask for glory.

But his meekness was not a false humility. He did not want, as some religious sects claim to want, to become "nothingness." On the other hand, when he asked to be glorified he certainly was not asking earthly glory. He had been offered and refused that.

To understand what he meant in asking for glory, you must see and understand an unobtrusive phrase in his prayer. "Glorify thou me with thine own self," he prayed. And that, as we say, is something different.

From first to last it seems perfectly clear that all Jesus ever sought or wanted was to do God's will and work. This implies such perfect faith in God that not only was he willing to trust God's will for his life, he also was willing to trust God to furnish adequate satisfaction to those who do his will. So that the glory he prayed for was that he might glorify God.

### What He Wanted for His Friends

"That they may all be one—"; this is the thing Jesus prayed for so earnestly, both for his immediate disciples and, as he makes plain, for all who believe on him. How that ought to shame us who are kept from being one, not only through denominational divisions, but through sheer selfishness, envy, jealousy, and personal unkindness.

There are many people who are perfectly willing to keep the commandment, "Thou shalt not commit adultery," who are perfectly unwilling to keep Jesus' commandment, "Judge not." Yet no one has any right to suppose that he can keep the one and set aside the other. Indeed, the critical attitude we betray toward our fellow men, the harsh

judgments we make against them, could injure them and us as much as some of the sins of the flesh would injure them. I personally know of spirits that are crushed hopelessly, lives forever diminished, by the effects of jealousy, envy, and the critical attitude. It might be well for every critic to remember that when Jesus came to pray at the end of his life, the one thing he asked for was that his followers might be brotherly.

### MISSISSIPPI CONFERENCE

#### Vicksburg District—Second Round

Rolling Fork and Cary, at Cary, Mar. 7, 11 a.m.; Q. C., 2 p.m.  
Vicksburg, Gibson Memorial, Mar. 7, 7:30 p.m.; Q. C., Mar. 31, 7:30 p.m.  
Silver City, at Carter, Mar. 21, 11 a.m.; Q. C., 2 p.m.  
Louise and Holly Bluff, at Holly Bluff, Mar. 21, 7:30 p.m.; Q. C., 5 p.m.  
Oak Ridge, at Bovina, Mar. 28, 11 a.m.; Q. C., 2 p.m.  
Mayersville, at Fittlers, Apr. 4, 11 a.m.; Q. C., 2 p.m.  
Natchez, Apr. 11, 11 a.m., followed by Q. C.  
Washington, at Kingston, Apr. 11, 3 p.m.; Q. C. following.  
Roxie, at McNair, Apr. 11, 7:30 p.m.; Q. C. 5 p.m.  
Woodville, at Woodville, Apr. 18, 11 a.m.; Q. C., 2 p.m.  
Fayette, April 18, 7:30 p.m., followed by Q. C.  
Lorman, at Mizpah, Apr. 25, 11 a.m.; Q. C., 2 p.m.  
Vicksburg, Crawford Street, Apr. 25, 7:30 p.m.; Q. C., Apr. 28, 7:30 p.m.  
Yazoo City, May 2, 11 a.m.; Q. C., May 5, 7:30 p.m.  
Port Gibson, May 9, 11 a.m., followed by Q. C.  
Hermanville, at Carlisle, May 9, 3:30 p.m., followed by Q. C.  
Satartia, at Wesley Chapel, May 16, 11 a.m.; Q. C., 2 p.m.  
District Conference, at Gibson Memorial, Vicksburg, May 7, 9 a.m.

O. S. LEWIS, D. S.

Our conception of the value of the human soul is something more than a mere sense of the soul's danger. It is a deliberate estimate of the possibilities of redeemed man's spiritual nature as a child of God.—Phillips Brooks.

## Beware Coughs from common colds That Hang On

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# THE CHRISTIAN FIRESIDE

## THE TIGER

By Rev. Vivian T. Pomeroy, D.D.

I don't know him; but I know all about him. His name is James Quincy Hargraves; so it would be no wonder if everybody called him Quince, and everybody does. Quince is seven years old; fairly bright, fairly brave, fairly mischievous, which altogether is very good for seven years old.

But Quince used to be a little queer. He would make the oddest mistakes just when he was surest of himself; he would do just the silly thing when everybody thought he would do the best. Sometimes he would show off very badly, or say obstinately that he couldn't do something which he very well could.

And this was all because of Quince's dream. Almost every night he had the most awful dream. When he thought of it in the day, he would go cold; and when it was time for bed he would make a terrible fuss. It was a dream about a Tiger—a large and terrible Tiger, with burning eyes.

Quince would get to bed happily enough at last; the light would snap out; the bed would be warm and cosy. Quince would drop off. And then—there was the Tiger, creeping. Quince would try to run away. But you know how in dreams you never can run properly. Something happens to your legs. They become like rubber; they won't move, only bend. So it was with Quince. And closer would creep the Tiger. Closer. Closer. Oh! It was going to spring. And at that moment Quince would scream—and there would be Mother by his bed, the light turned on; and Quince would wake and tell her about the Tiger.

Mother was very comforting always. She said there was no Tiger; but Quince knew better.

So one day Mother told a very wise, splendid man, who knew about dreams and tigers and little boys. The wise man talked to Quince alone. He said: "See here, Quince, you don't altogether understand that Tiger. He's really a friendly Tiger. He wants to play with you. A very unusual Tiger. The next time he comes, don't try to run away. Wait until he is close and then say to him: 'Hello, old chap! Let's have a romp; a regular rough house.' Then that Tiger will grin with joy. That's what he's after. Now remember, you say to him, 'Hello, old chap!'"

Quince listened and wondered.

That night the going to bed was not quite so bad. Out snapped the light. Quince looked up through the window at the moon and the cold stars. His little bed was warm. He fell asleep. At that moment Mother slipped in and sat by Quince's bed in the moonlight, watching as mothers do watch. The moonlight lay across Quince's face, and Mother saw that he was dreaming. His face twitched a little. The Tiger was creeping from the bushes. Quince quivered a little; his feet kicked; then his hand stole outside the bed-clothes and he said softly: "Hello, old chap!" Then he laughed aloud; his face cleared; he sighed happily and fell fast asleep. Mother knew that Quince and the Tiger were having a regular game.

Since that night Quince has never mentioned the Tiger again. On that night Quince met and faced and conquered his fear.

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## RED THE FOX

By Louise E. Alexander

Down in South Brewer, Maine, two little children are followed about by a lovely little playfellow. At first people could hardly believe their eyes seeing a small red fox on the streets, acting just like any playful puppy.

Asking the children where they got the fox, the people listened to the true childish version of how Red came to be their pet.

"Daddy was coming home from a fishing trip way up to Harrington Lake, when he saw a little animal in the road. He got out of the car and went over to it, picked up a baby fox and put it in the car, for it was sick or hurt; Daddy didn't know which.

"When he got home, Daddy made a bed for the fox in the cellar, and took care of him until he was strong, then one day he took 'Red' way up in the woods and left him, because Daddy wanted him to find some more little foxes to play with.

"We missed Red because he was just like a puppy, playing with us, and was never tied or never ran away. Mother let Red go anywhere in the house, and he even slept in the chairs. When he wanted to go out he went to the door and barked, and by and by we would hear him bark and scratch at the door, then we would let him in.

"After Red had been gone two days we heard an awful scratching and barking at the kitchen door. Daddy went to open it, and in came Red like a flash, around and around us he jumped and barked. We thought he would eat us up.

"Dogs chase Red sometimes, but they can't catch him. Red never bites, he only takes our hand in his mouth, not even nips."

When asked who the fox liked best, the children both said, "Daddy. You know he saved Red's life; why wouldn't he love him best."

Daddy says "Red adopted us, and wants to live here with our family."

—Our Dumb Animals.

## A COUNTRY DOCTOR

"Oh for a breath of fresh air and the open road! And why not? The two Chinese doctors can carry on the hospital work for a fortnight."

The missionary doctor in that country hospital in Central China was tired. Day after day had seen a succession of out-patients. The wards were full. There had been no time to relax. "Am I just lazy, or is this a call from God? I'll be my own physician and prescribe a change of work."

So he started to visit the villages of that wide country circuit, and in most of them he met a group of church members and discovered old patients. His fiddle would come in useful, so that was included in his luggage. He travelled light, and on foot. No foreign tinned food on this journey! Well, yes, just a small tin of treacle. Rice gets monotonous, so that dry crusts and a spot of treacle make a nice change.

He went out feeling he had a message to

deliver. In village after village clinics were held. The atmosphere was friendly, and there was no need to collect a congregation. A few notes on the violin, and the Christians present would take up the opening hymn. And then: "I spoke of the cross. They listened well." Day after day, in village after village, healing of the body and the message of the Cross. Preaching and-healing.

It meant hard travel, perhaps twelve miles on foot from one village to the next. But there were compensations. "It was through lovely scenery all the way." "I got a refreshing dip in a small stream." "They gave me four eggs poached in sweet water with sugar, and I had to eat the lot!" "In the evening I found half an hour to do a bit of family mending. While I sewed my coat I told them the story of the Prodigal Son."

Twelve days of witness and healing, and then back to hospital refreshed in body and mind.—Methodist Recorder.



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## MRS. HENRY P. LEWIS

Mrs. Henry Polk Lewis, nee Mabel Campbell, was born in York, Nebraska, March 26, 1878, only daughter of A. H. and Annie W. Campbell. In 1888, the family, including three older brothers, moved to Jackson, Miss. The young daughter soon adjusted her life to her new surroundings, entered the public school and graduated from Central High School in 1896 with honors. She made lasting friends in her girlhood days by her cheery nature and friendly attitude. She united with the Capitol Street Methodist Church when 18 years of age. She was a Sunday school teacher before joining the church. When she accepted the responsibility of becoming a Sunday school teacher she put dancing and card playing out of her life so that her influence would be wholly for the right. Throughout her life she lived up to her favorite Charles Wesley hymn, "I Want a Principle Within."

In the fall of 1898 my father moved his family to Millsaps College. There soon developed a fine friendship between our sister Lela, now Mrs. W. A. Terry, and Mabel Campbell. Shortly after, our brother Henry became acquainted with her and there developed a romance that was beautiful to see. This happy courtship culminated in marriage on March 21, 1901, and the young preacher, now stationed at Anguilla, took his bride to her first parsonage home, where a royal welcome awaited them. She soon adapted herself to the difficult role of a Methodist preacher's wife and gave loyal and enthusiastic support to her consecrated husband in his unselfish labors for the Kingdom of God. They tithed their income, sought to build up every phase of the Methodist ministry in evangelism, Christian education, better social relations, and missions. They were Kingdom builders, not merely salary boosters.

She was a woman of quick intelligence, sound in judgment, had a high sense of honor, with a refreshing sense of humor. She loved young people and they loved her. She knew how to plan interesting programs for the different organizations of the church, and would carry out her part in a most effective manner. "She never ceased activity in the church," writes her husband. "The mother of four children, she would be back teaching some class with a baby a month or two old in her arms. All her children came up in the church. The order of the home was for all to attend all services of the church." In 1912, while living in Car-

riere, all four of the children joined the church at the same time—Donald just a few months before his fifth birthday, and Annie at the age of ten. I was present on that happy day and rejoiced with the parents to see them give their hearts and lives to God.

One great evidence of the sincerity and soundness of home religion is the effect seen in the children. Two of her sons are in the ministry—Rev. Huntley C. Lewis, of Belmont, North Mississippi Conference; and Chaplain Donald Lewis, of the Louisville Conference, now in the U. S. Army at New Berne, N. C. She trained her daughter, Mrs. S. E. Ashmore, to be one of the finest helpers any preacher ever had as a wife. Another son, H. P. Lewis, Jr., is one of the most valuable employees of the Bailey Meter Company in Cleveland, Ohio, one of the half-dozen men in the nation rated as outstanding in his particular field, electrical remote control.

For several years her health had not been good, and she suffered much. But by sheer strength of will she kept active, and when her husband was made pastor at Durant at the last Conference she entered heartily into the work with her husband, taking special interest in the young people. She soon won the hearts of the good people and made friends with the faithful, as she and her husband had always done. But her over-taxed heart gave way, and after five weeks of suffering she slipped away to the home beyond, February 9, 1943. Funeral services were held the following Friday in the Durant Methodist Church, conducted by the district superintendent, Rev. R. G. Lord, assisted by Rev. W. L. Robinson, of Grenada; Rev. R. E. Hough, pastor of the Central Presbyterian Church in Jackson, Miss., and the writer. The body was taken to Jackson and buried in Cedar Lawn cemetery. Rev. W. O. Sadler, a long-time friend of the family, assisted in the services at the grave. A large concourse of friends, including several ministers, were at both places. Floral offerings and messages came from nearly every pastorate she and her husband had served. Besides her husband and children, she is survived by two brothers—Rev. J. W. Campbell, of Texas, and Fred Campbell, of Hattiesburg, Miss.

One of the richest experiences of my life was when, after the grave was filled and covered with flowers, and all but the family and close friends had gone, our brother, Henry, had all the children and grandchildren to stand around the newly-made grave with bowed heads while Sam Ashmore, the beloved son-in-law, and the writer, led in prayers of thanksgiving for such a life, and a rededication of our lives to God and the work of the Christian ministry. We felt our nearness to the gates of Heaven and we had the blessed assurance that our loved one was with her Lord, and both were near at hand. The calmness and courage with which our dear brother faced this trying ordeal was a great inspiration and challenge to all of us. I went to his home to comfort him. I came away with greater comfort and strength than I was able to give.

OSMOND S. LEWIS.

## AT RANDOM

From a Three-Year Old

In the January 4th, 1940, issue of the Advocate I was granted space for some observations under the above caption. I trust the following will be thought of sufficient

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merit to receive like consideration by our good editor.

At the Gulfport Conference in November, 1939, when Bishop Watkins kindly gave me an opportunity to make a statement, I said, among other things, "like the man appearing at the feast not having on the wedding garment, whom the Master tells us about, I am 'speechless,' not being qualified for that to which I am about to be assigned by this Conference. My hair is not white, my frame is not bent, neither is my step unsteady; but if the majority of my brethren think that the time has come when I should retire from active service I graciously acquiesce in their judgment." More than three years have passed and I have not yet qualified for the place. I am not using "Kolor Bak," nor am I wearing a brace; neither do I have to carry a walking stick.

Around fifty years ago God definitely called me to preach the gospel. There is nothing else that I am certain of, and if he has ever rescinded this call I am not aware of it. Today it is just as vivid and impelling as then. But now I am largely deprived of this gracious privilege, because, it is said, I am too old. So, physically or mentally I deny, but perhaps it is chronologically—a big word to say that the years have piled up on me.

Pardon me. I set out to write at random, but fell to musing and find myself writing down my reflections which are specifically personal, and I will desist after saying that I am not complaining. God has been good to me; likewise my great Church. Methodist? Yes, "til I die." Also my brethren in the ministry are kind to me. Some of them allow me to "pinch-hit" for them occasionally, thus in some measure the longing in my heart is satisfied, and the demands of my call temporarily appeased. Please allow me further personal reminiscence to say, when we took up residence here the Canton Methodists, with their pastors, C. W. Wesley and D. H. McKeithen, as well as all of the people of this splendid city with whom we came in contact, cordially welcomed us and have indeed been kind to us. Last year we moved to another part of the city and to our great delight the good people of this neighborhood, led by the present pastor of First Church, Rev. J. L. Carter, gave us a real "pounding," coming with their gifts to welcome us in their community, thus reminding us of other days of cherished memory, touching our hearts and at once endearing

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themselves to us, not because of their gifts but the most kind and hospitable spirit shown.

While writing about these Cantonian Methodists I don't remember having seen in the Advocate an account of their great achievement during the last Conference year and the red-letter day in the history of their church, Sunday, October 25th, when our own Bishop Decell dedicated their magnificent First Church building, preaching one of his great and most inspiring sermons.

Some years ago, with a far-seeing outlook, Rev. H. A. Gatlin, then the pastor, and some of the older members, many of whom have gone on to their reward, erected this imposing and commodious edifice on the old church site, corner of South Liberty and Academy Streets. Building for the future, it necessitated incurring quite a debt, which no doubt would have been easily liquidated within the lifetime of the major part, if not all, of the promoters of the enterprise had not the famous, or infamous, depression that followed slowed their efforts. As a result, there has been quite a burden hanging over the membership, now composed largely of a younger generation. But last year, under the leadership of their pastor, J. L. Carter, in the "last half" they hit their stride and after a succession of "first downs" they made the final "touch-down" that put them well out in front to win. Tearing up and burning the "goal post" of their long-time depressing adversary, they had a real celebration during the week prior to Sunday, October 25th, with encouraging and inspiring sermons by former pastors, O. S. Lewis, H. A. Gatlin, C. W. Wesley and L. E. Alford, the climax, as above stated, the dedicatory sermon by Bishop Decell on Sunday. The only thing lacking, and a matter of deep regret, was the sickness at that time of Bro. W. M. Sullivan which prevented him from filling his place on the program.

Another random shot later if this one fails to hit the waste basket.

A. S. BYRD.

202 East Center St., Canton, Miss.

## THE METHODIST CHURCH

(Continued from page 9)

with more endowment than any other Protestant denomination in America.

Fourth, Methodism has been a printing and publishing movement. John Wesley was a pioneer in religious literature. From the beginning Methodism has been in the publishing business on a large scale. The completest and most varied output of church school literature, together with our weekly and monthly church periodicals and books by the million, run from the great presses at Nashville, Cincinnati, New York and Chicago every year, the net proceeds of which are devoted to the church pension fund for the superannuate preachers and their dependents.

Fifth, Methodism has been a movement of social ministry. Wesley devoted all his income to alleviating and improving the conditions of the poor, and when an old man past eighty he was still footing it about the streets of London in the snow and slush gathering funds and distributing food and coal among the indigent. From those days the Methodist movement has not shirked any human interest, spiritual, political, economic, social. Its concern is with the whole man. Its methods are open and direct. Early it was engaged in prison reform, tenement alleviation, abolition of slavery, lottery, drink, and other forms of social corruption. Two of Wesley's local preachers organized the first trades union in England,

going to prison for it. Our book of discipline today takes advanced position on the rights of laboring men, women, children, and our church takes a firm stand for fair and brotherly treatment of minority groups and races in our midst.

Sixth, Methodism has been a movement of fraternity and cooperation among the churches. She has uncomplainingly recruited much of the membership and ministry for certain of the smaller and more churchly denominations. About the turn of the century there sat at a table in London an invited group of famous churchmen: Robert Moffatt, the missionary to Africa, Joseph Parker, the famous preacher, S. Parkes Cadman, First American radio preacher, these all ministers of the Congregational Church. Then, Chas. H. Spurgeon, London's great Baptist preacher, and G. Campbell Morgan, the illustrious Bible scholar. No one was a Methodist, but on inquiry, it was found that every one of them was converted at a Methodist altar. Over and over that sort of list could be multiplied. Whoever names and counts the ministers and members, Methodism has glory enough in recruiting, or winning them. Methodists had a leading part in establishing the Federal Council of Churches in America, supplied the first president and a number of president's and more leaders than any other denomination. Such an organ of cooperation is the very answer to what our denomination is seeking. For whatever great things the churches

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of America have accomplished separately in the past, there remain far greater things for them to do closely banded together in compact spiritual front in the future. The world at large or our own locality may count on the Methodists for close and sincere joint action with the sisterhood of churches in the program of the Kingdom.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

### Important Dates to Remember

Pastors' and Christian Workers' School, Wood Junior College, June 7-11.

Youth Assembly, Wood Junior College, June 14-19.

Woman's Society of Christian Service Annual Conference, Wood Junior College, April 1-3.

Christian Education Institutes (in connection with District Missionary Institutes and District W. S. C. S. meetings) as follows:

Greenville District, at Cleveland, April 16, 10 a.m.

Sardis-Grenada District, at Sardis, April 7, 10 a.m.

Greenwood District, at Greenwood, April 18, 10 a.m.

Columbus District, at Starkville, April 13, 10 a.m.

Corinth District, at Baldwin, April 14, 10 a.m.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

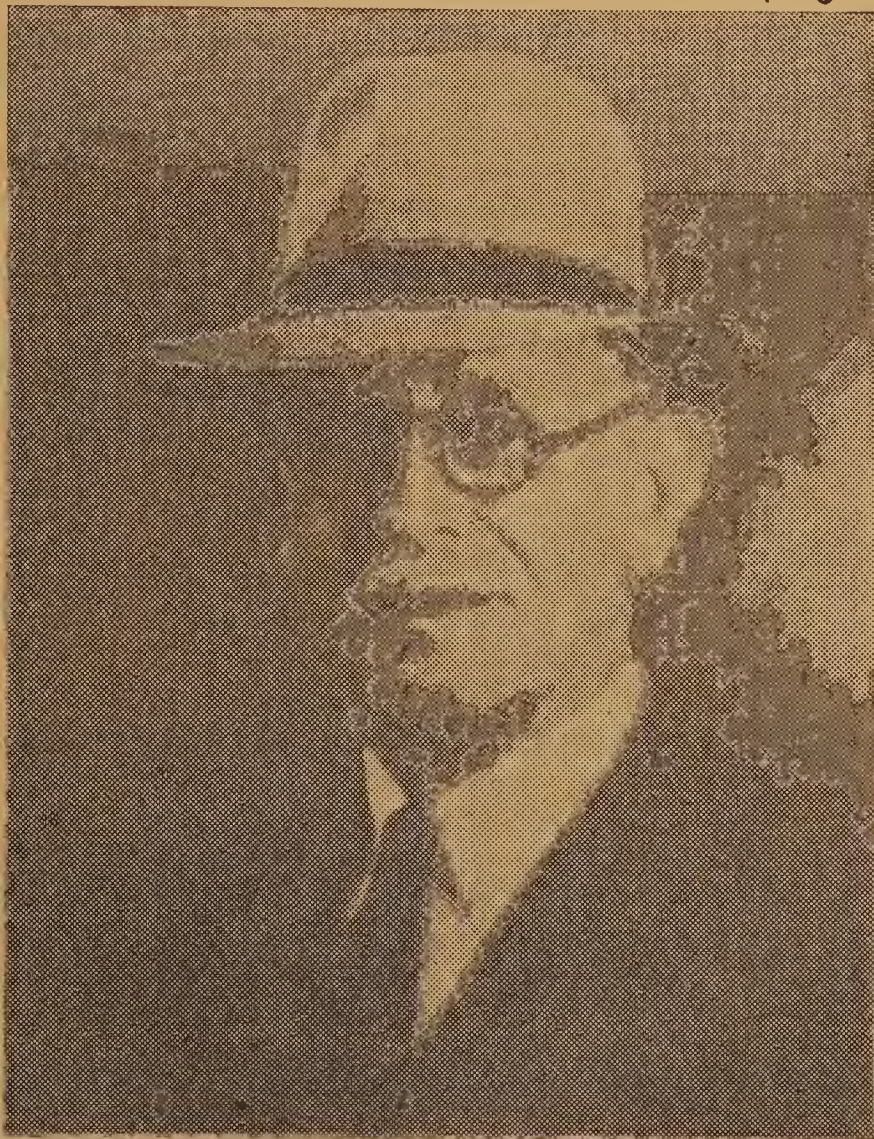
Where is the sweet repose of hearts re-  
penting,  
The deep calm sky, the sunshine of the  
soul,  
Now heaven and earth are to our bliss  
consenting,  
And all the Godhead joins to make us  
whole?  
The triple crown of mercy now  
Is ready for the suppliant's brow. . . .  
—John Keble.

## THE PRAYER-ROOM TODAY

O Lord, our Christ, may we have thy  
mind and thy spirit; make us instruments  
of thy peace; where there is hatred, let  
us sow love; where there is injury, par-  
don; where there is discord, union; where  
there is doubt, faith; where there is de-  
spair, hope; where there is darkness,  
light; and where there is sadness, joy.  
O divine Master, grant that we may not  
so much seek to be consoled as to con-  
sole; to be understood as to understand;  
to be loved, as to love; for it is in giving  
that we receive; it is in pardoning that  
we are pardoned; and it is in dying that  
we are born to eternal life. Amen.  
St. Francis of Assisi.

Rev J B Cain  
Oct 14

## TRANSLATED



George Stewart Brown, physician, untiring servant of the public, and devoted Christian citizen, was born in New Orleans, February 7, 1867; began life as a pharmacist, in 1888; was married to Miss Mary Carradine on February 6, 1890; and began the practice of medicine in 1904. He was a member of Felicity Methodist Church, and from there he transferred to Rayne Memorial Methodist Church in 1919. He is survived by his wife; two sons, Beverly Brown, of New Orleans, and Guy C. Brown, of Atlanta, Ga.; two daughters, Mrs. Arthur Luerhmann, and Mrs. Monroe Hatch, both of New Orleans. Besides these there are three grandsons and one granddaughter. One son, Grayson Brown, died in the service of his country during the first World War. Mrs. Alice Wasson, a sister, also survives. The final summons came on Saturday, March 20, and funeral services were held from Rayne Memorial Methodist Church, on Monday, March 22.





# WALLET OF THE WEEK



DR. DANIEL A. POLING, president of the World's Christian Endeavor Union and internationally famous leader of young people, has left the country upon a mission of undetermined length and unannounced destination. His first activity will be in the United Kingdom as guest speaker for the British Ministry of Information, but his tour will extend to other countries. Dr. Poling carries credentials of the World's Christian Endeavor Union, the Federal Council of the Churches of Christ, and the *Christian Herald*.

\* \* \*

MADAME CHIANG KAI-SHEK is much more than a great leader of her people. She thinks clearly on national issues, but she holds as well a philosophy of life for her sex. Among other things, she says that every woman should be an excellent housekeeper, and that she should have a cause outside herself and beyond the confines of her home. She is a war-worker, a solicitor for charitable causes, a social leader in the best sense, and as a friend of the public she illustrates her own philosophy by her own gifts.

\* \* \*

"THE LITTLE CHAPEL OF THE FRIENDLY BELLS" has a specially designed altar for the use of all creeds, according to *Religious Telescope*. The ecumenical arrangement is built in connection with a Methodist Church in Youngstown, Ohio. The church was built with Methodist funds, but the very unusual modification places the control of the chapel in the hands of a board of management composed of Catholics, Protestants and Jews. The chapel is doubtless one of the community enterprises which have become quite common in the North.

\* \* \*

THE ANONYMOUS DONOR of two million dollars to Harvard University in 1934 was discovered recently by the opening of a letter which seems to have been deposited not to be opened until after the death of the then president, Dr. A. Lawrence Lowell. It was found that Dr. Lowell was himself the secret patron. The money was given for the maintenance of the Society of Fellows. When Dr. Lowell died, on January 6, he had given away practically all of an inherited textile fortune of five million dollars, and the most of it anonymously.

\* \* \*

DR. HARRY EMERSON FOSDICK, minister of Riverside Church, New York City, will be sixty-five on May 24—the retirement age in his Church. He notified the deacons some time ago that he desired to be relieved of his pastoral responsibilities both in obedience to the retirement statute and because he could no longer undertake the heavy schedule of duties imposed upon the minister of Riverside Church. At the request of his Board of Deacons, he will continue his Sunday morning and Wednesday evening services. The duties which he is to lay aside will be carried by members of the staff who have served with him in the past.

Daily newspapers suffered a slump in 1941, but not in circulation figures. During the year, eighty dailies discontinued publication, but despite that loss the circulation figures reached a high of approximately forty-four and a half million as against forty-two and a half million in 1941. That is about one daily paper for every three persons, man, woman, and child, in the population of the nation, and it is easy to understand the influence of an institution which has such general right-of-way among the people.

\* \* \*

A MOTOR CRIME DETECTOR has been designed for the Illinois State Police. Its general appearance is that of a passenger bus except as to the windows. It is made to chase and detect crime at sixty miles per hour. It is surmounted by a gun turret, has a laboratory and emergency unit, a lie detector, X-ray facilities, a small hospital, a small arsenal, and a "drunkometer." Somehow, despite high-powered and complete equipment for pursuit and detection, crime goes on—is even greatly on the increase everywhere.

\* \* \*

THE SIKORSKY HELICOPTER, now in production for the Army Air Forces, is said to be a great improvement over the model of 1939, by the same designer. It can ascend straight up, or descend in the same manner, and it can maintain a motionless poise in the air. It does not require a runway for taking off and landing. The inventor and designer, Igor Ivan Sikorsky, is Russian-born and is the inventor and designer of multi-motored planes and flying boats, in addition to the helicopter which bears his name.

\* \* \*

THE NAZI PROPAGANDA MINISTER is credited with saying that the "extraordinary" influence of religion among the Germans is a growing threat to Nazi security. He said: "We should set ourselves against the superstition of religion, which is taking hold among all classes, both educated and uneducated. The influence of religion on the life of the German people is becoming extraordinary. It is a growing danger to Nazism." Particularly strong was his denunciation of a contemporary writer for choosing a religious theme for a book and indulging in praise of the Old Testament.

\* \* \*

THE ALTRUSA CLUB, a group of more than two hundred Indians living in Philadelphia, is said to be making a worthy contribution to the war effort. The group is made up of representatives from a number of tribes, among them the Sioux, Cherokees, Utes, Senecas, Cayuga, Oneidas, Winnebago, and others. Six per cent of the club are in the armed services, and a much larger number are meeting their responsibilities in a patriotic spirit as defense workers. Strange as it may seem, less is being heard about the Indians than about any other minority group in the land.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### MAHATMA GANDHI

For many years, we have said privately that the much publicized and be-haloed Gandhi was a shrewd agitator who had taken advantage of educational and other advantages made available to him by the British Government, and had used them in an effort to cripple British colonial policy and prestige for ends widely different from those commonly attributed to him. Now Bishop J. W. Pickett, Methodist Bishop of India, speaks of his "Christian vocabulary" and his "astuteness" which are well known, but he adds that which is known by only a few is "his part in arousing suspicions, antagonisms and communal jealousies." This article appeared in the *Christian Advocate*, Chicago, March 4, and we commend it to those in America who would know something of this patron saint of mystical softness and Indian conjuring.

Bishop Pickett's article convinces us that Gandhi is neither the out-and-out friend of England, nor is he other than a man whose first allegiance, at home and abroad, is to high-caste Hinduism. In that loyalty, he appears to have adopted the "vocabulary" of Christianity, and played upon the hopes of the outcasts of India, as the agent of a program "lavishly financed by Indian business interests." In this connection, Bishop Pickett intimates that every benevolent gesture which he makes is conditioned upon keeping the outcasts in "the fold of Hinduism," by which they have been enslaved for centuries.

We hold no brief for any group in the age-old swirl of Indian politics. We are for Britain until we know, as we do not know now, that Indian interests have been made a pawn in the game of her colonial ambitions. We are not for Gandhi, whom we do not trust either politically or religiously. We are willing for him to pass for what he is, but we do not look with favor upon the movement in America to adopt his pacifism, his mysticism—everything except his loin cloth.

### MEAT DISCRIMINATIONS

If meat prices and taxes have any ceilings, they appear to us to have been fixed by the jumping record of a certain cow in Mother Goose. Aside from all references to ceiling prices, is the fact that certain persons with trade prestige are making the way of the ordinary customer quite difficult by gobbling up allotments of meat before the general public have a chance to buy. We are not referring to a "first-come, first-served method," but about the acceptance of orders from preferred customers which

consume the allotment before it actually goes on sale.

On the afternoon of March 17, the editor's wife went to the shop where she trades, but has no charge account, and the butcher told her "No meat." She pointed to his icebox, which was literally stuffed with wrapped packages of meat, and asked what that meant? He told her that that was meat put aside for telephone orders. We do not ask for any preferential treatment in anything, but if we have to pay fabulous prices for soup bones, stew meat, and "dog meat" and run all over the city to get it, Washington is going to hear about it. We will not sit in silence while the public is being exploited by unpatriotic gourmands and trade sharks. We do not know that such reports will do much good, but we serve notice now that we will report every act of discrimination and unfair treatment which comes under our observation. If citizens who may be mistreated will report specifically every such case, giving the name and location of the store over their own signature, it will get results.

### EDITOR IN DRY DOCK FIRST TIME IN NINE YEARS

It is with sincere regret that the editor finds himself under the necessity of reporting that he has spent practically a week in bed. We feel sure that affairs at the office will go along smoothly without our presence, and we would not make the confession except for the fact that some friend might feel that we are letting down on our work. It has been a difficult and painful experience for us. After spending about two days in bed, we decided that it was just a bad cold and we went back to the office determined to get the best of it. We didn't. After an hour and a half we came home and have been in bed ever since. We have not been to a hospital and we have not had a doctor. Getting a doctor these days is an achievement. We have had more pains than we knew could romp on a body at the same time, but we are still toughing it out. By the way, if your boy or girl should have earache, do not tell him that he is making too much fuss about it. If you do and it ever should come to us, we will certainly come to the patient's rescue. So if you should feel like taking it out on us about something, just remember that time when you had backache, headache, earache, and your legs ached, you kicked the cat around and did some other things that would cause still more delicious gossip. If you have curiosity enough to want to know just what we have had, make us a proposition. Any offer, reasonable or unreasonable, will be accepted.



## IS ANYTHING RIGHT WITH AMERICAN YOUTH?

The Federal Bureau of Investigation published recently the findings of a study of crime in the United States for the year 1942. J. Edgar Hoover characterized the



B. P. Brooks

results of this study as "startling." A comparison with crime statistics of 1941 showed an increase in every form of juvenile delinquency. The report for girls showed an even more alarming increase than for boys.

Since the above report was published, newspapers, the radio, the pulpit, and periodicals have sounded warnings that another era of lawlessness is upon us. Too much emphasis cannot be placed upon the need that positive measures be taken to curb crime at this time when every effort should be directed against our common enemy without, who would destroy our freedom and our Democratic Way of Life. No parent can afford to ignore the implications contained in these findings. Naturally, right thinking people are and should be exercised that such conditions prevail.

I would not for anything minimize the seriousness of this situation but I still have tremendous faith in our youth. I believe they are more serious-minded, more earnest, more conscientious today than they have ever been. They are more nearly right in their thinking than I have ever known them to be. Dr. Sutton, Superintendent of Schools at Atlanta, one of the great leaders of our youth in America, made an address some time ago before the National Education Association in which he made some very pertinent statements based on studies he has made. He pointed out that, notwithstanding the mighty changes which have been thrust upon the youth of the world in the last twenty-five years—processes of civilization, biological and sociological, which have been literally thrust into their unprepared laps—they have stood the test.

He believes that our youth is right today in its great search for knowledge. "Ninety-four per cent of those who were in libraries reading and studying were between sixteen and twenty-five years of age." Youth today is reading newspapers, he is crowding our correspondence schools, taking extension courses, studying sociology, politics, government, in order to make this a better world.

Youth has a keen desire to work and to fulfill its mission. Dr. Sutton's study shows that ninety-eight per cent of the young men are more concerned about their life's work than anything else.

Youth is showing the proper attitude toward the cultural things of life. Never have so many young people been interested in music, art, reading poetry, creative writing. Youth is saying, "I want to express my life in the highest terms, in the most beautiful fashion. I love the things that make the world beautiful and attractive. I love to understand and know those things that make the world better."

Youth shows today a keen interest in religion, in conduct, in God. Quoting Dr. Sutton again, "More young people go to church than any other age group; more young people lead in prayer; more will lead a B. Y. P. U., Ep-

worth League, or Christian Endeavor meeting, or a church forum."

I want to express my personal faith in our youth of today. They are up against problems never faced by any generation before, but it is my firm conviction that, if we prove ourselves their friends and let them know we believe in them, they will reward us an hundred fold.

B. P. B.

## Others Say . . .

### THE PROFESSIONAL ATTITUDE

Many of the criticisms of laymen concerning the minister are directed to what is generally called a professional attitude toward his work and people. Sometimes this is a matter of dress. By distinct habits of garb, he seems to create a gulf between himself and his members. Sometimes it is a matter of voice. A tone of voice which is distinctly different in the pulpit than in other places, leads the layman to suspect that the minister is enacting a kind of role—perhaps as an oracle of God. This gives the feeling that the minister and his laymen are in distinct classes and makes it difficult for the latter to approach his spiritual leader about problems which trouble him. Laymen are hungry to be recognized as unique individuals with unique problems. A routine greeting at the close of a service seems to indicate that their minister regards this post-service greeting as a duty, not as an opportunity. This is a technological age in which personalities have been treated rather roughly, but business enterprise long ago became aware of the importance of treating persons as individuals, and many a commercial venture owes its success to the extent to which it has been able to meet its customers and sense their personal needs and desires. Even telephone operators must have a voice "with a smile" and a sympathetic response for the individual subscriber. The minister may plead that he is too tired after a service to sense the individual longings for a personal word of greeting. It would be better to give up trying to greet everyone than to fail to give a sincere and timely response to the longings of individuals.—The Presbyterian Tribune.

### LOVE VICTORIOUS OVER HATE

The first word that Jesus spoke from the Cross was: "Father, forgive them, for they know not what they do." Not all the indignity and pain that he had suffered at the hands of men had availed to compromise His love for them. It is not hyperbole to say that this moment marks the absolute summit of moral action in the history of flesh and blood. Here was a "love that was true to itself through everything," and that over against the foulest passions of men. It was the perfect victory of Love over Hate.

—Richard Roberts.



## THE PASSING OF DR. BROWN

The passing of Dr. George S. Brown in a New Orleans hospital will bring sincere sorrow to a host of friends throughout Louisiana and Mississippi. His death followed a long and painful illness and brought to a close a varied and useful life. We shall not undertake to add much to what we wrote upon the occasion of his last birthday. At that time, we felt that the shadows were gathering in his path and that it might prove to be his last birthday occasion. We wanted him to know the place he held in the hearts of those who knew him best.

Unfortunately, Dr. Brown did not realize the limitation which increased years placed upon his physical reserve until the passion of his soul lured him to the very borderland of exhaustion. He would have been the last person to have done so, but he might have adopted the words of Peter at the beautiful gate of the temple without even the least profanation of the story—"Such as I have I give thee." He gave freely of his talent, his money and his time, but his real treasures were not of silver and gold. They were the more beautiful and imperishable treasures of a pure heart, chaste lips, and an uncalculating devotion to people in need. A good man has gone from us, but he left a radiant glow in many hearts and he made the world richer by his healing touch.

THE EDITOR.

## DANCING IN OUR CHURCH COLLEGES

Quite a bit is being said and written now about dancing in our church schools. We do not believe any of our school officials sponsor or condone the modern dancing that is going on in these colleges. They know the evils of the modern dance but tolerate it on the campus because it has gradually come into prominence and popularity, due largely to the influence of state schools on our church schools in several ways.

Like the state schools, our church schools are being almost swamped with fraternities and sororities which seem to think of little else but social functions, and the chief thing on their program appears to be the dance. If you have read of the dances being carried out on the campus of our colleges, you will find that almost in every instance the sponsor is a fraternity or a sorority, or both. We are not reminding you of this fact in order to exonerate the college officials.

We do not believe the college officials should permit the modern dance on the campus, no matter what its source. We believe also that one of the greatest blessings that could come to the church college today, and also to the state school, would be to abolish the fraternities and sororities root and branch. We have observed them for more than twenty years and we believe they are detrimental to campus life. Certainly to church college life.

We have known of college officials who shared this view concerning fraternities and sororities but felt almost helpless in view of their numbers and strength. They were afraid to take the drastic step of uprooting these clubs and ridding the campus of their evils. Get rid of these social clubs in our church colleges and the problem of the modern public dance on the campus will be near a solution.

We repeat that, because these dances are sponsored for the most part by fraternities and sororities we do not exonerate the church

college officials from blame. As long as they permit the holding of the dance in college buildings, they must share the blame, and they need not be surprised when those who support the college complain of the dancing going on. Those who support the school have a right to protest when they believe something is going on that is unwholesome to our young people. We who oppose the modern dance hardly know what to say to our young people when we are trying to teach them to stay away from the dance and they reply: "Well, the church college allows it. If it is bad, why does an institution of the church permit it on its campus and in its buildings?" What answer would you give? What should we do about it?

It is possible, perhaps, but hardly probable, that young people, or older people, can embrace as in the modern dance and have no evil thoughts. It isn't calculated to put one in a prayerful mood. A prominent churchman declared that dancing is a hugging match set to music. He says he always thought it foolish to gallop a mile or two for a hug or two. Most men, he affirms, dance for the hug. They don't give a whoop for the dance. "Why don't they sit down and hug and not run themselves to death?"

We want to repeat in this editorial what Dr. E. S. Sonners, an eminent specialist in nervous disorders, says of the modern dance, and which appeared in the Advocate a few weeks ago:

"I attack the modern dance as a reversion toward savagery. As a medical man, I fully charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional overstimulation into a drunkenness, a fanaticism, a frenzy that takes her back near to the beast.

"Do brother and sister dance like that? Father and mother? Mother and son? Why is the long-married husband wearied soon of dancing with his wife? I tell you, the basic spell of the dance is the spell of illicit physical contact.

"A man who has learned what true love really is—something more than physical, does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or a woman, a youth or maiden, so promiscuously fondle so many of the opposite sex in a single evening? Of a lifetime?

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptation of the dance. A trail of broken homes proves this. The physical stimulation of the dance, with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Anything with this much harm to body, mind and morals in it should be condemned by the church and not permitted by the home or any institution of the church.—Editorial, Alabama Christian Advocate, Mar. 11.

It is better to go down on the great seas which human hearts were made to sail than to rot at the wharves in ignoble anchorage.

Hamilton Mabie.

## WITH THE PASTORS

## SINGING THE RESURRECTION HYMNS

By Charles O. Ransford

The Bible always first, no other book is so inspirational as the church hymnals. The new Methodist Hymnal is most excellent. To read a few hymns meditatively before entering the pulpit will aid the minister in "the pastoral prayer" and in preaching. The words are devotional and their spirit is divine.

Beginning one's preparation for the Advent and Easter services there is no better source of inspiring devotions, meditations and preaching themes than the reading of those portions of the Hymnal especially given to praises of God in the gift of his Son and the resurrection and new life in Jesus.

The new Methodist Hymnal, in section III, has practically one hundred hymns in five divisions concerning "Jesus Christ" pertaining to "Advent and Nativity," "Life," "Passion," "Resurrection," and "The Everlasting Christ."

There is no lack of appropriate hymns for any special service we desire. There are always hymns suitable for the preparation for and interpretation of any gospel meditation and sermon.

Large churches with directors of music and selected choirs will have no need of suggestions. They usually begin a month or more before Christmas and Easter to prepare their musical programs.

Small town and rural churches with no directors of music, and often ministers lacking musical appreciation, have little or no music for any occasion. That is a serious loss to the congregation.

The proper music is often more inspirational than our sermons. Music adds much to every service. If ministers and song leaders will study the Hymnal they will not only get an inspiration to praise God with the heart and voice, but will receive the particular guidance they need in hymn and anthem selection.

It is very proper at the beginning of the Lenten season to sing at least one resurrection hymn in every Sabbath service. The first hymn in the "Resurrection Section," No. 150, is—

"Sing with all the sons of glory,

Sing the resurrection song!

Death and sorrow, earth's dark story,  
To the former days belong.

All around the clouds are breaking,

Soon the storms of time shall cease,

In God's likeness, man awaking,

Knows the everlasting peace."

Among these twelve "Resurrection Hymns" are several that may be used by almost any church in quartet or chorus form. A group of high school girls and boys should easily be assembled to prepare such music. These hymns will not be difficult for our older members who occasionally sing.

By all means every church and church school on Easter Sunday should have one or more hymns in praise of Jesus who is the resurrection and the life.

Meekness is imperfect if it be not both active and passive, leading us to subdue our own passions and resentments, as well as bear patiently the passion and resentments of others.—Foster.



# CONFERENCE NEWS AND PERSONALS

Rev. J. C. Wasson, Lula, Miss., expresses the wish that the Advocate might go to every Methodist home and is working to that end.

Rev. J. H. Holder, pastor at Winona, Miss., is having good crowds at his services and is much encouraged over the outlook for the year.

Rev. C. C. Clark, of Gulfport, Miss., and his father, were visitors in New Orleans on Tuesday of last week, having brought Mrs. Clark for a check-up following her recent illness.

Rev. J. V. Stewart has done a splendid piece of work in his Advocate campaign at Tutwiler, Miss. He has only 38 families on his charge and has already sent in a list of 20 subscriptions.

We very much appreciate the loyalty of Mrs. Lula Lockett, Coushatta, La., to the New Orleans Christian Advocate. She counts it as one of the best on her list of church papers, and looks forward to its coming each week.

We regret to learn that Mrs. Lela Wax, of Mathiston, Miss., is confined to her bed and unable to read her church periodicals. We hope that a period of rest may prove to be beneficial and result in the restoration of her health.

Donald S. Youngblood, a ministerial student from Nebo charge, Brookhaven District, is now stationed at Camp Van Dorn, Miss., Sec. Btny, 370 F. A. Bn. APO. 449, according to a notice from his pastor, Rev. J. N. Lambert, Hamburg, Miss.

Things are moving along well with Rev. Henry Bowdon, First Church, Lake Charles, La. The Week of Dedication offering was \$275, and the \$150 which has already been collected for Memorial Mercy Home is a substantial increase over the amount received last year.

Rev. Marlin McCormack reports that he has a very loyal group of people at Okolona, Miss. The attendance at both morning and evening hours has increased rapidly, the salary has been raised, benevolences increased over 30 per cent, a new furnace installed in the church, and a good amount of work done on the parsonage.

Dr. O. E. Sanden, Box 108, DeRidder La., has recently been elected State Director of the Louisiana Moral and Civic Foundation and is now seeking to equip and set up a central office. The formal installation of Dr. Sanden, by the Committee of One Hundred, will take place in Alexandria on April 6, following which the program of the Foundation will be announced.

A men's organization, known as the First Methodist Men's Club, has been functioning since the first of the year in the Methodist Church, Baton Rouge, La., Rev. John H. Crowe, minister. Monthly dinner meetings are held. Enthusiastic interest in this new project is being shown by the men of the church. Officers of the club are: H. C. Sanders, president; Anthony Wolf, vice-president; H. A. Sheppard, secretary-treasurer.

We should make one notch every day in our character, as Robinson Crusoe did on his stick.—Thoreau.

## BISHOPS PEELE AND OXNAM RADIO SPEAKERS

Both the President and the Secretary of the Council of Bishops are scheduled to preach on nation-wide radio chains in the near future. On Sunday, April 4, at 10 a.m., Eastern wartime, Bishop W. W. Peele, of the Richmond Area, will speak from Roanoke, Va., on Columbia's "Church of the Air." Bishop G. Bromley Oxnam will preach at the National Vesper services at 4 p.m., Eastern wartime, Sunday, March 28.

## HOLLY SPRINGS, MISS., CHARGE

Just a brief report of the Week of Dedication from Holly Springs. During the week we had services on Wednesday and Thursday nights, conducted by the pastor. On Friday night, Rev. W. J. Cunningham, from Oxford, brought us a stirring message on "Sin," answering the question, "What is Sin?" On Sunday morning, March 7, at the close of the service, an invitation was given to those who would rededicate their lives to Christ and his cause. The entire congregation came to the altar. A free-will offering, amounting to \$153, was taken. The Week proved a great blessing to our church.

SEAMON RHEA.

## NEW ORLEANS DISTRICT CAMP- ING PROGRAM

Camp Bogue Falaya, eight miles north of Covington, La., June 14-26, 1943.

Senior Young People's Camp, June 14-19.

Intermediates' Camp, June 21-26.

\$1 registration fee. \$7 paid the opening day of Camp. \$8 total cost of the Camp.

Senior Young People's Camp, ages 15-23, Rev. C. Reginald Hardy, dean.

Intermediate's Camp, ages 12-14, Rev. H. L. Johns, dean.

Rev. Earl B. Emmerich, 1125 Eleanore St., New Orleans, business manager.

## ROCHELLE CHARGE

We are happy to report advancement on all fronts. Attendance is up 25 per cent at each point. At Rochelle, new flags for the sanctuary and extensive repairs without have enhanced the property. A splendid choir is now functioning. At Eden, a newly-organized church school and the operation of a bus have helped the work. The new Selma church has been painted, and all endeavors are increasing. Bro. R. E. Carter

has been appointed our associate and has the work at Lewis Chapel on the upgrade. We had a full schedule of special services and generous offerings for the Week of Dedication, and we are soon to have Dr. Dameron and Bro. Branton with us for a two-day education campaign. We ask to be remembered in prayer.

ADDISON L. SMITH, P. C.

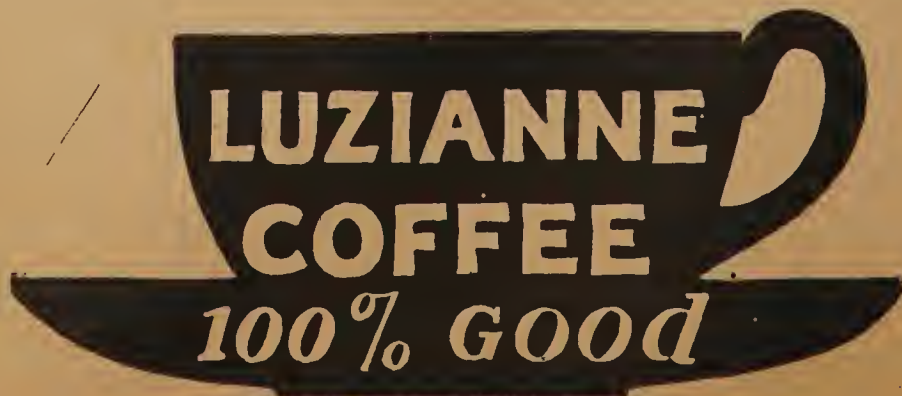
## DR. MERTON S. RICE DIES SUD- DENLY

The announcement of the death of Dr. Merton S. Rice, for the past thirty years minister of Metropolitan Methodist Church, Detroit, Mich., brought sorrow to a wide circle of friends throughout the country. Death came at his home in Detroit on March 17, following a heart attack. He was born at Ottawa, Kan., on Sept. 5, 1872, and he was a typical illustration of the rugged Western physique and of a direct and unconventional style of preaching. This element of naturalness probably played some part in securing for him a place on the list of 25 most influential preachers. Dr. Rice's educational record indicates that his earliest interest was science, then law, and after a year of law at the University of Michigan, he was ordained to the ministry of the Methodist Episcopal Church in 1894. No earned degree in Theology is credited to him. As pastor of Metropolitan Methodist Church, he saw the original membership of 200 multiplied by 35 in the nearly thirty years of his service. He was not so well known in the South, but he was a great figure throughout the North, where he was greatly appreciated. He was the author of a number of books.

## FROM CHAPLAIN WARE

Dear Dr. Duren: I returned to my work at the Charity Hospital today after a little more than a month. I have had a rough, rugged path to travel, but thank God I'm able to go again; but, of course, slow yet.

I wish to thank the scores of friends who so graciously remembered me with cards and letters and flowers. I think almost every church in both the Ruston and Shreveport Districts sent cards. And the brethren were so good to help carry on my work at the Hospital. I don't think any part of the work suffered. And, too, when payday came I found that many of my good friends had met all the financial obligations for me. I do not know just who they all were, but I want to say to them, I thank you so much. I think I know more perfectly now what





St. Paul meant when he spoke of fellowship of suffering. I thank God for my many friends.

And another joy came into my heart this morning as a man gave his heart to God and asked for membership in the church. I'm going to receive him tomorrow; his wife will be present.

R. T. WARE, Chaplain.

### NEW IBERIA HAS SUCCESSFUL WEEK OF DEDICATION OBSERVANCE

Rev. R. H. Staples and the New Iberia Methodists entered enthusiastically into the Week of Dedication program. Despite very unfavorable weather conditions, the services throughout the week were very good. At the service of Dedication on Sunday morning, the congregation came to the altar in relays and the dedication was practically one hundred per cent. The collection at the time was just a few cents less than seventy dollars, with some small amounts still to come in. The congregation was greatly impressed by the service.

A spontaneous call for meetings and Bible classes, to be taught by Bro. Staples, the pastor, is to be undertaken. Those making the appeal represent all denominations and those of no denomination. On top of all this triumph, the finances, as reported to the stewards' meeting, are in top shape. One steward said that the spirit in the church was such as to make him "feel good" to go to church.

### IMPORTANT ANNOUNCEMENT

Qualifying examinations for the Navy and Army College Training Programs will be administered at Southwestern Louisiana Institute on Friday, April 2, 1943. They will begin promptly at nine o'clock and will continue until eleven o'clock. All who are eligible and interested should make application at once to Dean Joseph A. Riehl or Dr. Hollis M. Long. No one will be admitted who has not filed application prior to the date of the tests.

The same tests will be given for both the Navy and the Army programs.

Those who are successful in these tests will be eligible, provided they meet personal and physical qualifications, for assignment to specified colleges and universities for further college-level training.

Those eligible for the Navy and Army College Training Programs are as follows:

For the Army: Male citizens between the ages of 17 and 21 inclusive who are graduates of accredited high schools.

For the Navy: Male citizens between the ages of 17 and 19 inclusive who are graduates of accredited high schools.

Those taking the examinations will not be obligated to enlist in the army or navy.

High school seniors in the above age groups are eligible to qualify for either program.

### OPELOUSAS, LA., CHARGE

Immediately after our return from Conference, we began a rather enlarged ministry in Opelousas, by serving as pastor of the local Presbyterian church (which was without a pastor) in addition to our duties as pastor of the Methodist church. We have managed to do so by having a 10 o'clock service at the Presbyterian church and one at 11 o'clock at the Methodist church. At

night we have a union service, with the place of meeting alternating weekly. This has not only made it possible for the two churches to carry on their individual programs of work, but has created a fine spirit of co-operation and goodwill among the two congregations.

The Sunday preceding the Week of Dedication we received nine members into the Methodist church, three of whom were men received on profession of faith and baptism.

We began the Week of Dedication with the Layman's Day program. This service was in charge of our laymen, and they presented a very interesting program.

Sunday, March 7, was Dedication Day, and a large number of our people signed the pledge of rededication. The offering on that day was more than double the amount raised on Compassion Sunday two years ago.

The board of stewards have accepted a ten per cent increase in benevolences for this year, and have also increased the pastor's salary three hundred dollars; the increase is retroactive to December 1.

Besides this, we have paid four hundred and fifty dollars to the church at Villeplatte on a six hundred dollar debt due them since the Villeplatte church was sold a few years ago.

During Lent we are having the children for a period of instruction in church membership every Friday afternoon after school.

Last week we had Mrs. J. A. Bays and her Flying Squadron workers for a conference on Young People's work.

Little by little we are trying to build in this historic church not only a history, but a great future.

EDGAR C. DUFRESNE.

### WINNFIELD, LA., CHARGE

Dear Dr. Duren: I trust you may find space in the Advocate to let the outside world know what is going on in the Winnfield Church. Rev. H. B. Hysell is now serving his third year as pastor, ably assisted by his charming and talented young wife. Under their ministry the church has made progress along all lines, especially financially. At the close of the last Conference year all claims were paid and, in addition, an old debt which we owed the Church Extension Board was wiped out and a small balance left to begin the new year.

Since the Hysells have been there an elegant new parsonage has been built, furnished and paid for in full. It is one any pastor and his family might be proud to live in. The young women of the church took it upon themselves to purchase a new Hammond organ. They bought it on two years' time, but paid for it in one year—believe it or not. Clyde Shaw, one of the really great organists of the State, having gone into the active ministry, created a vacancy, which has been ably filled by Mrs. Vestermark in the morning and Mrs. Hysell in the evening.

Both the morning and evening services are well attended, and the attendants are delighted with the high-class messages heard at each service.

The Hysells are very popular with all the people of the town, regardless of denomination, and are always in there pitching for the best interests of all. In the Red Cross drive, which began March 1, Bro. Hysell was one of the collectors, and brought in more money than anyone. Having received quite a large gift from one not a member of his church, who had been despaired of by the chairman and other officials, he was showered by them not only

with well-merited compliments but some more substantial gifts in the way of wearing apparel. One man gave him a pair of shoes (he had to furnish No. 17), another a hat, and still another a shirt and tie. Winn Parish raised more than its quota.

The Winnfield parsonage never had a more gracious house wife than Mrs. Hysell, and no pastor ever had a better helper in a hard job. She does everything but preach, and could do that if it ever becomes necessary. She has the happy faculty of knowing when to talk and when not to talk—one of the finest attributes a pastor's wife ever possessed.

Least, but not last, is little Harvey Benson, a regular attendant, communicant and financial contributor to the church and so patriotic that he is permitted by the government to wear a soldier's uniform. The Hysells make a great team and would be a credit to any church in the Conference.

Sincerely,

R. W. OGLESBY.

### NEWS ITEMS FROM THE SARDIS- GRENADA DISTRICT, NORTH MISSISSIPPI CONFERENCE

Our district has complied with the request of the Commission on Chaplains by mailing a check to Bishop A. W. Leonard for a field communion set to be used by chaplains in overseas service.

The Oakland charge, according to report from Rev. W. S. Selman, the pastor, has paid all claims in full except the benevolences and pastor's salary for the year. They are planning to raise the benevolences in full by the meeting of the district conference. Bro. Selman is doing a fine job at Oakland.

The Sardis church has raised more than half of its entire budget for the year; one-half of all claims have been paid except pastor's salary.

The Sardis-Grenada District has two army camps within the bounds of the district—Camp McCain, located between Grenada and Duck Hill, and the Como Internment Camp, located between Sardis and Como. The pastors and people of the adjacent towns are finding it a real joy to work with these soldier boys in their churches.

Sergeant Joe P. Wynns, of the Como Internment Camp, conducted a Layman's service at Davis Chapel, Sardis Circuit, on Sunday, March 7. Sergeant Wynns is from Puryear, Tenn. There is no finer young couple to be found anywhere than this young man and his wife.

The preachers of the district and their wives were the guests of the Grenada church for the March meeting of the Ministerial Association.

Rev. W. L. Robinson, pastor-host, did a fine job of planning the program for the day. Captain E. G. Overton, chaplain at Camp McCain, brought a most helpful message, using as his theme, "The Price of Christianity."

At the noon hour we were invited to the soldiers' den in the basement of the church, which is a large room equipped with every essential for the soldiers' comfort—reading, writing desks, radio, piano, games, etc., where we were served a most delicious lunch by the ladies of the church. This church is doing a fine job of providing for the soldiers of Camp McCain.

The afternoon program was given over to a general discussion of conserving the results of the Week of Dedication, led by the following pastors: Rev. L. P. Jumper, "The Week of Dedication and Evangelism;" Rev.



E. H. Cunningham, "Week of Dedication and Missions." Rev. L. H. Floyd conducted the afternoon devotion, using as his scripture the 12th chapter of Romans.

The district superintendent, Rev. C. A. Parks, made the following announcements: District-wide Missionary and Education Institute will be held at Sardis on Wednesday, April 7. Our district conference will be held in Batesille on May 5. One of the objectives of the district is to pay one-half of its salaries and all claims by the meeting of the district conference. We are sure that this goal will be reached, for several of the churches have already paid all assessments other than the salary in full.

J. O. DOWDLE, Reporter.

### PERSONAL NOTES AND INCIDENTS

Mrs. T. A. Tyler, who spent some time in Baylor Hospital, Dallas, Texas, returned to her home in Many, La., in December, according to a request for change of address.

The church at Franklinton, La., Rev. Ira W. Flowers, pastor, responded in a splendid way to the Week of Dedication. Services were held each night during the week and the offering amounted to \$171.75.

Rev. R. C. Mayo, Woodland, Miss., charge, is looking after all the phases of his church program. He writes that Mrs. M. P. Fant, one of his members, passed away on Friday of last week.

Acting in accordance with the doctor's order, Dr. Carley will discontinue his editorials for three or four weeks, at the end of which time he hopes to be back—better than ever.

Rev. W. F. Ragsdale, Provencal, La., finds his people most cooperative. They are planning to clear up the debt on the parsonage and make it into a home that any pastor would be happy to occupy.

Rev. M. N. Hamill, of the Iuka circuit, reports everything as moving along nicely. He has one steward, Mr. R. N. Dean, who has missed only one quarterly conference in forty-two years, and that was because of the death of his brother. In the two and a half years that Bro. Hamill has been pastor of the Iuka circuit he has not been able to get to the church on Sunday morning ahead of Bro. Dean.

### A WORD FROM TALLULAH

Every minister who has served in recent years as pastor of the Tallulah Methodist church has considered his stay here one of the happiest and most satisfying pastorates in his career.

A comfortable and attractive parsonage, built under Rev. H. W. Bowman and rededicated under Rev. D. W. Poole, increases the pleasure of one's stay here. The spacious and well-planned church building, erected during the pastorates of Rev. H. W. Rickey and Rev. W. H. Giles, was cleared of debt while Rev. C. K. Smith and Rev. D. W. Poole were here.

Last year we received 115 members into the church, and still find plenty of prospects. The salary has been raised to \$2,600, official assessment. Church attendance has been higher than at any time in the history of the church, on the average.

These are generous people. We have paid in full for the year, several items, such as superannuates, bishops, District Work, and

Golden Cross, already. They gave \$60 for the Louisiana Moral and Civic Foundation and \$155 for the Week of Dedication offering. We keep a substantial cash balance at all times in the church treasury, handled efficiently by Mr. W. D. Ziegler.

There are 62 stars on our Service Flag, eloquent testimony to the national loyalty of our people. There is a corresponding loyalty to the church.

These are congenial people, with no frictions or factions to disturb the harmony of the church. The board of stewards, composed of 12 men, has nearly 100 per cent attendance at its meetings.

There is an unlimited amount of work to be done in this Delta section, building up the moral standards of the people, and helping to deepen their spiritual life. Meanwhile, these are most pleasant people with whom to work.

HENRY A. RICKEY.

### "MY DADDY"

By Florence Brown Luerhmann,  
Daughter of Dr. Geo. S. Brown

Once upon a blessed day  
The Great Sculptor took his clay,  
Formed, then threw the plans away,  
My Daddy.

He has made the earth so sweet,  
With His touch of sinless feet,  
Hearts just hold a special beat  
For Daddy.

Wonder why he came my way  
Guess it was my lucky day  
When God sent me down to stay  
With Daddy.

Laughed away my childhood fears,  
Shared my smiles and dried my tears.  
These have been such happy years  
With Daddy.

Wonder if I'll ever be  
Big enough to reach his knee  
God's been mighty good to me,  
My Daddy.

### NORTH MISSISSIPPI CONFERENCE MISSIONARY EDUCATION INSTITUTES

The District Christian Education Institutes and the District meetings of the Woman's Society of Christian Service of the North Mississippi Conference will be held jointly this year, except in the Greenwood district. Rev. R. G. Lord, district superintendent of the Greenwood district, plans to hold the Educational Institutes in connection with his third round of quarterly conferences.

Dr. Bartak will be the representative of the General Board of Missions at these institutes. Dr. Bartak is a native of Czechoslovakia, and was captured by the Germans and held a prisoner in a concentration camp until an exchange of prisoners was made. He is an interesting speaker and has a message worth hearing.

Since the program will be so crowded, it will be necessary for the program to begin on time. Since we are having three district meetings in one, to save gas and tires, we are expecting large crowds at all meetings.

The date and places of meetings follow:  
Greenville District, at Cleveland, April 6, 10 a.m.

Sardis-Grenada District, at Sardis, April 7, 10 a.m.

Greenwood District, at Greenwood, April 8, 10 a.m.

Aberdeen District, at Pontotoc, April 9, 10 a.m.

Columbus District, at Starkville, April 13, 10 a.m.

Corinth District, at Baldwyn, April 14, 10 a.m.

J. NOEL HINSON,  
Executive Secretary.

### NEWS ITEMS FROM ABERDEEN DISTRICT

West Point: Rev. J. A. George is in the midst of a Christ-Centered Crusade in his church and city. All denominations are co-operating and all preachers are preaching on the same subject each Sunday morning. Committees have been assigned to invite the members to the services and to check the absentees. At the close of eight weeks of this consecrated effort a city-wide union revival will begin in the Methodist church, with a Baptist minister doing the preaching.

Lambert: Rev. L. C. Lawhon and his people of Lambert observed the Week of Dedication with a series of services on Educational Evangelism. Rev. J. Noel Hinson did the preaching. The services were concluded Sunday morning with a liberal offering and the Sacrament of the Lord's Supper.

Starkville: A one-teacher training school was conducted in the Starkville church, with J. Noel Hinson as teacher. While only ten credits were issued, the interest and inspiration cannot be evaluated. Dr. Countiss is well loved by the people of Starkville and he has plans well in hand for the paying of the church debt before Conference.

Vaiden: Rev. A. L. Davenport, who is known for his interest in securing subscriptions for the New Orleans Christian Advocate, is in his third year at Vaiden. He recently had the Conference executive secretary with him in a training school.

Water Valley: The people of Water Valley are going forward with their new pastor, Rev. E. H. Cunningham. At a recent session of the Workers' Council they set up plans for a leadership school. Rev. Jeff Cunningham, of Oxford, will teach the course, "Teachings of the Prophets," and Dr. W. A. Tyson will teach "Christian Evangelism."

Sardis District: Mrs. C. A. Parks is making the second round of quarterly conferences with Bro. Parks and promoting the Children's Work, more especially the Vacation Church Schools. As a result, there will be an increase of vacation schools in that district.

Prairie: Rev. M. J. Peden is preaching to large congregations. The Ordnance Plant located there has brought many Methodists from other communities to him. He is well prepared and capable to handle any size congregation that may come his way.

Durant: A short while after Conference, Rev. H. P. Lewis wrote a letter to all of his members at Durant, asking them to increase their benevolent giving from \$200 to \$600. The people accepted the increase without complaint. Later he wrote them another letter explaining the Conference Claimant Fund and making an appeal for same. Again the people accepted his offer and rejoiced in doing so. His board of stewards, moved by his letter-writing, asked him to write a third letter in interest of the parsonage debt. He wrote the letter and the



debt was paid without any personal solicitation. Happy is the man who can write letters—as well as preach.

Vaiden: Dr. Flowers, a dentist at Vaiden, Miss., lost his eyesight a few years ago. Resolving not to give up, he set out to learn to help care for himself. He walks to town and to church, nearly a half-mile, alone. Last year someone gave him a mule colt. It was predicted that the colt would kill him. He handles the colt alone and has it doing his biddings, more than most of us with two good eyes can do.

J. NOEL HINSON.

## DR JAMES LINDSAY ANDREWS

Dr. James Lindsay Andrews, son of Rev. Charles Green Andrews, D.D., of the Mississippi Conference, and Octavine Kearney Andrews, died in Memphis, Tenn., January 10, 1943, at the age of sixty-eight. Dr. Andrews married Miss Mamie Armistead, member of a pioneer family of Shelby County, Tenn., and to this union were born two sons, Lieutenant Commander Charles Green Andrews, now stationed at Pensacola, Fla., as surgeon in the U. S. Naval Hospital, and Lieutenant Armistead Andrews, with the Navy in Washington.

Dr. Andrews held many positions of trust, doing a splendid work in each position. His untiring efforts to combat the ravages of tuberculosis during his tenure of office as head of the City Health Department resulted in the establishment of a nucleus in Shelby county, from which the splendid Oakville Sanatorium has been developed.

Dr. Andrews served in two wars, as surgeon on a British transport during the Boer War and as a major in the Army Medical Corps of the U. S. in World War I.

Dr. Andrews was a member of St. John's Methodist Church.

The Memphis and Shelby County Medical Society, paying tribute to Dr. Andrews, said: "Dr. Andrews was an untiring student, a wise counselor, and a true friend. We shall miss his genial friendship and kindly smile. This Society feels keenly the loss of this splendid doctor."

## RESOLUTION OF RESPECT

Whereas, it has pleased the Heavenly Father to call from our midst our beloved neighbor and friend, Mrs. L. M. McClung, wife of L. M. McClung, an honored member of our official board of stewards; we humbly bow our heads in submission to His will.

Whereas, we, the members of the Artesia Methodist Church, desire to give expression of our appreciation of her noble life and loyalty to the church, her kindness, neighborliness, and friendliness; therefore, be it

Resolved, first, that our community deeply regrets the passing of one who was held in high esteem by all, and one who was close to the hearts of all who knew her.

Second, that we extend our heartfelt sympathy to the bereaved family, and commend them to God, the one great Comforter.

Third, that a copy of these resolutions be sent to the family, the New Orleans Christian Advocate, the local paper, and be filed in the minutes of our quarterly conference record.

S. W. HEMPHILL, Pastor;  
C. E. HENDLEY,  
Chairman Board of Stewards.

Matthew Henry: "I would think it a greater happiness to win one soul to Christ than mountains of gold to myself."

## "THE HOLY EARTH"

Thirty years ago, Dean Liberty Hyde Bailey, one of America's greatest agricultural and rural teachers and philosophers, wrote "The Holy Earth." It was a sensation as philosophy, as ethics, and as literature.

"The partition of the earth among the millions who live on it is necessarily a question of morals," he said. "And a society that is founded upon an unmoral partition and use cannot itself be righteous and whole."

There are those who say that if we had heeded this philosopher of the soil the present war might not be waging. But enough men did become imbued with Dean Bailey's philosophy of rural life that it remains the guide-post of all leading rural teachers, economists, and sociologists. Thousands of teachers, ministers, and farmers owe their belief in the great trinity of agriculture—God, the earth, and man—to its kindly pages.

Now Dr. John H. Reisner, of the Christian Rural Fellowship, 156 Fifth Avenue, New York City, has arranged for a reprint of "The Holy Earth," in cardboard covers, at only 25 cents per copy. It has long been out of print—and this classic is invaluable to the new generation.

Every pastor should own and make his own a copy of "The Holy Earth." There is a sermon on every one of its 117 pages—for rural or city pastor. Its philosophy carries on into our country the religious faith, the economics of God's creation, and the understanding of nature found in the early Old Testament writers, and the love of man and his relation to God that distinguishes the New Testament.

"The Holy Earth" may be purchased direct from Dr. Reisner.

Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile.

—Dr. Wilfred Grenfell.

## CAMPAIGN ACKNOWLEDGMENTS

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Meridian—T. J. O'Neil.....	3
Adams—S. B. Watkins.....	3
Gallman—W. L. Blackwell.....	3
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	9
Jackson—R. H. Kleiser.....	4
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	19
Lucedale—A. J. Boyles.....	10
Philadelphia—G. A. Broadus.....	3
Prentiss—Roy Wolfe.....	27
Cross Roads—D. P. Yeager.....	6
Brandon—G. L. Oliver.....	22
Galloway Memorial—C. G. Chappell.....	14

Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	13
Gulfport—C. C. Clark.....	93
Anguilla—E. A. King.....	4
Satartia—F. J. Jones.....	7
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Washington—A. W. Wilson.....	6
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Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	19
Leland—W. B. Baker.....	3
Lula—J. C. Wasson.....	3
Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	6
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	54
Sidon—Cruger—W. S. McAlilly.....	6
Nettleton—W. C. McCay.....	12
Belmont—H. C. Lewis.....	3
Corinth—W. R. Goudelock.....	8
Fulton—E. L. Jernigan.....	5
Iuka—N. M. Mamill.....	6
Durant—H. P. Lewis.....	8
Tutwiler—J. V. Stewart.....	16
Olive Branch—N. N. Maxey.....	17½
Columbus—T. E. Gregory.....	7
New Albany—K. E. Clark.....	3
Arcola—E. S. Lewis.....	8
Greenwood—W. R. Lott.....	29
Swiftown—W. W. Brunner.....	6
Byhalia—W. W. Milligan.....	36
Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders.....	5
Water Valley—A. S. Brisco.....	5
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	10
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley.....	3
Tchula—W. T. Phillips.....	4
Vaiden—A. L. Davenport.....	26
Oakland—W. S. Selman.....	3
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Merigold—J. M. Guinn.....	3
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(The copy for this page failed to reach us.—Editor.)

### "I AM THE WAY"

(John, 14-6)

By Rev. C. B. Powell

If people are saved it will be because of one thing: that they take Jesus into their lives. If they are lost, it will be because of one thing: that they do not take Jesus into their lives. The sound of this truth should go out from every pulpit. There can be no compromise—sin is sin, and the only way out is simply through Jesus, the Way. The pulpit must have a message of certainty, certainty of hope and faith, and one that will challenge the world. What people need to hear from our pulpits is the truth of this message, Jesus the Way. Thousands of those who hear us are discouraged, defeated, often feeling hopeless, their ideals broken and their purposes destroyed, because of too much technical details of the Christian life. It is a fact that too much time has been wasted, or perhaps spent in representing this great truth by symbols or signs, or material ideas. No part of these, nor all of them, is the way. Jesus says, "I am the way." Many men, no doubt, have journeyed to the Jordan, that they might take a bath in its waters, and it is true that early forms of religion consisted chiefly of ceremonies, believing that they would ward off sin and give more light on the truth, but all these have failed, and will continue to fail.

Justification by faith is the underlying principle of the whole system of Christianity, and the way into that great experience is through Jesus, who is the Way, and there is no other way.

Brethren, let us look at this great truth as it is; let it get hold of our lives. Oh, what a message it is! People want to hear it. Many of them will believe it, and many of them will accept it. He that climbeth up some other way is a thief and robber. "I am the Way, the Truth, and the Life." It is here that the message takes its stand.

### THE GENERALISSIMO'S SON

By Kiang Wen-han,  
Kanhhsien, Kiangsi Province, China

Chiang Chin-kuo, the eldest son of Generalissimo Chiang Kai-shek, has his headquarters in Kanhhsien. Chiang is head of the Fourth Administrative District, which covers a total of eleven "hsien (towns)" with a population of 1,600,000. He is concurrently the magistrate of Kanhhsien.

In the past we have heard much about "model provinces." Kanhhsien really deserves the name a "model district." Chiang has a simple five-fold objective, namely, to enable everyone to have work to do, food to eat, clothes to wear, homes to live in, opportunity for education. His three-year program is all based on the fundamental idea of protecting the weak and poor and eliminating the exploiters and social parasites.

Quite a bit of legend has been built about Chiang. An outstanding personality can hardly escape being made legendary. But I know that the following are true: A son of a banker was caught in opium smoking. He offered two million dollars for his release. Chiang immediately ordered him to be executed. Every day when I stepped outside the Y. M. C. A. I saw several women engaged in breaking stones on the roadside, and I was told that these were the concubines of wealthy people who indulged in gambling.

Chiang is known to be friendly to laborers and poor people, but unfriendly to profiteers and breakers of the law. Once a week he receives the common people and all can go to him to voice their opinions and air their grievances. At the entrance of the city park there is a box marked "secret reporter," in which anybody can disclose to him anything he might not otherwise hear.

### THE CHURCH GROWS IN AFRICA

By Mrs. Helen E. Springer,  
Elizabethville, Belgian Congo

In every one of the five Conferences in Central Africa there are reported increases in native churches, and in congregations. And this in spite of the fact that there are so few missionaries that the training of new members of native Christian leaders to shepherd these flocks is one of our greatest problems.

As I sat in the large church at Wembo Nyama, in the Belgian Congo, during annual conference, I was impressed by the native congregation. I had hard work to realize that when the missionaries came to this Otetela field only 28 years ago, this tribe was one of the most degraded in all Africa. But now look on the keen faces of these fine pastors and leaders; see the fine chapels, a number of them of burnt brick, erected by the same people, at their own expense! It is verily a miracle, showing the power of God unto salvation. The most pessimistic person could not call this field a failure! And it was not only a revelation to us, but also to Jacob Kamilombilo, who was our chauffeur in the Congo. He preached most acceptably and made friends wherever he went. He could hardly believe what he saw with his eyes and heard with his ears.

Another conference was held in Kapanga, central Belgian Congo. It was just thirty years before that Mr. Springer and I had trekked into this capital town. King Mwata Yamvo had welcomed us and allowed us to pitch our tent within the walls surrounding his big harem. We slept then on the ground, and it was bitterly cold at nights. But we

went away with warm hearts, for we felt that we had made friends. The king asked for a doctor like "Totolo," Dr. Walter Fisher, who was stationed far away to the south, but whose fame had reached here. And that is why it was a doctor, Arthur L. Piper, and his wife who were sent to Kapanga. They are still there, and were our hosts. Today there are at least sixty preaching out-stations on the large Kapanga district.

The Conference at Luanda, Angola, showed more than ever how much too small the church there is for its congregation, despite the sixteen chapels round about the city. From Luanda Mr. Springer visited the Dembo country, where ten thousand converts have been won by those who have heard the word when working in Luanda. These people on their own have built chapels and churches, one of which seats 2,000. Services on Sunday had to be held out-of-doors, as 3,012 were present. They are begging for missionaries to come and live in their midst to teach and train them.

The contrast in our travel today and thirty years ago is equally great. Then we had to wade the swamps and rivers and were lucky to make 20 miles in one day. This year we made the trip of 526 miles from Kapanga to Elizabethville in two days, stopping for short calls at stations en route. We had one week at home filled with work and then took the train for Umtali, for the gas rationing was too strict to permit our driving. The train was crowded, and we could have driven down much more easily, quickly, and for less money; but these are war times. I wish you could have been with us when we spoke at Josiah Chimbadzwa's church in Salisbury and could have seen the crowd of about 1,000 fine young African men and women, a union congregation of British and American Methodists. It is again hard to realize that I was the first white woman Josiah had ever seen as a child in his grandfather Mtasa's capital. Josiah is now not only a fine preacher and pastor, but an earnest evangelist, winning men to Christ.

### WISE OR OTHERWISE

By Rev. James H. Felts, D. D.

"The army needs officers too desperately to set up any nonsense about social standards." The Church needs leaders too desperately to set up exclusive college standards.

Overcoming courage is always orthodox and appropriate and heartening.

A night-club hangover is the unchanging enemy of a daylight job.

I am pleased with the fact that many of our young ministers are doing a better job than I did, despite the fact that it is being done in a different way.

"Peril of the Home Front—Lack of a Sense of Vocation."—New Orleans Christian Advocate of January 21, 1943. Read it again. Ponder. Pray. Read it once more. Now put it in your scrapbook for future reference. I have read no saner, sounder, more important presentation in my day.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Third Annual Meeting of the Woman's Society of Christian Service, North Mississippi Conference.

Wood Junior College, Mathiston, Miss., April 1-3, 1943

Thursday Morning, April 1, 1943

9 a.m.

Worship—Mrs. Roy Bigelow.  
Welcome—Dr. E. W. Seay.  
Response—Mrs. Ernest Moore.  
Organization.  
Report of Recording Secretary—Mrs. N. N. Maxey.  
President's Message—Mrs. W. H. Ratliff.  
Vice-President's Report—Mrs. E. B. Nash.  
Report of Conference Secretary—Mrs. E. M. Sharp.  
Aberdeen District—Mrs. J. G. Carpenter.  
Columbus District—Mrs. Z. O. Graham.  
Corinth District—Mrs. L. K. Carlton.  
Greenville District—Mrs. R. M. Yarbrough.  
Greenwood District—Mrs. A. Y. Sturdivant.  
Sardis-Grenada District—Mrs. W. G. Gaines.  
Meditation and Worship—Mrs. J. W. Mills.  
Introductions.  
Benediction.

Thursday Afternoon

1:30 p.m.

Worship—Mrs. Z. O. Graham.  
Board of Education and Missions—Rev. J. Noel Hinson.  
Wesley Foundation M. S. C. W.—Miss Adie Greely.  
Wesley Foundation, State College—Mr. Harold Patrick.  
Student Work—Mrs. Albert Stuckenschneider.  
Scarritt Associates—Mrs. W. C. Galceran.  
Young Women and Girls—Mrs. N. J. Golding.  
Youth Fellowship—Rev. E. M. Sharp.  
Children—Mrs. M. E. Woodson.  
Introductions.  
Benediction.  
Planning Committees.

Thursday Evening

8:00 p.m.

Organ Prelude—Rev. E. M. Sharp.  
Worship—Rev. H. D. Suydam.  
Address—Bishop John C. Broomfield.  
Sacrament of the Lord's Supper—Bishop John C. Broomfield; assisted by Rev. V. C. Curtis.  
Benediction.

Friday Morning, April 2, 1943.

7:15 a.m.

Morning Watch—Mrs. D. W. Whitaker.

8:30 a.m.

Worship—Rev. H. E. Finger, Jr.  
Order of Business.  
Missionary Education and Service—Mrs. Walter Odom.  
Wood Junior College—Dr. Roy G. Bigelow.  
Malvina—Miss Cora Lee Glenn.  
Rust College—Miss May Webster.  
Board of Missions—Rev. J. A. George.  
Spiritual Life and Message—Mrs. D. W. Whitaker.

10:30 a.m.

Meditation and Worship—Mrs. J. W. Mills.

Christian Social Relations—Mrs. J. W. Hollandsworth.

Narcotic Problems—Miss Ethel McKeithen.

Federal Security Administration—Mr. A. D. Stewart.

Negro Education—Dr. P. H. Easom.

Committee Reports.

Introductions.

Benediction.

Friday Afternoon

1:30 p.m.

Hymn and Prayer—Mrs. Stanton Butts.  
Methodist Home—Hon. H. V. Watkins.  
Octagon Coupons—Mrs. J. N. Dunn.  
Report of Treasurer—Mrs. D. H. Hall.  
Life Members—Mrs. E. L. Jernigan.  
Wesleyan Service Guilds—Mrs. Jasper Weber.

Committee Reports.

Introductions.

Benediction.

4:30 p.m.

Tea in home of President and Mrs. E. W. Seay.

Friday Evening.

8:00 p.m.

Organ Prelude—Rev. E. M. Sharp.  
Worship—Miss Cora Lee Glenn.  
Address—Mrs. J. W. Mills.  
Address—Bishop John C. Broomfield.  
Benediction.

Saturday Morning, April 3, 1943.

7:15 a.m.

Morning Watch—Mrs. D. W. Whitaker.

8:30 a.m.

Worship—Rev. E. H. Finger, Jr.  
Literature and Publications—Miss Mamie Jones.

Advocate—Mrs Ernest Moore.

Status of Women—Mrs. E. L. Jacks.

Historian—Mrs. N. N. Maxey.

Committee Reports.

Standing Committee Reports.

Special Committee Reports.

Memorial Service—Mrs. R. P. Neblett.

Benediction.

\* \* \*

### Guest Speakers at Women's Conference

Wood Junior College, April 1-3, 1943  
Mathiston, Mississippi

Bishop John C. Broomfield, St. Louis, Mo.

Bishop Broomfield, who was born in Scotland, is from the former Methodist Protestant Church. He is a member of the Board of Foreign Missions of the Methodist Church. Bishop Broomfield will deliver an address the first evening of the conference and have charge of the communion service.

Mrs. J. W. Mills, Beaumont, Texas.

Mrs. Mills is the vice-president of the entire Woman's Division of Christian Service of the Methodist Church, and president of the World Federation of Methodist Women. Mrs. Mills will have charge of the mid-morning meditation periods and will, on the second evening, talk on "Building a Just and Durable Peace."

Dr. P. H. Easom, Jackson, Miss.

Dr. Easom, from the State Department of

Education, will talk on Negro Education in Mississippi.

Mr. A. D. Stewart, Little Rock, Ark.

Mr. Stewart is the Regional Director of the Federal Security Administration. Mr. Stewart will talk on the problem of Rural Poverty and the F. S. A. approach toward a solution of the problem.

Miss Ethel McKeithen, Jackson, Miss.

Miss McKeithen represents an interdenominational project in the state, seeking to educate the people on the control of alcohol and other narcotics.

Hon. H. V. Watkins, Jackson, Miss.

Mr. Watkins, president of the Board of the Methodist Home in Jackson, will represent the Home and discuss some of their problems.

Rev. E. M. Sharp, Aberdeen, Miss

Mr. Sharp will be the organist for the conference.

Rev. H. E. Finger, Jr., Cold Water, Miss.

Mr. Finger will lead the conference in the morning worship.

Mrs. R. N. Hopson, Clarksdale, Miss.

Mrs. Hopson will be the conference soloist.

Social Feature: Tea in the home of Dr. and Mrs. Seay, on the campus of Wood College.

Reports of all conference officers will be given and new legislation and plans will be adopted for the year.

The element of personal consecration, personal adjustment to the new way of life, personal retrospection and survey to discover what native talents one has that can be used of God in this business of dynamic Christian living. But, alas, so many of us, like the child who fell out of bed in the night, go to sleep too near where we get in. The nominal Christian is the greatest load and the greatest embarrassment of the church.—Christian Standard.

Three Kentucky counties have just gone dry by large majorities. One is Hardin county, in which Fort Knox with some twenty-two billion dollars worth of gold and fifty thousand soldiers is located. It the Federal government does not dry up the camps by adopting the Shepherd Bill, let the states and counties where camps are located go dry, bone-dry. Will the War Department then sell beer in the camps because they are for the time being federal territory?—The Covenanter Witness.

### Don't Neglect Slipping

## FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Department of Young Women's and Girls' Work

To Secretaries of Young Women's and Girls' Work, and all missionary women who are anxious to serve Youth.

Dear Friends:

The first quarter of 1943 is rapidly coming to a close, and the reports will soon be coming in to your conference secretary. Perhaps many of you have just been elected to this office by your local Woman's Society of Christian Service, and there are some questions concerning your work that you would like to ask. While it is true that you were elected by your Woman's Society of Christian Service primarily to promote an Interest Group of Girls (15-17) and Young Women (18-23) who will want to study the work and organization of the Woman's Society of Christian Service, you are also interested in promoting the Methodist Youth Fellowship in your church. Many of you, no doubt, are asking, what should I know about the Methodist Youth Fellowship in order to promote this work for which I was elected by my Woman's Society?

Perhaps these questions and answers will be helpful to you—

1. What is the Methodist Youth Fellowship?

Your Youth Division (Discipline Par. 1143) and your Methodist Youth Fellowship are the same thing. In your church there are children, youth and adults. Taken together, they constitute your church. But the youth now have a distinctive name, that is, the Methodist Youth Fellowship.

In Methodist usage, the word "youth" includes the ages 12-23 inclusive. Your Methodist Youth Fellowship (that is, Youth Division) is for ages 12-23 inclusive.

2. What Youth Groups are included?

All are included. Your Sunday School organization for persons 12-23, your Sunday evening Youth set-up, your week-day youth groups and all others. The Methodist Youth Fellowship is not to be thought of as merely taking the place of the Epworth League. It includes your whole youth set-up.

If you have enough people, your Methodist Youth Fellowship (that is, Youth Division) should be sub-divided into departments by ages. This would give you an Intermediate Department, for ages 12-14; a Senior Department, for ages 15-17; and a Young People's Department, for ages 18-23. The Senior and Young People's Departments are often combined.

3. What determines membership in the Methodist Youth Fellowship?

When one becomes a member in the youth division in a local Methodist church, or of a Methodist student group, on a campus, in whatever way their practice is of receiving members, he is thereby a member of the Methodist Youth Fellowship. A member should wear the emblem (which will be discussed later) only if he prescribes to the purposes, aims and ideals of the Methodist Youth Fellowship.

Thus, membership in the Methodist Youth Fellowship involves nothing in addition to the procedure you follow in receiving members into the youth program of your church. One does not have to be a "church member"

to belong to the Methodist Youth Fellowship any more than one has to be a church member to belong to a Sunday school class.

4. How organized?

Each department may be organized in either of the following ways (Discipline Par. 1146):

Plan 1. Provides one unified organization with one set of officers and committees, to carry on all the activities for its age group, whether Sunday morning, Sunday evening, or week-day. A department council (composed of youth officers, department counselor and advisers, teachers, and commission chairman) does the central planning, assisted in the Intermediate Department by short-term committees and in Senior-Young People's Department by commissions in the fields of (a) Worship and Evangelism; (b) World Friendship; (c) Community Service; (d) Recreation and Leisure.

Plan 2. Provides separate sub-organizations within the department. Thus, the group at Sunday school and the group at Sunday evening meeting would each have its separate officers and organizational set-up, including commissions. But both would be correlated through a department council representing both. Plan 2 would apply to only the larger churches.

The three age-group departments (Intermediates, 12-14; Seniors, 15-17; and Young People, 18-23, which make up the Methodist Youth Fellowship are bound together through the Church Council of Methodist Youth (Discipline Par. 1140).

In small churches, where there are not enough youth members to sub-divide into departments, the Methodist Youth Fellowship is organized as one department.

5. Does the Methodist Youth Fellowship exist beyond the local church?

Yes. The church as a whole is organized on different levels, such as local church, district, annual conference, etc. Similarly, the Methodist Youth Fellowship exists on these different levels: Local church, sub-district, district, annual conference, jurisdiction, national. Organized college student work is also a part of the Methodist Youth Fellowship.

6. Who is responsible for Methodist Youth Fellowship?

On every organization level the Methodist Youth Fellowship is sponsored by the Board of Education, which has responsibility for it. But likewise, there is provision for the Board of Missions and Church Extension, including the Woman's Society of Christian Service, to share in responsibility in matters relating to missionary education.

7. What about the "Interest Groups" among girls?

If you have a program going on in each of the four fields of your youth program (1. Worship and Evangelism; 2. World Fellowship; 3. Community Service; 4. Recreation and Leisure), it is normal that your youth will become so interested that they will want to pursue something further. Thus informal "interest groups" may spring up from time to time in all four fields to be followed as long as the interest lasts. In the field of World Friendship it is recommended that special stimulation be given to the interest which girls should have in the Woman's

Society of Christian Service, and an interest group be formed to learn of its work and organization. None of these interest groups should be thought of as an organization.

8. What is the Methodist Youth Fund?

With the merging of the youth missionary organizations and programs, it was necessary to give attention to the financial programs of the merging groups. In the main these consisted of two world-wide projects, the World Comradeship Fund and the financial program of the girls and young women's groups associated with the Woman's Society of Christian Service. Each was supporting vitally important work. To maintain this work, the two were simply linked together under a covering term "The Methodist Youth Fund." The money is divided 50-50 between the two parts which make up Methodist Youth Fund and the work made possible by these funds goes on as before.

The two words, "consecration," and "action," may well describe the spirit of the Methodist Youth Fellowship insofar as words can represent a living spirit. This same spirit is expressed in the recently chosen motto, emblem, and benediction. A commission of young people and leaders have been working for over a year in trying to select a motto, emblem, and benediction that would symbolize the high principles and ideals of the Methodist Youth Fellowship. The members of the Woman's Society, recognizing their responsibility in undergirding the total youth program, and their peculiar relationship to the interest group of girls will appreciate the significance of the decisions. (Only wish I had a cut of the emblem. See January 1943 issue of Methodist Woman Page 27.)

The outer design is a combination of the Cross Pattee and the Maltese Cross. And binding the whole together is the Circle. The outer cross has eight points which stand for the eight beatitudes. A Christian exemplifies these eight qualities in his life. The four wings of the outer cross represent the four references in Luke 2:52.

The inner or Latin Cross is empty (as distinguished from a crucifix which includes the body of Christ) and symbolizes Christ's sacrifice and victory over death. We worship a living Christ, who commanded his followers to take up the Cross. As the Latin Cross stands at the center of the emblem, so sacrificial service which it represents is central in all that we do.

The Circle our world-wide fellowship and our fellowship with Christ and with one another throughout eternity. The letters "M. Y. F." stand, of course, for the Methodist Youth Fellowship.

Covenant of Methodist Youth Fellowship (referred to above):

"It is our purpose in the Methodist Youth Fellowship:

"To live clean lives following the highest we know;

"To give our loyalty and service through The Methodist Church, of which we are a part, working with others that she may more perfectly follow the Master and more worthily bless mankind;

(Continued on page 13)





MILLSAPS COLLEGE—1892

## CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON, MARCH 28, 1943

By Rev. W. C. Newman

#### CHRIST STILL WITH US

Lesson Text: John 19:18-31.

Golden Text: I am alive forevermore.

—Rev. 1:18.

What could have been more natural on that first Sunday after the crucifixion of their Leader than that the disciples should huddle together in consternation? They must have been afraid, for the storm that had broken over the head of Jesus would undoubtedly surge about them. They were to become the current generation of the persecuted. Furthermore, they were in a despair that knew no bounds. Their long expected Messiah had not established himself as the vindicator of the Hebrew nation, but had meekly submitted to execution. And most of all, they were consumed with grief; their Beloved was dead and gone from them.



W. C. Newman

#### Things that Destroy Men

Fear, disillusionment, sorrow—how modern these moods are. Ours is a generation that knows them all. And those of us who have been caught up in them understand something of their terrible destructive power. They are more to be feared in our generation than the armies of our enemies.

A thoughtful young college student, disturbed at the falling of so many hopes and at the abandonment of so many moral prin-

ciples in her student generation, speaking in an open forum discussion recently, asked why, when we are all talking so glibly of ideals like freedom, democracy, and justice for all, we are at the same time becoming ruthlessly immoral. The answer is that the inevitable result of war is a recklessness born of fatalism. With their education interrupted, their plans frustrated, their lives taken over by the state, and the prospect of death or permanent disability near at hand, the instinctive response is to conclude that nothing really matters. To be moral or immoral is nothing, many are tempted to think, and worse, to live as if it were so.

But it is not so! To believe it is to die—spiritually. And that is what the disciples did, for three days. And that is what we are likely to do, for centuries, if we do not succeed in fighting these destructive moods of fear, disillusionment, and sorrow in our generation.

#### Transformed by a Living Christ

All shades of theological thinkers, liberal, conservative, and reactionary, are agreed on one point—that something happened to change these frightened, disheartened disciples into bold, intrepid, confident preachers who did not flinch from the lash, the prison, or the cross in later years. They died for their faith, and not hopelessly either. Their despair was replaced by an unshakable optimism.

What wrought this change? They became convinced that their Christ was not dead at all, but living. And not only living, but present among them, and mighty to finish the work he had begun—that of establishing the Kingdom of God, though their idea of the Kingdom of God had changed also.

So while we repeatedly celebrate what happened in the "Upper Room," we ought also to celebrate what happened here in this undesignated place "where the disciples were," for that, more than anything else in Christian history, made the early Christian church a strong, victorious church. Truly Christian hope can be dated from this moment.

#### Unseeing Believers

"I want you to explain immortality to me," said one of my church members recently. As if this were but the simplest thing in the world for a pastor to do. And when I told him that it could not be explained, he replied that he couldn't believe in a thing that could not be explained and proved.

If that were true how little we would believe. Most of all that we live by is unproved and unexplainable. It must have been wonderful to Thomas to see and touch his risen Friend. But as Jesus himself said to Thomas, "blessed are they that have not seen, and yet believed."

Indeed these are the ones who have blessed the world in each generation, who walk "not by sight." And if it seems foolish to my incredulous church member to be-

lieve in something that cannot be proved, it is even more stupid not to believe in anything that cannot be proved. For if those who went before us had done that, we would have had no science, no philosophy, no civilization, no art, or music, or poetry. For in the last analysis all these were given us by those who "have not seen, and yet have believed."

### LOUISIANA W. S. C. S.

(Continued from page 12)

"To hold the ideals of unselfish service ever before us, striving continually for human betterment, placing the welfare of others above our own;

"And in simple trust to follow Jesus as our Saviour and Lord."

\* \* \*

#### Items of Interest to Every Secretary of Young Women's and Girls' Work

Two new leaflets just off the press:

1. A Unified Plan for Missionary Education of Methodist Youth." (Free).
2. Missionary Materials for Youth." (Free).

Program materials for Interest Group of Girls:

"I Bind My Heart This Tide." 65 cents.

The above may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Revised Report Blank for secretaries of Young Women's and Girls' Work to be found in corresponding secretary book. (Please study new report blank carefully before making first quarter's report to conference secretary.

For your information: May issue of World Outlook will be special Youth Number. Picture section will deal with projects of Methodist Youth Fund. These pictures will make nice posters to be used in your work with Young People of your church.

Your conference secretary is looking forward to meeting many of you at Conference in Monroe, March 30, 31 and April 1, at First Methodist Church. There we shall be able to talk over our problems and make plans for the coming year.

MRS. E. A. SARTOR,  
Sec. Young Women's and Girls' Work.

"Mamma, I've got a stomachache," said Nellie, six years old.

"That's because your stomach is empty. You would feel better if you had something in it."

That afternoon the pastor called, and in the course of the conversation remarked that he had a headache.

"That's because your head is empty," said Nellie. "You'd feel better if you had something in it."

### QUICK RELIEF FOR STUFFY NOSE

When nostrils are clogged—reach for cooling Mentholatum, quick!

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**MENTHOLATUM**



# THE CHRISTIAN FIRESIDE

## CARRIER PIGEONS

By Blanche Funk

All of us are more or less familiar with the heroic war-time deeds of carrier pigeons. But the winged messengers have peace-time assets that are just as great as their war-time value. Physicians living in sections remote from the nearest village are finding it worthwhile to train "homers" for special emergency duty, such as rushing messages to hospitals or drug stores for much-needed serums and medicines.

Carrier pigeons are wonderful pilots. They do not fly a blind, straight course. They navigate. They will swing left or right to go around storms, just as any good flier will do, and then pick up their course again.

No one knows exactly what ability enables them to reach their goal with amazing accuracy. But it is believed their ears have something to do with their true sense of navigation. It is a known fact that if you stuff their ears they can't fly.

Carrier pigeons have a great deal of courage and intelligence. They can out-speed hawks and cover considerable distances. The longest flight known in the United States by these feathered messengers was the 2,150-mile distance between Maine and Texas, at 700 miles a day.

A pigeon's speed at maturity ranges from fifty to fifty-five miles an hour, depending on wind and weather conditions. In the new, improved message bag, these birds may carry as much as three ounces of mail.

A new score for carrier pigeons and a new chapter in the history of enterprising journalism occurred June 3, 1935, when it used a flock of homing pigeons to score a picture "beat" on the arrival of the S. S. Normandie at New York.

The pigeons, bred and trained among the eaves of the newspaper building, were released at five-minute intervals from the liner's deck while it was miles down the bay. Each pigeon wore on its back a special harness containing small metal capsules in which a fully developed film was placed by the newspaper photographer. The first bird reached the newspaper building fifteen minutes after it was released.—Ambassador. Copied from Virginia Methodist Advocate.

## WEST INDIAN LEGACY

"Pa's'n, Gran'pa send me ax you fo' come and make him will."

Such was the summons, brought by a bonny black girl in a blue cotton frock, that set me climbing the steep shoulder of the slumbering volcano. Hot and sticky, I came at last to Gran'pa Joshua's little home—a one-roomed wooden shack with a shingle roof, and not quite ten feet wide by ten feet long. Old Joshua welcomed me, gave me the only chair, seating himself upon his humble bed, and then declared his will:

"Dere is four t'ings to leave, pa's'n—de furniture, de garden, de chickens an' de pig."

"You've forgotten the house, Joshua."

"No, pa's'n, de house is rented—an' I owe for some of de rent. De furniture" (one bed, one table and one chair) "must be sold to pay de rent an' make my box for de burying."

"And what of the garden, Joshua?"

"Write dat for Johnny, pa's'n; my son Johnny who go fo' work in Panama when dey making de canal."

"But that was years ago, Joshua. Where is he now?"

"I don't hear from he for long, long time, pa's'n, but de garden is fo' Johnny when he done come home."

I thought of the many graves in Panama, and marvelled at his faith as I wrote the item down.

"De chickens—seven hens wid de cock-bird, or as many as may be when I pass over home—de is fo' my gran'da'ter Alice, who care for me so good."

"That leaves the pig, then, Joshua."

"De pig is to be sold, and de money divide in four parts. One part for Johnny, and one for Alice. De t'ird part give to my ol' friend Peter Jones—him not so well off as me, pa's'n, an' he is old an' sick."

"And the fourth part of the pig?" I prompted.

His old eyes shone with tenderness.

"Dat is fo' de Met'odist Church, pa's'n—dat is fo' de work of de Lord!"

—Methodist Recorder.

## FANNY'S COMPANY VOICE

"I have a compliment for you," smiled mother, looking across at Fanny, who sat in her own especial low chair tating.

Fanny lifted her head, crowned with the thick brown braids. There was a pleased expression on her face. "What was it?" she cried interestedly.

"This. I met Mrs. Webster at the missionary tea today, and she said to me: 'What a sweet voice your daughter has over the telephone, Mrs. Trent! I could not help but notice it. She must have a splendid disposition to be the possessor of so pleasant and musical a voice.'"

Fanny flushed.


"Of course," went on mother, with a queer little look, "I did not tell her that only this morning I heard you scolding your little brother because he had forgotten to bring you the lemons you wanted from the grocery store, and it was only last evening when you found fault with Nora's biscuit, and it was Thursday, you remember, when you grew so angry at Cousin Amelia because she said you had too much flour in your white cake. You have a sweet voice, dear; but will you not, after this, use it for the benefit of the home circle? In that circle are those who love you most; surely they, rather than telephone acquaintances, deserve your sweetest tones. Don't have a company voice for outsiders and neglect to give the members of your own family the benefit of it. I am glad Mrs. Webster admired your voice. It pleased me very much, for it does sound very sweet over the telephone. But will you not give us at home the pleasure of hearing it, too? Strive, for our sakes, to keep the sharpness out of your voice and the irritability and impatience and quick temper. You may be sure we will appreciate it quite as much as those you talk with over the telephone."


Fanny flushed again. "Mother, I feel so conscience-stricken!" she replied. She paused. "Hereafter my company voice will

be used at home," she added soberly.—M. H. S., in Girlhood Days. Wesleyan Methodist.

Jesus Christ was ready to go into any company, but He would never neglect the opportunity to bear witness to the great truths concerning God and salvation. To Him they were always suitable topics of conversation for any occasion. His people are not "of the world" but they are "in the world" and are given His Word to be carried everywhere by them.

—George Bowen of Bombay.

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## THE UPWARD REACH

By Ruth Franks Whitton

When storms beset and temptations fall  
As shadows across your path,  
And you seem to have no friends at all  
And you wonder at God's wrath—  
Then let not your heart in bitter grief  
Condemn both God and man.  
Yield not to failure's unbelief;  
Still do the best you can.

Give ear unto that inner voice,  
Search for some good to see.  
In faithful hope make fast your choice,  
And in God's love be free.  
Keep bright the fires in darkness dense—  
With warmth and light be shod.  
Dare to place your trust in providence,  
And grasp the hand of God.

## OUR CONSCIENTIOUS DEFENDERS

By Frederick DeLand Leete

I salute the men of conviction and faith who are fighting for freedom, goodness and God! They are in the sky, on or under the sea, in jungle and fen, amidst ice and snow, on burning sands or muddy wastes—devoting, risking, giving life. Myriads of others are vigorously training, to be transported they know not where; to go to the front or to toil in the rear, to lead or to follow, to strive or die.

There are mere adventurers in the American forces, doubtless. Many more are deeply serious. They know what they are doing, and they do it deliberately. Like the first boy to go to his death from the church I attend. He graduated recently from the local university. When assigned to fly over the seas he wrote home that he realized the peril of the trip, but was prepared for whatever came. He held himself to be in line of Christian duty.

It may be that there are bloodthirsty men among our defenders. Most of them, however, are of totally different nature. They do not wish to fight or kill. He is a defamer and a slayer of truth, contemptibly and treasonably, who calls them murderers, men we know well, of my own kin and yours. They see life threatened and ruthlessly taken, virtue shamefully attacked and wronged, old age and childhood ravaged and slain. They see the world on fire and every good endangered, home, church, liberty, prosperity and happiness. They respond, not with money and labor only, but with body, brain, heart, and all they hold most dear.

What did the navy lad say who recently

sat by our fireside? That there is a job to be done. One of the victims of a submarine sinking has been recuperating in our town. Twice he has come through disasters, not without injury. He was one of very few saved when his last ship was torpedoed. "You are surely not going back again," some one said to him. The quiet reply was, "The work has not been finished, and I must do my part." A Marine, discharged because wounds received in the Solomons left him no longer serviceable, wrote his brother here, uttering no word of complaint, but asking the younger man to take his place in the struggle to save the world from inhuman foes.

It seems to be a fact that there is a Christian movement going on in various portions of our armed forces. As I was typing this tribute to defenders, a letter came from a young man very well known to me. He is a graduate from one of our leading universities. After a brief business experience in which he was succeeding, he wrote from somewhere at sea, going he knew not where. He says, "I'm carrying a New Testament with me. Most of the men are reading their Bibles every day. It's a healthy state of affairs."

Conscience? Thank God it does not "make cowards of us all." The man who hazards and mayhap gives up his life in order to destroy destroyers, protecting priceless personalities and values, has a clear right to a "conscience void of offense toward God and men." If freedom, brotherhood, and Christianity perish from the earth he will not be responsible for the catastrophe.

## FIRST EPISTLE TO THE LOUISIANIANS AND MISSISSIPPIANS

By Rev. Walt Holcomb

In the New Testament we find that Paul and Peter wrote several First Epistles to the different churches. They sent these letters by trusted co-workers. I want to follow Paul's plan in contacting the preachers and people of the Louisiana and Mississippi Conferences. I am asking that the New Orleans Christian Advocate bear these tidings to the churches.

The idea that I wish to get across is similar to that of the message that Paul and Peter sent to the churches. It is the Gospel of the Grace of God.

I have just returned from the great Jurisdictional revival held in Knoxville, Tenn., under the direction of Dr. Harry Denman. Thirty-nine churches were engaged in a simultaneous effort. At a noon-day luncheon, where at least 125 ministers from different sections of the Southeastern Jurisdiction were assembled, it was my privilege to talk on "The Relation of Grace to Our Basic Beliefs." I met a number of ministers from your conferences, and they were intensely interested in reviving the doctrine of the Grace of God.

We are facing such terrible and turbulent days that we must use the gospel of grace in all our church activities. We are missionary minded, education minded, and social minded, which is needed today as never before, but unless we can become grace minded we will fail to see the needed results from all these forward programs.

Our people are taking advantage of the gas rationing and staying away from our churches in great numbers, except perhaps the Sunday morning service. Our revival efforts will be curtailed during the duration unless we are on our guard. The grace of

God will enable people to walk to church. The best evangelistic services we have had were when the rich people rode in carriages and on street cars, and the poor people walked. If our pulpits and pews can become surrounded, saturated and surcharged with the gospel of the grace of God, our people will come back to God, who is the source of all grace; to the Bible, which is the revelation of grace, and to the church, which is the repository of grace.

Here at Wesley Memorial, I was driven to desperation to know what to preach to meet the existing conditions. I finally found in my Bible that the grace of God is the solution. I put on "1-Day of His Grace" for twelve consecutive Sundays, and preached at each morning hour on some phase of grace. Our congregations increased, our interest deepened, and we received more people into the church by profession than had been taken in during any one previous year.

This is a simple program that any pastor can put on in any church; and if any brother pastor is interested, I shall be glad to send him a complete outline of the "One-Day Revival."

When I was general evangelist, some of the outstanding pastors in the three conferences invited me to hold special services in such places as Greenwood, Water Valley, Meridian, Lake Charles, Mansfield, Shreveport, and many other smaller towns and cities. I often wonder how many of the people I preached to in former days have "fallen on sleep," and how many still remain faithful.

From February 21 to March 3 we are having a United Preaching Mission on the Gospel of the Grace of God at the First Methodist and Snyder Memorial churches in Jackson, Mississippi. May I ask that our preachers and people pray that, in the language of the New Testament, "great grace may rest upon them all." (Acts 4:23).

Wesley Memorial, Atlanta, Ga.

## A GALLANT COUPLE

Everyone was talking of British and American successes.

The news was stirring indeed. People were thrilled by it, encouraged by it, eager to talk about it, glad and proud.

Though the year was growing old, the morning was bright and mild. There was sunshine with the good news.

Then it was that word came to the two of them that their boy had been killed in action in North Africa.

They had been about to walk into the town, but they turned back, closed the door, and sat alone with their sorrow.

Two days later he played the piano, accompanying his wife as she sang at a soldier's concert.

Folk whispered among themselves. "How was it possible?" they asked.

Said he to me privately: "It was a blow the like of which we have never experienced. We sat alone. And then we knelt down by the chair at which, long years ago, our laddie lisped his first prayers, and we told God all about it, and asked Him to help us. And He did."

I have never heard anything simpler than that—and never anything nobler and more profound.—Methodist Recorder.

John Fletcher: "If you should live to preach the gospel forty years, and be the instrument of saving only one soul, it will be worth all your labors."

## How To Relieve Bronchitis

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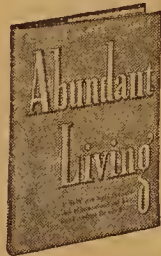
## COMFORT FOR THE QUESTING SPIRIT

### AT Eastertide

● This year, as never before, we turn to the sustaining strength of the Spirit to meet the problems and perplexities of our war-torn world. These pages hold the precious treasure of calm confidence and enduring peace. Select now the books that best meet your individual needs—and those of friends and relatives you wish to remember at this Easter Season.

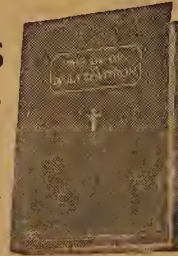
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### THE BOOK OF DAILY DEVOTIONS

Clark & Cram—[888]—For those who would join the Disciples in their plea, "Lord, teach us to pray," this little book will remove many of the hindrances to purposeful devotions. It will help in the solution of your personal problems; will aid you in contributing more richly to the spiritual life of those about you. These materials will put prayer upon your lips and into your life. There is a page for each day in the year, with additional material for "Special Days." For "Passion Week" there is an entire group of devotions. \$1.50.



**OUR DWELLING PLACE**—Seidenspinner & Larsen [105]—For those who would call upon the eye to stimulate the worshiping spirit. Masterworks of photographic skill accompanied by unique devotional material appropriate to each subject.

The book is divided into five sections: Our Earthly Home, Our Loved Ones, Our Daily Work, Our Strength and Our Father's House.

"This book is a treasure!"—Dr. George A. Buttrick. Size, 8½ x 11 inches; cheerful red plastic binding. \$2.

### OUT-OF-DOORS WITH GOD

—Alfred J. Sadler—[224]—Prayer isn't limited—shouldn't be limited—to closed walls and the bended knee. At this season when God's great out-of-doors beckons anew, with its promise of Eternal Life, this small book comes as a manual of Quiet Meditations for Restless Humanity. It is unexcelled in illuminating the place of God in all that is good and beautiful in the world about us. \$1.



### WITH GOD AND FRIENDS EACH DAY

Daries—[631]—In addition to the usual Devotional pattern—a theme, a text, a Bible selection, a meditation, a prayer and a hymn for each day—this little book provides space to record Birthdays, Anniversaries and other important occasions in the lives of family, relatives and friends. \$1.

### ALTARS UNDER THE SKY

Dorothy W. Pease—[155]—If you are a lover of the open, this book will help you to establish an altar in the presence of God's beauty. If you wish help in leading worship at Camp, at Summer Assembly, at Vacation Conference, these Seventy Daily Readings will meet your need. If you seek a remembrance for a vacationer, this pocket-size treasury of readings is the gift ideal. Classifications: The Mountains, The Sea, Trees and Flowers, The Heavens, Birds, and General. \$1.



**THE EVENING ALTAR**—Carl Wallace Petty—[98]—For a reverent benediction at close of day. Each chapter, with its concluding prayer, is a comforting, inspiring personal meditation. An unusual little book well adapted to individual or group devotion. It will quicken the pulse of many who need comfort and courage. \$1.



**TWO MINUTES WITH GOD**—Hoh & Hoh—[81]—This is a Devotional book for the entire family, from the youngest child to the oldest adult. It is unique in its construction, and in its basic idea. For the adult was prepared by a father and his twelve-year-old son, with the purpose of binding the family unit closer in the grace of God. All who seek to take daily household or individual interests to the ear of a Heavenly Father will find the topical arrangement of this book a great help. \$1.50.

### THE SANCTUARY

A Devotional Manual for Lenten Reading

Lucius H. Bugbee, Editorial Secretary, Board of Education, Methodist Church—[179]—Specially designed for the Lenten Period of 1943. In addition to the usual devotional pattern, a "project" is suggested for each day. For example: "Cultivate today an attitude of quiet confidence in God." Here is an ideal pamphlet for all who seek to supplement "official" material issued at this season by the denominational board. Convenient and effective in arrangement, 48 pages. Specially priced for quantity distribution. Single copies, 5c each; 30c dozen; \$1 for 50; \$1.85 per hundred.



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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

All wondrous things are possible to Thee;  
The lame can scale high craggy hills,  
The dumb can sing Thy praise,  
The sinner can be purged of shame,  
The wicked man can lay aside his wrong;  
Thou, Lord, canst set the whole world free.  
—Tukaram, Tr. J. S. Hoyland.

## THE PRAYER-ROOM TODAY

My Lord, I acknowledge that only in  
Thee can my faith and hope and love be  
made real and effective. Thou alone canst  
make the unseen so real to me that I shall  
live my life in the strength of it. It is  
only in Thee that I can go bravely on  
undaunted and undiscouraged. It is Thy  
love alone that can melt my hardness and  
warm my coldness, and redeem me from  
this bondage of self wherein now I lie  
bound and helpless. Come to me then, O  
Saviour Christ; let Thine own faith and  
hope be mine. Amen.

Mrs Mamie B Mahaffey  
Nov 43

## Doom

By Charles Gustav Girelius

"The Tyrant's rule at last will fall,  
Ten million dead sustain his doom"—  
So writes the Hand upon the wall,  
As flames of wrath his work consume.

The Fuehrer spurned his Maker's law,  
Usurping Wotan's barren throne,  
And scoffed at those who held in awe  
The majesty of God alone.

Against his citadel of hate,  
The tortured multitudes will rise,  
And he shall meet disastrous fate  
When judged before the Great Assize.

They earn their doom who seize the sword,  
While embers kindle into flame  
A lurid light on deeds abhorred.  
The Hand makes record of their shame!

—The Christian Leader.





# WALLET OF THE WEEK



THE AMERICAN RED CROSS is putting on a program of instruction in swimming for draftees. It has been discovered that only ten per cent of those entering the Armed Services are expert swimmers, and that ninety per cent are either novices, or unable to swim at all. In peacetime living such a deficiency is not nearly so serious as in war when the lives of large bodies of men may depend wholly upon their ability to keep afloat until rescuers arrive.

\* \* \*

ARTICLES RATIONED TO CONSUMERS, according to a list in *The Voice*, include typewriters, automobiles, washing machines, refrigerators, vacuum cleaners, tires, adding machines, corn shellers, coffee, sugar, meat, telephones, sewing machines, metal buckets, clothes-hangers, tin cans, trouser cuffs, butter, cream, fuel oil, gasoline, and safety razors. The unrestricted articles include **wine, beer, whiskey**. Who is to blame, and why this discrimination in favor of the drink business? Think it over. Another election is coming soon.

\* \* \*

THE ARMY SIGNAL CORPS sent out a rush call for thirty thousand carrier pigeons from the Eastern states for messenger service. The District of Columbia breeders turned in more than five hundred of their finest racing pigeons and their mates in response to the call. The pigeons called for are to be used for breeding purposes. It is said that the young pigeons can be trained to carry messages in two weeks after they learn to fly. They are used to transmit messages where other means of communication are not available or practical.

\* \* \*

A NEW CANON ON THE REMARRIAGE OF DIVORCED PERSONS will be reported to a Joint Commission on Holy Matrimony, appointed in 1940. It will be placed before the Episcopal General Convention in October. It would not be easy to appraise such a proposition by sketchy reports in secular papers, but it seems to us to deal with a touchy situation by erecting a kind of council of legal and ecclesiastical perfection to which applications for remarriage will be passed for adjudication. To that extent it appears to seek a safeguard for the sanctity of marriage.

\* \* \*

ARCHBISHOP OF CANTERBURY, Dr. Willian Temple, holds that, upon the "ground of sheer human sympathy," limited supplies of dried milk and vitamins should be sent to the starving children and expectant mothers of Greece, Belgium, and ultimately to other occupied lands. The Primate admits the possibility of the Germans stealing such "mercy food" supplies, but he thinks that with limited quantities the risk may be taken without aiding the enemy to any great extent. Mr. Churchill has not indicated his position on such a release of mercy food.

ALEXANDER H. STEVENS, a member of the United States Senate before the War between the States, is said to have been the most diminutive member of that body. He was less than five feet in height and weighed less than eighty pounds, but the insignificant looking little Georgian always gave a good account of himself under fire. After all size is only a circumstance in revealing human genius. The much more important factor is to be able to deliver in a time of crisis. Such was the case with Senator Stevens.

\* \* \*

IN THE BELGIAN CONGO, fourteen million Negroes are said to be occupied in agricultural and industrial areas, where they are playing a little known part in the war effort. There are twenty-two thousand workers in the Katanga copper mines, and in the Costermansville province, one hundred and twenty thousand Negroes are busy at war work. The older men keep in repair the forty-five thousand miles of road over which the produce of the Congo must be transported for use in the general war effort.

\* \* \*

THE CASUALTY LIST OF CHURCHES is one of the major tragedies of the air bombardment of England and it will be a major issue of the reconstruction program which will occupy the minds of the British public when the era of destruction shall have ended. Some of the architectural art treasures are gone, but vastly more important than their loss will be the restoration of the broken and battered churches which shall rise and to which the people may return to hear again the Gospel of the Saviour's love.

\* \* \*

FOLLOWING THE RUSSIAN DEBACLE in World War I, the Russians definitely laid aside an imitative role in civilization. It has been pointed out that the Soviets abandoned the Prussian ideals of the ruling class; the Gallic influence upon her literature; and the Byzantine type of religion which had so completely dominated the lives of the people. Under the new regime the laboring and peasant classes have come to express the heritage, the passion, and the genius of the nation. They have given the world a convincing demonstration of the power of a people fighting in its own right.

\* \* \*

GROWING OF SPINACH for commercial purposes used to be largely confined to the middle North. Now it is said that Crystal City, Texas, has become a great spinach-growing center. Recent reports are to the effect that two hundred and fifty carloads were shipped from this section, and that the outlook for more is very encouraging. At least, it is something to know that a good crop of spinach promises to prevent a perfectly empty market-basket for a time. It is not a bad article of diet even though one may not have an enthusiasm for it.



# New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.  
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## EDITORIAL

### NOT VICIOUS BUT VACANT

A writer in a recent issue of a British periodical made use of the phrase which we have adopted as the caption of this comment. In a study of Isaiah's, "in quietness and in confidence shall be your strength," he was making a plea that we take the time to listen to our own heart-beat to discover the constructiveness or unconstructiveness of our thinking—**thinking**. The implication is that many of us are not thinking at all. We watch the tide and then go rushing pell-mell like drift-wood on the surface. It is easy to fancy that we are progressive because everything is going our way when, as a matter of fact, it is the rankest opportunism—not vicious but vacant. Oftener than otherwise real leadership discovers itself in resisting the tides.

In this connection, Victor Hugo makes reference to the influence of "official and academic **patois**" in the making and unmaking of poets. He used this remark, which is as wise as it is biting: "Dignities do not lessen the length of the ears." He then observes that Octavius Augustus, in commemoration of the victory of Actium, caused Triumphus, the ass of good omen, to be "carved in bronze and placed in the Capitol. That made a Capitoline ass, but still an ass." This seems to us to be no less applicable to modern politics and religion than to poets. The point is that genius cannot be permanently robbed by widely accepted "official and academic **patois**," neither do crowns and titles carry with them an impeccable sapience.

The writer of the article in the British paper thinks that if men might spend even six minutes in silence with themselves, they would make the startling discovery that much of what they had thought of as progress is but agitation and furor—sound, void of everything of value and virtue, including God. It is a response to external stimuli, and in no sense a service expressing the treasures of personal communion with the unseen. Such progress he identifies as "the characteristic disease of the age of noise."

We confess to being a conservative in politics and religion. We believe that the makers of the American Constitution were wiser than its modern **unmakers**. We resisted the crowd following the banner with the strange device, "Nine Old Men," and we are one hundred per cent in favor of the Constitution now. A recent exhibition of unctuous Methodist **patois** deserves to conclude this comment, but we will let the reader look it up for himself and then take six minutes of silence with himself to see if he is doing a constructive job—**thinking**, or watching the crowned heads.

### NOTICE TO DELINQUENTS

We call attention again to the fact that we are under the necessity of cutting off delinquent subscribers. We are having to remove 327 subscriptions which are sixty days past due. We know that many of them expect to renew, but we have no right to assume that. We are sending out "Final Notices" to others. We urge our friends to take due note of their expirations.

### MERIDIAN OUTLAWS BEER AND WINE

In an election held on March 16, the voters of Meridian and Lauderdale County, Mississippi, brought to a decisive termination the hospitality accorded wine and beer following Repeal. The result of the voting was 3,262 against the sale of wine and beer to 1,979 for the sale. This ought to be decisive enough to convince even a grog vender.

Drinking and drunkenness are said to have become so notorious in Meridian that the good women appealed to the officers to do something about it. They were told that legalized wine and beer were responsible for the situation and that nothing could be done about it while that was the case. Thereupon the Council of Church Women launched a movement to secure an election under the local option laws of the State. Petition for the election was presented to the Board of Supervisors, and after five months the election was fixed for March 16. The drink interests did all that could be done to prevent the submission of their case to an outraged electorate, even sought a court injunction just five days before the date set for the election. But the Mississippi courts sent them to face their record at the polls.

The good women of Meridian and Lauderdale County took nothing for granted. It was an all-out war with them. They used their own cars and their meager supply of gasoline to get the voters to the polls, and they achieved a notable victory locally and for the cause of Temperance in Mississippi. They have set the pace for Temperance crusaders who will probably make the whole drink question a state-wide issue in the elections of this year.

This is exactly as it should be. On such matters, officers should represent the people, not their own interests, obsessions, or political conceits. To put the matter up to every candidate who offers in the approaching elections, is the quickest way that we know to create an impression upon wet Washington. This editor sincerely congratulates the good women of Mississippi for their victorious attack upon a business which means moral corruption, social degradation, and financial plunder. We are interested in the return of national Prohibition, or in anything else



that may put an end to liquor's rule of shame in our country. The women of Mississippi can count on us.

### THANKS—WE ARE BETTER

The editor takes this method of thanking the friends for letters and cards which have helped to make endurable the unusual experience through which he has passed. He did not mean to impose such, but it helps to know that there are those who remember us at such times.

### COL. WILLIAM L. NUGENT

Recently the board of stewards of the Galloway Memorial Church in Jackson, Miss., had read before it the biography of one of its stalwarts of another generation, Col. W. L. Nugent. This was done by the Hon. Alf Stone,



Dr. A. P. Hamilton

one of the most distinguished men in Mississippi today. These men were friends for a number of years. It is a curious fact that both were born in Louisiana—one in Opelousas and the other in New Orleans. It is worth while, then, to recall the life of this great Methodist layman, who was well-known in these two states of the deep South, and did so much in the hard years of Reconstruction to rehabilitate his country and his church. In the lawless days of the '70's and '80's Col. Nugent stood for civic righteousness and decency when it took all the courage that a man had to do so. But even though his work as a citizen is conspicuous, his constant fidelity to his church is even more remarkable.

He was superintendent of the Sunday school in his church for twenty-seven consecutive years, besides being the leading spirit in the church and the board of stewards during this time. He not only gave his time, but was most generous in his gifts. I have it from good authority that he gave regularly to all causes of the church one hundred dollars a month, and that, too, in the days when a dollar was one hundred cents. I fancy that one would have to do considerable research today to find any Methodist layman who gives twelve hundred dollars to the church. But he was not ostentatious in giving, or in any good work that he did.

There was another gift of his which, so far as I know, has gone unheralded, and that was to Millsaps College at the very beginning of the campaign to raise funds throughout the state. This consisted of a considerable acreage added to the campus when the college was founded. My authority for this is a statement made to me by Mrs. W. L. Nugent several years before her death.

He was conspicuous as a lawyer, and his portrait hangs in the Hall of Fame; but it is safe to say that he is best remembered today in the hearts of hundreds of those who in childhood were fed the bread of life on Sunday morning in the church school under his ministering hands and life. After all, the only legacy which a man leaves behind him, no matter how much property he may have, is the impress of his life on the lives of others whom he has touched along his way. In this sense, then, Col. Nugent left a rich heritage behind him, in addition to a considerable fortune in this world's goods.

The purpose of this short study is to stress one phase and facet of the many-sided character and genius of this

great man, and that is his contribution to Christian education as exhibited in the two channels mentioned above, namely, the church school and the church college. It is as an educator also that he deserves to be remembered, then, and not only as a distinguished lawyer, citizen, and churchman.

And his success as a teacher is attested by its fruits in the Christian life of his charming daughter, Miss Bessie, who in turn became a teacher of young women in that same school over which her father presided for so many years. From this class, through her efforts, came the "Bessie Shands Mission," a mission church in South Jackson, which today stands a living memorial not only to her, but to the vital influence and teaching of her great father.

In a great galaxy of stars—Chas. B. Galloway, Wiley P. Harris, C. K. Marshall, W. H. Watkins, Edward Mayes, Major Millsaps—his own shines with light undimmed by comparison.

A. P. H.

## Others Say. . .

### WHAT SIN IS

We hear, over and over, the word, sin, and yet how few know what sin is. It is defined clearly and plainly in the following words: "Sin is the violation of the law." In the Bible the word, sin, is the same as the word crime, in human governments. It is simply violating a law of God's government.

A sinful desire is simply and only a desire to violate God's law. If all the desires in any heart were to obey all the laws of God, that heart would not be sinful. Let it be constantly remembered that God is not an anarchist, that He has a government and that all human beings and all angels are under the laws of that government. The angels obey in heaven and such obedience makes heaven the happy home that it is. The will of God is the divine law. The prayer, "Thy will be done on earth as it is done in heaven," means that earth should be like heaven, obedient to the divine law. Such obedience would make earth like heaven in the happiness and security of its inhabitants.

Religion is not a theory, but the greatest system of facts known to men or angels. Sin is not in the realm of dreams but of fact the same as crime. A man steals the property of another. It is not a theory and the grand jury renders a true bill of indictment against him. The trial comes on. The law is cited. The fact of theft is established by proof. The crime calls for punishment under the state law.

A law of God is violated. God needs no proof, for He knows it all. The sin is established and its punishment is fixed by the law of God's government. The word, crime, in the one case means precisely what the word, sin, means in the other case.

The main question is, has God a government for all human beings? He has. This is not a lawless world. All men will find sooner or later that this is true. No one human being will escape the obligation to obey every divine law nor escape the designated punishment for disobedience. Hell is being filled because this is not preached as it should be preached to all human beings on earth.

—Editorial, Baptist Standard.



## OUR PROBLEMS ARE SPIRITUAL

By Bishop Arthur J. Moore

It would be a gesture of insincerity and artificiality to deny or ignore the implications the present world situation holds for the future of Christianity. The church faces its greatest danger and its greatest challenge.

Men everywhere are beginning to recognize that the real problems of the hour are not only political and economic but spiritual. Many panaceas are being offered for the healing of the world's sores and the alleviating of its pains. Any of them may have a place in any scheme of progress, but culture, treaties, and disarmament cannot alone produce a safe, friendly world. It is now evident to men of spiritual discernment that the healing of the world's woes will not come through this or that social or political theory or in ill-considered changes in government, but in the regeneration of human nature by the grace of God.

The church must seek to make all the areas of life conformable to the will of God. We will not cease to prepare men for life hereafter, but we will give more and more attention to life here and now. We must look upon all men in the light of their eternal destiny. We must with moral courage and realism resist every tendency to becloud the sacredness of human life or deny to men their inalienable rights as the children of God.

In a time of demoralization such as this, when standards go tumbling and men are tempted to let go of faith, the Christian church is brought under renewed obligation to prove that it is the salt of the earth and capable of saving civilization from disintegration. It must not only bring individuals into the family of God, but the saved of the community must in turn save the community. The age-long struggle of the human race to achieve an ordered civilization is the continuing task of the church. If Christ claimed anything, he claimed to offer life to both men and nations. When we take him seriously the dream of a world-wide fellowship becomes a solid hope which is ultimately to become an enduring reality. No combination of evils can defeat Christ. Out of this night of struggle will come a brave new world. It is, therefore, the business of Christians to put themselves in the way of the sweeping tides of faith, to acknowledge Christ's authority, and to build a church redemptively in contact with human life.

This time of crisis should bring to Christians a fresh discovery of those abiding realities which cannot perish because they have their alliance with the living God. We must be neither fearful nor discouraged. With infinite patience and through a long and painful process God in Christ is leading the world back to himself. To proclaim his way of life is a duty from which his followers must seek no discharge and a service in which we must not become weary.

## GEORGE MULLER (1805-1898)

This was George Muller's testimony after long experience: "The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected the Word of God.

"Since I began to search it diligently the blessing has been wonderful. I have read the Bible through one hundred times, and

always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God."

"I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, and thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, while meditating on it, my heart might be brought into experimental communion with the Lord. . . . After having asked in a few words the Lord's blessing upon His precious Word, I began to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul."

Writing after many years of experience on his Bible study as a preacher, George Muller said: "I have found it the most profitable plan to meditate with my pen in my hand, writing down the outlines, as the Word is opened to me. This I do, not for the sake of committing them to memory, nor as if I meant to say nothing else, but for the sake of clearness, as being a help to see how far I understand the passage.

"I also find it useful afterwards to refer to what I have written. I very seldom use any other help besides the little I understand of the original of the Scriptures, and some good translations in other languages. My chief help is prayer."—Sunday School Times.

## CHINESE WOMEN MAKE GEOLOGICAL DISCOVERY

By W. W. Reid

Natural resources useful for war purposes were recently discovered near the Tibetan border by a group of amateur women explorers—three geography students of Ginling College, now in Chengtu, and their instructor, Miss Liu En-lan, according to information reaching the United China Relief headquarters in New York.

These four young women started out to explore the famous 18,000-foot Snow Dragon Mountain near the Tibetan border, which was supposed to hold fabulous quantities of rock crystal. An old legend had it that the Snow Dragon was the "abode of the gods," and that the gods rolled down murderous boulders, or "snow balls," on anyone attempting to climb the mountain. Undaunted, these young explorers made ascents up pathless slopes, and for two weeks slept out in the open in sub-zero weather and subsisted through cold and fatigue on a meagre diet of boiled dough and pork.

About 2,000 feet from the top of Snow Dragon, they made their unexpected discovery. Instead of rock crystals, they found large quantities of chalcopyrrhotite crystals, which pointed to valuable deposits of this copper ore. They also found vast forests of a species of Betula wood, used in airplane and glider construction.

Miss Liu En-lan is a Ginling graduate, who received her M. A. degree from Clark University and her Ph.D. from Oxford University, and is now the head of the Geography Department of Ginling College.

Life is a severe and lasting discipline for every individual. If he does not impose it upon himself, society will fix the conditions and impose it on him in ways he may not like.—Theron Clark.

## WITH THE PASTORS

## HOLY WEEK MEDITATIONS

By Charles O. Ransford

The Hebrew people from the beginning of their national existence by appointment of Jehovah have observed annually certain religious festivals and memorials. Widely dispersed in many lands, the Hebrew people to this day have been held together by their religion and observance of national feast days.

The Roman Catholic Church and the Church of England observe many holy days. Each has a church calendar. The members of each church, in prayer books, are reminded of the church holy days. The Lenten season marks a high season of religious memorials and meditations.

Protestant churches generally now are putting emphasis on the observance of the Lenten season, and particularly Holy Week. In the memorial service for our Lord Jesus Christ, when we partake of the Sacrament of the Lord's Supper, the minister celebrant says, "It is very meet and right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God."

The Lenten season and Holy Week compel a pause in our work-a-day lives—

"The world is too much with us: late and soon,  
Getting and spending, we lay waste our powers."

Not until Christian men and women pause and turn aside to worship do they begin to think on their ways and turn their steps unto God's sanctuary. The spiritual refreshing is absolutely essential to our proper living. We cannot know God and serve him as we ought without periods of spiritual meditations.

The entire Lenten season should be directed to special meditations and thoughts of God and his manifold mercies. In no church is it impracticable to have special services. If a man preaches only one sermon per month, he should make that sermon a pre-Easter meditation.

Where it is possible to have special Holy Week services, beginning with Palm Sunday, the sermons and meditations should be on the Passion of our Lord.

Poor indeed is the pastor who fails for himself to have a period of spiritual meditation. The very best way to observe the Lenten season is each year to devote that period to study of the Last Week of our Lord Jesus in one of the gospels.

Beginning with Palm Sunday, one finds ample material and always high inspirations in study. No pastor and no congregation can engage for a week in meditation on these last days in the life of our Lord without profit. We learn of him and our hearts are drawn to him. Concentrated study will increase knowledge, love, and service. Easter Sunday, in particular, will have new spiritual meanings.

The pastor and congregation using such studies will grow in grace. Once using such services, annually at the Easter season their hearts will turn unfilled to Christ for a renewal in spiritual refreshings.

The one who has only half a mind to do something never more than half does it.  
—Earl Riney.



# CONFERENCE NEWS AND PERSONALS

Rev. R. R. Grant, who is serving the Quitman, La., charge, asks us to publish his correct address. It is Route 1, Eros, La.

Chaplain Rowland W. Faulk, of the United States Navy, is now located at Arlington, Va., and he is hoping to be assigned to ship duty in the near future.

Rev. Jas. W. Gibson, Sunflower, Miss., charge, has exceeded his quota with a list of 22 subscriptions, 18 new and 4 renewal. We appreciate his loyalty and interest.

Rev. Dan P. Yeager is happy in his work at Moselle, Miss., and feels that they have a great deal to be thankful for in spite of the heavy rains and high water in that section.

Rev. J. B. Grambling reports good Week of Dedication services, with a collection of \$124, at Crowley, La. Bro. Grambling was scheduled to assist Rev. H. N. Brown in a meeting to begin on March 29.

Rev. J. W. Faulk, who retired at the last session of the Louisiana Conference on account of his health, is so far improved that the doctor has given him the green light for preaching occasionally, but does not consent for him to take a work yet.

Notice has been received of the change of Rev. A. J. Boyles from Lucedale to Moss Point, Miss., to succeed Rev. R. L. Walton, who is at the Chaplains' Training School, in Cambridge, Mass.; and also of Rev. Wm. Fulgham from Biloxi to Lucedale, Miss.

Rev. W. J. Dawson, retired, supply, serving the Harrisville, Miss., charge, in this his 53rd year in the ministry, is getting along very well in his work. He says that Rev. Van Landrum is measuring up to the work and responsibilities of a district superintendent in a very splendid way.

On March 21, the last class of Navy chaplains, to receive their training at the Norfolk Naval Operating Base, completed its work. Chaplains training is being transferred to the campus of the College of William and Mary at Williamsburg, Va. The move is being made on account of crowded conditions in Norfolk.

News coming to the Advocate office is to the effect that Dr. J. T. Leggett, retired member of the Mississippi Conference, is back in the Methodist Hospital at Hattiesburg because of a gall bladder attack. These attacks recur with increasing frequency and along with the enfeebled condition of Dr. Leggett cause his many friends much anxiety.

Rev. R. H. Clegg reports that his work at Yazoo City, Miss., is moving along satisfactorily and that the people have done everything they could to make him and his family comfortable. He is planning a week of services preceding Easter. A list of 30 subscriptions, 32 new and 3 renewal, gives this church eight above its quota, a splendid achievement.

Rev. C. M. Morris, pastor of the Lottie, La., charge, continues his splendid work in carrying to a successful conclusion every detail of the program of his church. Under date of March 22, we received a list of thirteen subscriptions, which brings his cam-

paign total to twenty-five. He is certainly putting the Lottie charge on the map as a going concern.

Miss Martha Pardue, Winnsboro, La., has our deepest gratitude for her message as to what the New Orleans Christian Advocate means to her. Miss Pardue is a charter member of the Laymen's Organization to Preserve the Southern Methodist Church, and she is a member of the Southern Methodist Church in Memphis, but her interest in the paper which has fed her soul through the years does not grow less.

The church at Iowa, La., is making progress under the leadership of the pastor, Rev. Sam Nader. Many improvements have been made on the parsonage. Despite the bad weather, the evangelistic services held recently were well attended. Rev. J. Henry Bowdon, pastor of the First Methodist Church, Lake Charles, La., did the preaching and brought enriching and inspiring messages, which contributed greatly to the spiritual life of the church.

The First Methodist Church, Laurel, Miss., under the leadership of its pastor, Rev. J. W. Leggett, Jr., observed the Week of Dedication with special revival services. Dr. Clovis Chappell, Galloway Memorial Church, Jackson, Miss., did the preaching, and Rev. O. H. Scott, Gibson Memorial Church, Vicksburg, Miss., led the singing and worked with the young people. Both of these men were at their best and rendered a great service. The church could not take care of the people who attended the night services. There were 21 additions to the church, which makes a total of 47 received since Conference.

The Rev. Dr. William K. Anderson, son of Bishop W. F. Anderson of The Methodist Church, has been appointed by Bishop Paul B. Kern, resident bishop of the Nashville area, to fill the pastorate of the Methodist church at Brentwood, as a war emergency appointee, the Brentwood pastor, the Rev. C. B. Smith, having entered the chaplaincy of the United States Army. Dr. Anderson, who is educational director of the Commission on Courses of Study of The Methodist Church, will take on his new duties in addition to those of his connectional post. He is regarded as one of the outstanding leaders of American Methodism as a preacher, a scholar and a church administrator. His offices are in the Methodist Building, 810 Broadway. His appointment as supply pastor will stand until the next session of the Tennessee Annual Conference in October.

## ROBERT F. GRAMBLING OF CROWLEY, LA.

Mr. Robert F. Grambling, son of Rev. and Mrs. J. B. Grambling, of Crowley, La., graduated from the Army Air Force Technical Training Command on March 11, and was transferred to the Communications Officers Training School at Wayne, Penn., on March 17. After six weeks there, he will be sent to Yale University for six weeks advanced communications work before receiving his commission. "Bobby" was one of thirteen in a class of five hundred to pass the officer training examination. He is delighted with his assignment, and his parents are justly proud of his progress and prospects.

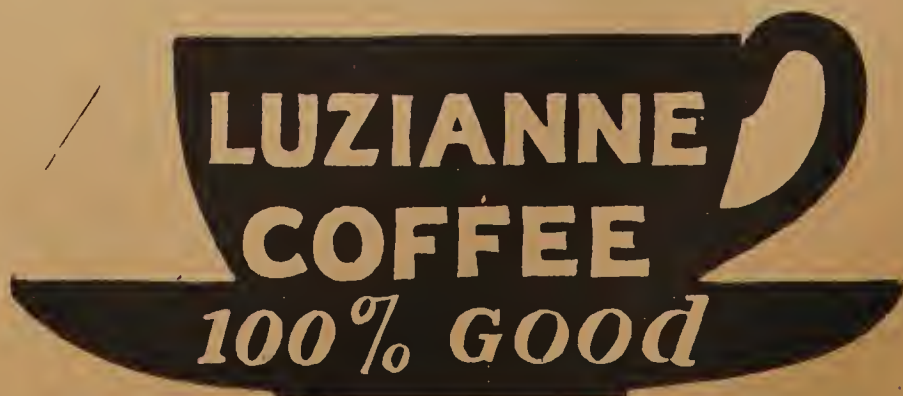
## MAIN STREET, HATTIESBURG, HAS GOOD REVIVAL

Dr. Bruner M. Hunt, pastor at Main Street Church, Hattiesburg, has just closed a revival in which he was assisted by Bishop Edwin Holt Hughes. Bro. Hunt says that Bishop Hughes' masterful sermons, delivered in his inimitable style, completely captivated the throngs who came to hear him, and he left an abiding impress upon all who were privileged to hear him. The service of song, in charge of Rev. Frank E. Dement, Jr., pastor of LaBranch Street, McComb, was effective and helpful.

Large congregations attended every service, even during the rainy weather which was encountered. A good class is being prepared for membership and there were a number of accessions by certificate. Bro. Hunt says that Christians dedicated themselves to a more effective service and all are thankful for the great blessing received.

## BISHOP OXNAM'S MOTHER DIES

Mrs. Mamie Job Oxnam, mother of Bishop G. Bromley Oxnam, died at Tujunga, California, a suburb of Los Angeles, on March 8. She was eighty-one years old and lived with a daughter, Miss Lois Oxnam. Beside the Bishop and the sister with whom she lived, she is survived by a son, William B. Oxnam, now in war services, and by three grandchildren. Mrs. Oxnam had been ill but a few days. Bishop Oxnam, at his mother's request, read the funeral ritual. The services were held at the Church of All Nations, and Rev. Robert A. McKibben, the pastor, assisted. The Church of All Nations was founded by Bishop Oxnam in 1917, and he served as its pastor for ten years.





## GREENWOOD DISTRICT MEETINGS

The missionary institute for the Greenwood District will be held at Greenwood on April 8, opening at 9:30 a.m. We wish to have a representative group of workers and leaders from each local church. Each person will bring sandwiches and the local church will serve the lunch and furnish the drink. We will have a very high privilege in having Dr. Bartak, of Czechoslovakia as the guest speaker.

The district conference of the Greenwood District will be held at Black Hawk on May 4. This will be an all-day meeting, opening at 9:30 a.m. The Black Hawk charge will entertain the conference and spread lunch for all. Dr. W. L. Duren will be the speaker on that occasion.

R. G. LORD, D. S.

## REV. J. C. PRICE HAS BIRTHDAY

Rev. J. C. Price, retired member of the Louisiana Conference, celebrated his 73rd birthday at his lovely cottage home in Pelican, La., on February 24. Bro. Price has been a reader of the Advocate for thirty-five years and he finds in it help and strength for the time of his retirement. He has not been idle, but has been officiating at some marriages, burying the dead, pinch-hitting as teacher for the Bible class, and has done some preaching for Bro. Paul, the pastor at Pleasant Hill.

In addition to this, he says that he has been doing real physical work on his beautiful little cottage home and fifty-six acre farm, on which he does not owe a penny. He has an abundance of milk and eggs, he has a good garden started, and he and his son expect to be able to provide the staple articles of food for their support—to be independent of rationing regulations. We rejoice with our friend in his happy situation and we hope that he may have many added years for the enjoyment of the assurance and comfort of his lovely home.

## MILLSAPS COLLEGE

Millsaps College has been chosen by the Navy as a site for a Naval Training School. There will be a minimum of 380 trainees, and the school will begin on or about July 1, 1943.

Founder's Day will be observed Wednesday morning, April 14, at 10 o'clock. Dr. J. R. Countiss, of the class of 1902, will be the speaker. All alumni and friends are invited to these Founder's Day ceremonies.

High School Day will be observed on Saturday, April 17, beginning at 10 o'clock. The pastors and school superintendents are invited to be with us and to bring their high school seniors. Thirteen scholarships will be given away on that day.

Commencement and graduation ceremonies will be held on Sunday and Monday, May 23 and 24. Dr. R. R. Paty, President of the University of Alabama, will give the commencement sermon on Sunday morning, and Bishop J. L. Decell will give the Baccalaureate address on Monday evening at 8 o'clock.

## LOGANSPOUT CHARGE

The fourth year of our pastorate on the Logansport charge, so far, is proving to be the best. February and March have been very busy months. During these months we began our preparation for the Week of

Dedication, had special services for the Boy Scouts, and observed Layman's Day, Race Relations Sunday, and Memorial Mercy Home-Hospital Day.

Our Week of Dedication revival was led by Rev. Leland Clegg, former pastor, and now district superintendent of Camden District, Arkansas Conference. In the morning services Bro. Clegg used the Lord's Prayer as his theme. These services were inspiring and deepened the spiritual life of those who attended. All of the heart-searching messages through the week led up to the day of Dedication, March 7, which brought to the altar 54 re-dedications, 4 members on profession of faith, 5 by letter, and a very substantial offering.

The W. S. C. S. of Longstreet and Logansport are doing a splendid work. They plan to send delegates to the Conference in Monroe, March 30, 31, and April 1.

Bethel Church has an afternoon appointment. These are fine, loyal people. Plans are on foot to remodel the one-room church. When completed, there will be four Sunday school rooms and the auditorium. They hope to have this completed by Conference, if material is available.

Our hearts are cheered by the sympathetic cooperation of the people in all three churches. We deeply appreciate this fine spirit and it works to make a pleasant pastorate.

W. O. LYNCH, Pastor.

## MERIDIAN DISTRICT

Sunday afternoon, March 21, a very unusual, and very impressive service was held in the Methodist church in Decatur, Miss. The occasion was the formal commissioning of Rev. Donald Russell O'Connor as Ensign in U. S. N. R.

Bro. O'Connor was appointed pastor of Decatur church on June 1, 1942, when Rev. H. W. F. Vaughan was lifted from the pastorate there, and inducted as Chaplain in the U. S. Army.

Bro. Vaughan had the church well organized, and the work was progressing very satisfactorily. Bro. O'Connor began where Bro. Vaughan closed, and builded the work in a most marvelous manner. The church made such great progress that at the Annual Conference at Vicksburg in November, Decatur was elevated to the rank of station. The progress begun moved on and up in such accelerating pace that already the entire financial budget of the church has been raised, with a surplus in the bank, and every department of the church is in fine shape.

Some time ago, Bro. O'Connor and his splendid young wife felt that they should respond to the call of our country, so application was made, examinations were passed satisfactorily, and all necessary papers executed for Bro. O'Connor to be appointed ensign in the U. S. N. R.

Plans were matured to have the ceremonies of installation in the church of which he was pastor. Rev. J. L. Neill, district superintendent, preached the sermon, using for his subject, "Compelling Powers," based on 2nd Corinthians, 5:14: "The love of Christ constraineth us." Chief Lonnie Smith and Ensign Wm. S. Janin then took charge, and after appropriate remarks proceeded to administer the required oath that formally commissioned Bro. O'Connor as a Chaplain in the U. S. Navy.

The spacious auditorium of Decatur Church was filled to capacity with friends of Bro. O'Connor, among whom were several Methodist preachers. One of the most beautiful features of the service was Bro. Neill's hav-

ing Bro. A. S. Oliver, whose son was recently commissioned an ensign, to sit in the pulpit, during the service, and to lead the concluding prayer.

The plan is for Bro. O'Connor to continue as pastor at Decatur for some weeks yet. He must do a few more points at Emory University, which will require about six weeks, and then certain formalities will be required before he is actually inducted into service as a chaplain.

Bro. O'Connor's case, and young Bro. Oliver's case, both are unique in the fact that both were commissioned before being ordained elder. This ordination and all other requirements will be regularly fulfilled before these young men don their uniforms and go into service in the U. S. Navy.

T. J. O'NEIL, Reporter.

## METHODIST YOUTH SET RECORD IN CLARKE COUNTY

Roads blocked by recent rains and overflowing streams failed to discourage Clarke and Jasper County members of the Methodist Youth Fellowship. A record for attendance was set at the regular session of the Clarke County sub-district, held at the Quitman Methodist Church on the night of March 22. There were 187 members and five visitors present. Local churches represented were: Crandal, Enterprise, Orange, Pachuta, Quitman, Rose Hill, Shubuta, and Stonewall. Visitors included Rev. J. L. Neill, district superintendent of the Meridian District; Mrs. J. L. Neill, Miss Mary Alice Bennett, director of Youth Work; and Misses Elsie Denton and Sidna Johnson, of Meridian.

The Quitman Fellowship presented an inspirational worship service, using the Cross as a theme. The business session which followed was presided over by Miss Sarah Weaver, president of the sub-district. Miss Bennett brought greetings from the district organization and discussed plans for the district rally to be held at East End Church, Meridian, on April 27. Recreation and refreshments were provided by the Shubuta Fellowship.

The sub-district council held its regular meeting during the recreation hour, under the direction of Rev. V. G. Clifford, of Quitman.

The banner, presented at each meeting to the Fellowship showing the best records for the preceding month, was awarded to the Crandal Fellowship, which had a score of 91 points, based on church attendance, Fellowship attendance, sub-district attendance, daily Bible reading, records, and recreation.

On account of the district rally and other conflicting plans, it was announced that there would be no meeting of the sub-district organization in April. The next meeting will be held in Quitman on May 17, at which time the worship program will be presented by the Enterprise Fellowship, while the Stonewall group will provide entertainment.

J. A. LINDSEY, Reporter.

Let it be burned into the minds of the leaders of the church, that a church which cannot save its own children can never save the world.—W. S. Athearn.

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.



## PERSONAL NOTES AND INCIDENTS

Rev. A. Preston Boyd, pastor at Plaquemine, La., has been indisposed recently, but at last accounts was improved and apparently on the road to complete recovery.

Dedication services are to be held at Amite and Clinton, La., in the near future. Bishop A. Frank Smith is scheduled to be present for these ceremonies of dedication.

Dr. W. L. Doss, Jr., writes that a total of \$1,254.32 had been reported on the Week of Dedication offering up to March 25. There were still some charges in the district which had not made a report at that time.

Rev. C. L. Elliott, a retired member of the Texas Conference, reports that things are going fairly well on the Choudrant, La., charge to which he was appointed supply pastor in a series of changes made a short time ago.

Lt. Paul Hutchinson, son of Dr. and Mrs. Forney Hutchinson, 2118 N. Broadway, Shawnee, Okla., has been promoted to the rank of Captain. Captain Hutchinson is in the Chemical Warfare Department, Pine Bluff, Ark.

Mr. Lydel Sims, of Louisiana, has been added to the editorial staff of the Christian Advocate, Chicago, as news editor. Mr. Sims is a Louisiana product and is well known as a leader in the work of the young people of the Conference.

Friends of Dr. John H. Crowe will be happy to know that he was able to occupy his pulpit in First church, Baton Rouge, on Sunday of last week. This was the first time in six weeks. He is regaining his strength rapidly and will soon be able to take his work in full stride.

Dr. J. C. Thoroughman, a former medical missionary in China, and now serving in the medical corps at LaGarde Hospital, New Orleans, made a very impressive and informing address before the adult classes of Rayne Memorial church, on last Sunday morning. His address gave evidence of his understanding of the Chinese situation and the missionary personnel of our great ally in war and faith.

Mr. Charles E. Sprott, chairman of the Debt Campaign Committee, Carrollton Avenue Methodist Church, New Orleans, had a day of great triumph on last Sunday when the mortgage, which was paid off a year in advance of its due date, was burned before the congregation. Rev. E. C. Gunn, pastor, and his people are justly proud of this achievement, and naturally share the joy of Bro. Sprott in the happy culmination.

Ensign Kendall H. Cram, reported "missing in action at sea," was graduated from Tulane University in the class of 1935. He is the son of Dr. and Mrs. W. G. Cram, Nashville, Tenn.; and his wife, the former Miss Dorothy Elise Pecot, is a native of Franklin, La., where she and their child reside with her parents. Many friends will earnestly hope for more definite and encouraging news from this splendid young man.

Mr. W. W. Holmes, Jr., son of Dr. and Mrs. W. W. Holmes of New Orleans, has been commissioned an Ensign in the U. S. Naval Reserve, and is scheduled to leave early in April for Dartmouth where he is to receive training for duty in the Navy. Mr. Holmes is a splendid young man and

worthy of the selection. Dr. Samstone Holmes, his elder brother, has already seen service, and was decorated for his part in the battle of the Coral Sea.

Miss Carolyn Gwin of New Orleans was one among twenty-two young women who recently received assignment following a twelve weeks intensive course at Scarritt College. The purpose of the course was to train Church School Extension workers. Miss Gwin, who is a member of Rayne Memorial church, was assigned to New Orleans. The services rendered by these workers will be voluntary and without remuneration. A second group will begin training on June 7.

Two rather unusual statements came to us recently. One said in substance that some charges did magnificently on the Week of Dedication offering, but that some others did little about it. The other said that he did not want to report the work of a certain district because some were doing so little in comparison with others that a fair report would seem to discriminate against them. We do not know a name involved in either of these instances, but we do know that in a great and worthy work, we must get forward together.

## REV. W. H. LEWIS PASSES

Rev. W. H. Lewis, retired member of the Mississippi Conference, living at Meridian, Miss., died on Thursday night, March 18. He had been in declining health for some time and his going was not altogether unexpected. It appears from requests which he made concerning the funeral service that he anticipated his going.

The body was carried to Jackson, Miss., on Friday, where it lay in state until ten o'clock Saturday morning when the funeral services were held in Capitol Street Church where he spent four happy years as pastor. Services were in charge of Rev. R. H. Kleiser, pastor of Capitol Street Church. In accordance with a request which Bro. Lewis made to his wife two months before his death, Dr. J. M. Sullivan, a roommate of his at Old Centenary College, made the address based upon the scripture, "And he was a good man, and filled with the Holy Ghost and faith."

Notwithstanding the inclement weather, the church was filled. His brother ministers served as active pallbearers and all the pastors present as honorary pallbearers. Besides his wife, three daughters survive: Miss Alice with whom Mrs. Lewis will continue to live in Meridian; Miss Josephine, a teacher in the public schools of Jackson, and Mrs. Laurie Lewis McGee, whose home is in Eupora, Miss.

## REV. W. H. GILES CARRYING AN OVERLOAD AT LAFAYETTE

Rev. W. H. Giles says that he is undertaking to do the work of two men at Lafayette. He is serving First church, and Davidson Memorial full time, is Golden Cross chaplain at State Charity Hospital, gives much time to the Methodist Student Center at S. L. I., and is "on the air" twelve times each month.

In addition to this, he will be host to the Pastors' and Christian Workers' School, with the prospect that he may fall heir to the task of entertaining the next session of the Louisiana Annual Conference. The rationing board has already approved the

points for the entertainment of at least one hundred and twenty-five for the Pastor's School.

## WELCOME!

"As soon as they saw us coming a great shout of wild joy went up, and they came shouting and laughing and dancing in their joy to see Doctor and Mrs. Lewis again," writes Miss Mary E. Moore, R. N., one of a group of Methodist missionaries recently returned from furlough to Tunda, Belgian Congo, Africa. "They fell at their feet crying and shouting their joy and prostrated themselves on the ground in an attempt to express their great happiness for their return. They brought a great basin of eggs and at least ten chickens as gifts. It takes so little to make them so happy, and it wrings our hearts when we realize that we have been able to give them so little time. We certainly want to do a lot more for them now that we are three, instead of one."

## WEEK OF DEDICATION AT WEST LAUREL CHURCH

We feel that the week of February 28 to March 7 was spent to a very good advantage in this church. At the morning service on Sunday, February 28, the pastor's subject was "Christian Stewardship;" at the evening hour, "The Great Covenants of the Bible." Literature, Bible Bookmark Covenant Cards, and Personal Commitment Cards were distributed to the congregation. Each organization of the church was given a week-night (during the coming week) for the purpose of checking upon its activities and pledging itself anew to the Church and to Christ. On Monday night, all the ladies of the church, through the Woman's Society of Christian Service, came together for a service of dedication. Tuesday night the Board of Stewards met with a splendid attendance and a great meeting. Wednesday night was a real mid-week prayer meeting. Thursday night the Board of Christian Education met, with perhaps the best of small organization meetings.

The climax to the week came on Friday night, through a church-wide banquet and inspirational service, sponsored by the Wesley Brotherhood. In addition to a large attendance from the church membership—Dr. and Mrs. B. L. Sutherland, district superintendent; Dr. and Mrs. B. M. Hunt, Hattiesburg; Rev. and Mrs. J. W. Leggett, First Church Laurel; Rev. and Mrs. D. T. Ridgway, Kingston Church, Laurel, were the honored guests. Dr. B. M. Hunt, pastor of Main Street Church, Hattiesburg; was the speaker, and, in his splendid Christian spirit, brought such a timely and challenging message.

On Sunday, March 7, the pastor used as his subject "Complete Dedication," and the membership came to the altar in dedication, leaving their offering as a further expression. Two young boys offered their lives on profession of faith in Christ. At the evening service, Dr. B. L. Sutherland, our district superintendent, preached and again led the church to a high spiritual climax, challenging the people in a personal dedication, with splendid results. Our Week of Dedication offering was \$29.50.

AUBREY B. SMITH, P. C.

The confidence we have in ourselves arises in a great measure from that which we have in others.—Earl Riney.



# IT WAS "BUSINESS BETTER THAN USUAL" FOR THE LIQUOR INDUSTRY IN 1942

Consumption of legal alcohol beverages in the United States last year reached two and a quarter billion gallons, an increase of 13.26 per cent over 1941, according to government figures, it was revealed today by the National Woman's Christian Temperance Union.

This represented an average weekly consumption for every man, woman and child of 1.3 quarts, the W. C. T. U. pointed out.

Expenditure for legally produced liquors in 1942 was about \$4,098,235,250.

Consumption of the various classifications of liquor was:

Distilled liquors .....	147,624,142 gallons.
Beer .....	1,985,001,920 gallons.
Wines .....	114,456,848 gallons.

Total.....2,247,082,910 gallons.

—National W. C. T. U. News Release.

## THE CHAPLAIN

The chaplain has but one work. He is responsible for the moral and spiritual life of his unit. But this is a full-time job. Therefore, the War Department has directed that the chaplain be relieved of all duties which do not have a direct bearing upon his main task.

While the chaplain is a man of one work, his daily duties are of a varied nature. For convenience, let us consider him and his work under five headings.

First, the chaplain is a volunteer. As an ordained minister he is not subject to the draft. But out of love for God and country he leaves loved ones and friends behind. He chooses to follow the armed forces to the ends of the earth.

Second, the chaplain is a soldier. He receives special training at the Chaplain's School. He is subject to military discipline. He respectfully submits all his plans to his commanding officer. He is expected to meet all military formations.

Third, the chaplain is a preacher. He is responsible for providing worship services for the entire personnel of his unit. He is available to administer the sacraments, perform marriage ceremonies, and to bury the dead.

Fourth, the chaplain is a pastor. He visits with the officers and enlisted men alike. The sick and the imprisoned are cheered by his presence. He is the friend of all.

Fifth, the chaplain is a counsellor. The men feel free to come to him at any time. They can count on a sympathetic hearing. A good chaplain will not divulge confidences.

In closing, the chaplain is often thought of as a booster of morale. Insofar as this may be true, it is but incidental. His main task is to persuade men to "trust in God and do the right." When this is done, morale follows as an inevitable by-product.

L. R. NEASE, JR.,  
Chaplain, First Lieutenant.

"There is an immense amount of preaching which must be called preaching about Christ, as distinct from preaching Christ. . . . Many preachers are always discussing Christianity as a problem instead of announcing Christianity as a message and proclaiming Christ as a Saviour."—Phillips Brooks.

## RESOLUTIONS OF RESPECT

In Memory of Mrs. H. P. Lewis

Whereas, a beautiful and gracious soul fell asleep when Mrs. H. P. Lewis was called away from her earthly home to her Heavenly Father's house; and,

Whereas, we realize that her sweet spirit, lovable qualities, attractive personality and Christian character have endeared her to us and proved an inspiration to us; therefore, be it

Resolved, that the Organization of the Ministers' Wives of the Greenwood District has lost a faithful member, and that we have been deeply grieved on account of the death of our friend and sister, and we sympathize most genuinely and tenderly with her stricken family.

Resolved, further, that though her body is

now sleeping, we will not suffer the influence of her beautiful life of service to die and that it will be ours to hold the torch high which she has thrown to us.

Resolved, further, that these resolutions be spread on our minutes, printed in the New Orleans Christian Advocate, and a copy be sent to the family of our deceased friend and sister.

Organization Ministers' Wives of  
Greenwood District.

MRS. A. W. BAILEY Secretary.

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments, in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

—Henry Ward Beecher.

## CAMPAIGN ACKNOWLEDGMENTS

### Louisiana Conference

Crowley—J. B. Grambling.....	4
Leesville—A. A. McKnight.....	23
Loranger—P. W. Sibley.....	5
Zachary—B. A. Galloway.....	3
Carrollton Ave.—E. C. Gunn.....	3
Grayson—C. W. Lahey.....	6
Baton Rouge—J. H. Crowe.....	3
Bogalusa—G. W. Pomeroy.....	3
Golden Meadow—C. B. Powell.....	3
Athens—B. P. Durbin.....	4
Fisher—A. W. Coody.....	7
Gonzales.....	5
Hornbeck—E. H. House.....	18
Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	6
Rayne Memorial—H. L. Johns.....	6
Choudrant—C. L. Elliott.....	6
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	25
Ponchatoula—Mrs. Verna Coburn.....	4
Monroe, First Church—A. M. Serex.....	7
Houma Heights.....	8
New Orleans—First Church.....	4
Parker Memorial—E. B. Emmerich.....	5½
Miscellaneous.....	85

### Mississippi Conference

Yazoo City—R. H. Clegg.....	35
Gloster—R. A. Allums.....	5
Harrisville—W. J. Dawson.....	3
McComb—F. E. Dement, Jr.....	5
Meadville—Wesley Ezell.....	7
Canton—J. L. Carter.....	5
Wiggins—P. O. Nix.....	3
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Newton—Geo. H. Jones.....	15
Homewood—R. E. Case.....	3
Hazlehurst—C. W. Wesley.....	19
Summit—T. E. Nicholson.....	3
Bucatanua—E. D. Simpson.....	3
Brooklyn—E. E. Samples.....	3
Moselle—J. A. Bridewell.....	3
Vaughan—J. H. Grice.....	4
Meridian—T. J. O'Neill.....	3
Adams—S. B. Watkins.....	3
Gallman—W. L. Blackwell.....	3
Sartinville—N. S. Loftus.....	6
Magee—B. H. Williams.....	9
Jackson—R. H. Kleiser.....	4
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	19
Lucedale—A. J. Boyles.....	12
Philadelphia—G. A. Broadus.....	3
Prentiss—Roy Wolfe.....	28
Cross Roads—D. P. Yeager.....	7

Brandon—G. L. Oliver.....	25
Galloway Memorial—C. G. Chappell.....	14
Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	13
Gulfport—C. C. Clark.....	93
Anguilla—E. A. King.....	5
Satartia—F. J. Jones.....	9
Silver City—B. M. Lawrance.....	15
Gibson Memorial, Vicksburg.....	15
Washington—A. W. Wilson.....	8
Gallman—W. L. Blackwell.....	3
Miscellaneous.....	48

### North Mississippi Conference

Dublin—W. R. Crouch.....	4
Blackhawk—R. E. Wasson.....	5
Sunflower—J. W. Gibson.....	22
Victoria—B. D. Benson.....	3
Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	19
Leland—W. B. Baker.....	3
Lula—J. C. Wasson.....	3
Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	6
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	59
Sidon-Cruger—W. S. McAlilly.....	6
Nettleton—W. C. McCay.....	12
Belmont—H. C. Lewis.....	3
Corinth—W. R. Goudelock.....	8
Fulton—E. L. Jernigan.....	5
Iuka—N. M. Mamill.....	6
Durant—H. P. Lewis.....	8
Tutwiler—J. V. Stewart.....	20
Olive Branch—N. N. Maxey.....	17½
Columbus—T. E. Gregory.....	7
New Albany—K. E. Clark.....	11
Arcola—E. S. Lewis.....	8
Greenwood—W. R. Lott.....	29
Swiftown—W. W. Brunner.....	6
Byhalia—W. W. Milligan.....	36
Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders.....	5
Water Valley—A. S. Brisco.....	6
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	10
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley.....	3
Tchula—W. T. Phillips.....	4
Vaiden—A. L. Davenport.....	26
Oakland—W. S. Selman.....	3
Pleasant Hill—John M. McCay.....	3
Merigold—J. M. Guinn.....	3
Miscellaneous.....	65



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Program for the Annual Meeting of the Mississippi Conference W. S. C. S.

The Mississippi Conference W. S. C. S. will hold its annual meeting in Central Methodist Church, Meridian, with the other societies in Meridian as co-hostesses, April 6-8. Each local society may send one delegate, who will be furnished a room and breakfast in a home if her name is sent to Mrs. Jesse H. Graham, 2100 29th Avenue, Meridian, immediately.

Mrs. W. F. Mahaffey asks that every woman who can do so, attend the conference. As Mrs. J. D. Bragg, president of the Woman's Division, said recently, "Why should we feel proud of getting to meetings this year? The people of China have gone to meetings during five years of war."

Following is the program for the annual meeting:

Theme: "The Keys of the Kingdom Open Doors of Tomorrow."

#### April 6, 1943—Afternoon

Mrs. W. F. Mahaffey, president Mississippi Conference, presiding

1:30—Organ prelude.

Opening of Conference.

Conference hymn: "The Kingdom is Coming."

Scripture and prayer—Dr. T. M. Brownlee.

Greetings—Mrs. Herman A. Shields.

Response—Mrs. L. M. Hayes.

2:00—Organization of Conference.

Report of Recording Secretary—Miss Bettie Ridgeway.

Announcement of Committees.

Hymn.

Report of Vice-President—Mrs. C. E. Mullins.

2:30—"Master Key" (Spiritual Life)—Mrs. E. E. McKeithen, Secretary Spiritual Life.

2:45—"Key to the Alarm Box" (Supply Work): Mrs. L. J. Power, Secretary Supplies.

Reports: Deaconess Sallie Ellis, Moore Community House; Deaconess Maud Fail, Meridian Wesley House; Mrs. J. S. Breyer, President Meridian City Mission Board; Deaconess Ruth Carryer, Wm. Johnson Bethlehem Center; Mrs. R. E. Jones, "Gulf-side," Waveland; Deaconess Catherine Ezell, Rural Work.

3:45—Announcements.

Hymn.

4:00—Worship: Dr. Clovis G. Chappell, pastor Galloway Memorial Church, Jackson. Benediction.

#### Evening

7:00—Organ Prelude.

Holy Communion—Rev. J. L. Neill, Dis-

trict Superintendent, and pastors of Meridian Methodist churches.

7:30—Special Music.

Offertory.

7:45—"Entering Open Doors": Mrs. W. F. Mahaffey, President.

Hymn.

8:00—Address: Mrs. J. W. Mills, Vice-President Woman's Division.

Benediction.

#### April 7, 1943—Morning

8:30—Directed Meditation: Mrs. E. E. McKeithen, Secretary Spiritual Life.

9:00—Conference Hymn: "The Kingdom is Coming."

Business.

9:15—"Key to the Book Case" (Programs, literature and magazines, study courses): Mrs. H. E. Hamrick, Secretary Literature and Publications; Mrs. E. V. Perry, Secretary Missionary Education and Service; Rev. I. H. Sells, Executive Secretary Conference Board of Education; Dr. M. L. Smith, President Millsaps College.

10:15—Hymn.

10:20—"Key to Home, Community, World" (Christian Social Relations: Activities Growing Out of Study): Mrs. Stanley Wilson, Secretary Christian Social Relations and Local Church Activities.

10:50—"The Crisis a Challenge to Church Women": Mrs. Paul Arrington, member National and Southeastern Jurisdiction Boards of Missions and Church Extension.

11:10—Announcements.

11:20—Special Music.

11:30—Worship: Dr. Clovis G. Chappell. Benediction.

#### Afternoon

1:30—Hymn and Prayer.

1:40—Business.

1:50—"The Jurisdiction W. S. C. S. Plans for Tomorrow": Mrs. D. L. St. John, Secretary Organization and Promotion, Southeastern Jurisdiction.

2:05—"Keeper of the Keys": Mrs. T. H. Fore, Secretary Organization and Promotion, assisted by district secretaries: Mrs. G. C. Terrell, Brookhaven; Mrs. E. E. Dean, Hattiesburg; Mrs. W. B. Fazakerly, Jackson; Mrs. J. C. Porter, Meridian; Mrs. John Cirlo, Seashore; Mrs. P. E. Cunningham, Vicksburg.

3:05—"Keys to the Bank" (increased giving through stewardship education): Mrs. L. O. Todd, Treasurer.

Pledge Service.

3:35—"Keys to the School Room" (young people's and children's work): Mrs. J. B. Cain, Secretary Children's Work; Mrs. Glendell A. Jones, Secretary Young Women and Girls' Work; Miss Mary Thornton Lindsey, Secretary Student Work.

4:15—"The Key that Reaches the Business Woman": Mrs. J. B. Pearson, Secretary Wesleyan Service Guilds.

4:30—Forum: Mrs. J. W. Mills leading.

Recognition of Life Members.

Announcements.

Benediction.

#### Evening

7:00—Organ Prelude.

7:10—Service of Remembrance: Mrs. C. E. Mullins, Vice-President.

7:20—Offertory.

7:30—Address: Mrs. E. L. Hillman, President Southeastern Jurisdiction.

8:00—Hymn: "The Kingdom of God."

8:10—Address: Miss Elizabeth Lee, Executive Secretary Latin America, Europe, and North Africa, Department of Foreign Work.

Benediction.

Reception (very informal).

#### April 8, 1943—Morning

8:30—Directed Meditation: Mrs. E. E. McKeithen.

9:00—Conference Hymn: "The Kingdom is Coming."

Business.

Reports Standing Committees: Missionary Personnel—Miss Mary Thornton Lindsey; Status of Women—Mrs. Wm. Weathersby; Scarritt Associates—Miss Louise Tucker; Editor Woman's Page, New Orleans Advocate—Mrs. Stanley Wilson; Representative on Orphanage Board—Mrs. Eurie M. Weston; Education Program for Prevention of Lynching—Mrs. L. W. Alford.

9:30—Address: Mrs. Mary Garrett Wagner, Defense Area Worker, Woman's Division.

10:00—Forum: Mrs. E. L. Hillman leading.

10:30—"The Key to Our Records": Mrs. B. F. Lewis, Historian.

10:45—Invitation for 1944 Meeting.

Recommendations.

Hymn.

11:00—Worship: Dr. Clovis G. Chappell.

11:30—Adjournment.

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#### Reports for First Quarter

Every officer in the local W. S. C. S. should mail her report for the first quarter to her corresponding conference officer by April 1st.

Since many requests come for the names of the conference officers, we are giving them:

President—Mrs. W. F. Mahaffey, Prentiss, Miss.

Vice President—Mrs. C. E. Mullins, Brookhaven, Miss.

Secretary—Miss Bettie Ridgeway, Ellisville, Miss.

Secretary Organization and Promotion—Mrs. T. H. Fore, 105 Arlington, Natchez, Miss.

Treasurer—Mrs. L. O. Todd, Decatur, Miss. Secretary Missionary Education and Service—Mrs. E. V. Perry, Rolling Fork, Miss.

Secretary Christian Social Relations and Local Church Activities—Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.

Secretary Young Women and Girls—Mrs. Glendell Jones, Florence, Miss.

Secretary Student Work—Miss Mary T. Lindsey, Jackson, Miss.

Secretary Children's Work—Mrs. J. B. Cain, Columbia, Miss.

Secretary Wesleyan Service Guilds—Mrs. J. B. Pearson, 1601 17th Avenue, Meridian, Miss.

(Continued on page 15)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Tentative Program for District Meetings

10-12—Education and Missionary Institutes under direction of the district superintendents and Rev. J. N. Hinson.

12-12:30—Address by Dr. Bartak, missionary from Czechoslovakia.

12:30-1:30—Lunch.

1:30-3:00—Woman's Society of Christian Service, under direction of the district secretary.

1. Hymn and Prayer.

2. (a) District Secretary's Report of 1942; (b) District Secretary's Report for 1943.

3. District Parsonage report.

4. Wood Junior College—Dr. E. W. Seay.

5. Departments of work presented by the Conference officers in the district.

6. New Emphasis for 1943, by Mrs. Ratliff and Mrs. Sharp.

7. Offering for District Secretary's expense to Training School in June.

3:00-3:30—Closing message by Dr. Bartak.

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### Dates and Places

April 6—Cleveland.

April 7—Sardis.

April 8—Greenwood.

April 9—Pontotoc.

April 13—Starkville.

April 14—Baldwyn.

\* \* \*

### Hernando Zone Meeting

The first quarter meeting of zone 2 was held at Horn Lake on Sunday afternoon, with the chairman, Mrs. J. F. Barber, Lake Cormorant, presiding. Six societies were represented with a total of 43 present.

Reports for the quarter just nearing an end showed activity among the women. An interesting program was given, and the conferences soon to be held in Mathiston and Sardis were announced. Much interest was shown in them and we hope to be represented.

MRS. ERSKINE WIYGUL,

Secretary.

\* \* \*

Some weeks ago this letter came from Mrs. Talbert to me. It has a June, 1942, date, but in its interest and information concerning situations our workers have to face it is dateless. Suppose you read it and see if you do not agree with me:

Lovetch, Bulgaria, December 25, 1941.

Received in New York June 3, 1942.

Dearest Folks:

These last few weeks have been very hectic, what with our going into war and then Bulgaria declaring war upon U. S. A., getting ready for vacation, getting in and out of quarantines for scarlet fever, etc.

Now this is Christmas day, but do you suppose it feels like it? We are sending our girls home today. It is one big rush.

Last night the teachers gave a party. It was hurriedly gotten up, but was the only time we felt as though it were Christmas. We talked, ate and sang carols. The senior girls serenaded us. We were glad to be here rather than in Turkey or on the way to India.

December 28.—For three days after war was declared by Bulgaria on U. S. we sat here wondering what was going to happen. When the Legation called at noon on Tuesday and told us that everyone was preparing to leave I talked with Mr. Black to see if schools would be closed, and he hadn't been able to find out yet, so I went to Sofia that night. Travelled all night sitting on my suitcase in corridor because train was crowded with soldiers going on leave.

Those two days in Sofia were a nightmare. Just hated to think of leaving this country for some unknown destination. Some of the other Americans who stayed through the other war were planning on leaving, so I thought we had to. But when it was decided our school could finish the year and Mr. Black decided to remain, I thought we could, too. Esther was determined to stay here. But I said we ought to think of our parents and maybe they'd want us to leave.

When I returned to Lovetch, the town people were all against our departing. They said this was the safest, quietest place to be and they'd look after us. Some people I never dreamed of urged us to stay. They didn't like the idea of two women starting off on a journey into the unknown.

So we sent you a cable which we hoped you'd get for Christmas. However, four days later it was returned from Berlin, saying there was no communications with U. S. A. We were very sorry, and hope you did not worry too much about us. It seems the other Americans are waiting for permission to leave the country, but we feel much relieved since we decided to stay. We have relaxed and unpacked and put the house in order. We shall be under the care of the Swiss Legation, and hope we can keep in touch with U. S. through them.

On Christmas day I announced to the girls that we were staying here and the school would function the rest of the year, and they were very glad and clapped. Poor things, they had been nervous over the situation, too, wondering where they would go to school if our's closed down.

I put this letter aside for a little. There was no hurry, as no one could leave the country. We asked for permission to go to Sofia for part of the vacation. It took fifteen days for the permit to come. I hope I'll be able to go in March, when my passport has to be renewed by the Swiss.

If you get this letter, please let Miss Lee know where we are. It's a good thing we got the last money from the Woman's Division.

Some of the other Americans have changed their minds and have decided to stay—Mrs. Woodruff for one. But there are still 12 who are going whenever the government decides to let them travel, and I'm sending this letter by one of them. You may get it next Christmas or for your birthday.

We had the Fodorovi here for their Christmas dinner. The next day the Delcheir had us over for the second day of Christmas. We had them for New Year's. Their daughter, Roina, didn't go to Hungary after all to study but registered for medicine in Sofia. She is home for the holidays. Our school

doctor is staying at our house, for she works also at the State Hospital, and they wouldn't give her a vacation now.

We didn't receive your Christmas letter. Wish the war hadn't been declared so soon. I wonder when the clipper stopped making trips across.

Just trust everything will be all right, even though you don't hear. We are going to see this war through. As long as we can continue our work we shall have plenty to do, so there is no time to think what is happening in the world.

January 29, 1942.—This letter has traveled to Sofia and back. No one leaving yet to send it with. If I had known about a student leaving for Turkey I would have given it to him, but I learned about him too late. Now the train services are all upset by the heavy snowfall. I have the address of Dr. Fowle, of American Board in Istanbul, through whom I shall try to get word to you. You may not be able to return one to me, for conditions change so quickly over here. Anyway, I know you folks are safe, so don't worry. I want you to know that the week before the Christmas vacation ended I got my special box (radio) back again through the efforts of our member of Parliament. I didn't ask him at all, but he has a daughter here and he heard about it and interceded for me. The government schools opened on the 19th and then on the 22nd closed again because of the cold wave. Our girls had already arrived on the 21st—those that could get here—so we remained. Many schools have no coal, but we are O. K., for the present at least. However, if this spell keeps on much longer we'll have to take some different measures. This is the worst winter since 1928—just when it is so difficult to get coal. But we have much to be thankful for, so we are not complaining.

Esther asked in Sofia if we could receive letters or money through Swiss Legation, and they replied no personal business could be done. Mr. Pratsch is having a hard time finding means to pay pastors. If it were not for the apartment house built on church property he would be absolutely destitute. Now he gets some income from the apartments which some of his church members fought against.

Esther's last air mail letter home was returned from Berlin, but mine wasn't, so hope you get your Christmas letter. Twenty organizations have had to close up, including Pen Club, Rotary, Y. M. and Y. W. C. A., International Institute for Peace, etc.; only purely Bulgarian nationalistic organizations are permitted.

Now we are preparing program for valentines. Our supply has run out, but we shall make something—maybe a heart cookie—for everybody. Easter Vacation is early this year, the end of March; the girls think because they study now they will go home earlier. They do love to talk and spread rumors. That's life in a boarding school.

MELLONY TURNER.

The man who would lift others, must be uplifted himself; and he who would command others must learn to obey.

—Charles K. Orr,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Louisiana Methodist Children Finding Friends in the Caribbean

Cuba, Santo Domingo, and Puerto Rico—these small, lovely, sea-washed islands lying under a tropical sun—are today one of the important cross-roads of the world. Stepping-stones between the continents of North and South America, the place where Latin and Anglo-Saxon cultures have long since met, these islands as well as all of those of the West Indies group are wide awake, and ready to make their contribution toward bringing about greater understanding and unity among all people of the Americas. The Christian church has had a large part to play in the development of the friendly spirit that binds these islands of the Caribbean to their neighbors, both north and south.

Among the enterprises which The Methodist Church has conducted in the Caribbean Islands there are three which carry on quite different kinds of activities, but which reveal work done in Christ's name that has had far-reaching results in terms of friendliness among the people themselves. One is the George O. Robinson School for girls in San Juan, Puerto Rico; another is the Hospital Internacional in Trujillo City, Santo Domingo; and the third is the work in the rural centers of Omaja and Baguanos in Cuba. The work of these missionary enterprises is being made vivid and alive to many by letters from the field as well as by contact with missionaries from them on furlough in the States.

Among the latter in recent months was Mrs. Estella Howard, the principal of the George O. Robinson School in San Juan. In conversation with friends at the headquarters of the Board of Missions and Church Extension in New York City, Mrs. Howard talked about the school, and answered numberless questions just before she left to get the plane at Miami for her return to Puerto Rico. She discussed the new building which will enable this school for girls to serve more effectively than it has in the past. She gave glimpses into the life of the school that showed it to be a friendly place to which children and their families would delight to go.

At other times Miss Lorraine Buck and Miss Agnes Malloy, both on furlough, talked about their work with the boys and girls in Baguanos, in one of the rural sections of Cuba. They told of play hours with the children, of friendly visiting in their homes, of the Sunday school, the first to which the children had ever gone; of the new home in which the missionaries live, and in whose building the children were so interested. To the listeners the small community at Baguanos and at Omaja, Oriente, where Miss Buck also worked before going to Baguanos, became real and full of friendly folk whom one wished to know. Letters from Miss Frances Gaby, as well as from Miss Sara Fernandez, who now carry on the work at Omaja, also help to complete the picture of the many things done in the spirit of the Master in these two centers in Cuba.

Dr. Barney Morgan, the General Field Superintendent of the Hospital Internacional in Trujillo City, Santo Domingo, has not been in the United States recently. How-

ever, through interesting letters he has so clearly described the big hospital built near the edge of the city, to whose clinics many go each day, and in whose wards men, women, and children are being made well, that it is easy to imagine that a visit has been paid there, and that the staff of doctors and nurses, all Dominicans, have been seen at work. One is glad of the things that The Methodist Church, in cooperation with other denominations, is doing to bring health and happiness to the people of the Dominican Republic.

It is about these activities of the church in the Caribbean Islands, as well as some elsewhere in Latin America, that the children of Methodism will study during the spring quarter. In doing so they will come into touch with many new friends whom their church through these varied missionary enterprises is trying to serve.

#### George O. Robinson School in Puerto Rico Described by Former Student

Rachel Lopez, who was for many years a pupil in the George O. Robinson School in San Juan, Puerto Rico, and who is now studying in the United States, writes concerning her days in the school as follows:

Dear Friends:

Perhaps you have wondered as to what kind of work The Methodist Church does in providing educational opportunities for thousands of children in Latin America. You may have heard about the schools and churches, but perhaps your idea about them is rather vague.

May I take this opportunity to tell you about the George O. Robinson School in San Juan, Puerto Rico? The George O. Robinson School is supported by the Woman's Division of Christian Service of The Methodist Church. It is a school for girls up to the eighth grade.

I went to Robinson School when I was about seven years old and liked it so much that I went to no other school until I graduated from the eighth grade. When I entered the school there were only about sixty girls, and when I left there were nearly eighty. More could not come because there were no accommodations for them.

George O. Robinson School is situated in one of the loveliest places of San Juan, its nearness to the sea and its many tropical palm trees and flowering shrubs adding to its beauty. There is a large swimming pool, and a playground with swings, slides and all sorts of recreational facilities that children like.

We had religious services every morning, in which the students as well as the teachers, took part. In school we were taught the same things that children learn here in the United States. In addition to the regular subjects, we had home economics and Bible. Our Bible study was not all theory but practice, such as doing things for other people whenever possible, making toys and scrap books for children in the hospital, and during the Christmas season giving toys to children whose parents could not afford to buy them anything.

On Sundays we went to Sunday school, which was very much like it is in the United

States. On Sunday evening we always had a minister come to the school for the evening service.

Occasionally we went on picnics and hikes or visited old Spanish castles, such as El Morro and San Cristobol, or San Geronimo. Since the ocean was so near the school, many times on Saturday nights we would go to the seashore, roast marshmallows and sing songs and hymns. It was such a beautiful sight to watch the waves as they dashed upon the shore. The tropical moon and twinkling stars are something a person in Puerto Rico never forgets. We especially enjoyed climbing up Lunquilla Mountain, as we did not go very often since it was quite far from San Juan.

I am very glad to say that the George O. Robinson School has one of the best, if not the best, system of education for a school of its kind in Puerto Rico. When the girls leave the school they have not only a good foundation for a future career, but for whatever they choose to do in life.

I am especially grateful for what the school has done for me, both educationally and spiritually. Some day I hope to go back to Robinson School as a teacher and teach many more children as well as I was taught.

Sincerely yours,

RACHEL LOPEZ.

### Gifts for Supplies

In addition to the regular missionary offerings of children on World Service Sunday and in additional sessions which help to carry on the work of the church at home and abroad, groups of children at times may wish to make specific gifts to some missionary enterprise in this country or in other lands. The Supply Work of the Woman's Society of Christian Service offers some interesting possibilities at this point. When desired, requests for information regarding such opportunities may be made through the local secretary of supply work, or through the district or conference secretaries.

Gifts through this channel may be made in one of two ways:

1. Concerning gifts for supplies in the United States. The local, district, or conference secretary of supply work will always be glad to mention specific things that are needed in missionary work in their own or adjoining conferences, or in other sections of the country. They will also be able to give clear directions as to how these gifts should be sent.

2. Concerning gifts for supplies in foreign countries. (a) Because actual supplies cannot be sent abroad now, all gifts for needed supplies in foreign countries must be sent in cash. The secretary of supply work of the Woman's Society can furnish a list of needs upon request, which the cash gift may be used to meet. (b) There are always many needs for supplies in foreign countries that may not be listed.

To meet these emergency needs a gift of money for supply work in any country may be designated, and forwarded through the regular channels of the Woman's Society.

\* \* \*

Address all communications about children (Continued on page 13)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for this page failed to reach us.—Editor.

## LOUISIANA W. S. C. S.

(Continued From Page 12).

dren's work to Mrs. Ed Conger, Arcadia, La.

\* \* \*

The third annual meeting of the Woman's Society of Christian Service will be in session in Monroe, March 30-31 and April 1, 1943. Special guests will be Bishop C. C. Selecman, Miss Edith Fredericks, missionary of Hong Kong, China; Dr. Edgar Godbold, president of Louisiana Moral and Civic Foundation; Dr. Dana Dawson, member National Committee for Study of Japanese Problem; Mrs. George Sexton, Jr., president of South Central Jurisdiction; Mrs. W. M. Ledbetter, secretary of Joint Division of Education and Promotion of Board of Missions and Church Extension.

## RESOLUTIONS

Whereas, on March 6, 1943, the valiant and courageous spirit of Mrs. John Stracner, our beloved friend and co-worker returned to the Giver of life; and

Whereas, Mrs. Stracner was a faithful member of the Lahey Chapel Methodist Church and Sunday school, and for the life of the church has served as only a Christian could; and

Whereas, her unfailing courage, her loyalty and her trust in God were an inspiration to those who knew and loved her; therefore be it

Resolved: First, that in entering the open door of heaven she has left behind pain and sorrow, and while we mourn our loss we rejoice with her in that she has entered into the blessed life our Lord prepared for those that love him.

Resolved, second, that the memory of her invincible will to overcome obstacles will be encouraging to everyone of us to follow her example.

Resolved, third, that we extend our heartfelt sympathy to her loved ones and pray that God be ever near them to comfort and sustain them.

The Adult S. S. Class of Lahey Chapel Methodist Church of Wilda La.  
MRS. J. R. HOYT, Teacher.

## GUARD OUR BOYS WITH YOUR PENS

Pastors who edit church bulletins and parish papers, as well as publishers of more pretentious religious journals, are cautioned by the Office of Censorship to exercise particular care in printing news concerning men in the Army, Navy, and Marine Corps which might inadvertently provide information of value to the enemy.

The code is, of course, well known to

newspaper and magazine editors, but has not been adequately communicated to publishers of smaller church papers and newsletters. N. R. Howard, assistant press director of the Office of Censorship, has asked the Commission on Public Information of The Methodist Church to aid in passing on this information and impressing its importance:

Do not identify military units which have gone overseas or about to do so.

Do not link naval personnel with names of their ships.

"Smaller religious publications are printing, very properly and patriotically, lists of their men in service and various items of news about such men," Mr. Howard says. "There is no objection to the publication of such news, but the above precautions are vitally necessary."

## THE ORDINARY FOLK

By Mrs. Irvin Rowland

"Follow me and I will make you fishers of men."

It is not necessarily the most talented persons who will prove to be outstanding in the work of the Kingdom of God. It will be those who try the hardest and consecrate themselves more fully. Few people ever reach the peak of their capacity—most of us say, and probably think we do the best we can, but do we? How often it is that we attempt our Christian service only half-prepared or half interested!

Some of the greatest things in life are accomplished by ordinary folk, people who dare to live to the fullest, keeping faith and hope alive. They do not consider their achievements superior—they feel they have but done their duty, realizing that others were just as capable though not quite as persistent. Wouldn't we all like to be like that, humble and unassuming? If we observe closely, it is only those who are God-fearing and simple in faith and trust who make the greatest spiritual gains.

Jesus chose simple folk for his closest friends and companions, yet their memory will always be revered and loved. The apostles dreamed not of their names being remembered by all generations—they thought only of being true to the Great Commission. So, when we have an opportunity to serve or witness for our Lord, even though we feel unequal to the task, let us remember that in his hands our lives can prove more useful than any of our expectations.

## WISE OR OTHERWISE

By Rev. James H. Felts

When a man makes his own bed he should sleep on it without complaint.

If all the wind bags in congress were deflated Hercules might be reborn.

Denominational snobbery is the most inconsistent and least praiseworthy of all the hallucinations that afflict some preachers.

Prowlers in the garden of decency no more enjoy the light than bugs that live under logs.

Christ was heard gladly by the common people because his sympathies were as broad as humanity.

When a man offers advice that he himself is known to ignore we are not greatly impressed.

One of the best trained and best loved young preachers of the North Mississippi Conference, whom I had addressed as Doctor, wrote me recently, "Just noticed that you addressed me as D.D., and I want to remind you that my theology hasn't got sick enough to have it doctored. Otherwise I might buy myself a 'Pee Wee Degree.'"

When a man blames everyone else and everything else save himself for his troubles his case is nearly hopeless.

If and when labor organizations get everything some of their leaders seem to desire, there will be nothing left for anyone, including labor.

The baby that caught a wasp got what it wanted—but! Beware of the attraction that carries a poisonous sting or "biteth like a serpent."

Windy radio announcers are becoming more and more unpopular. Public sentiment may ultimately force saner advertising.

True or false? We go part of the way to heaven on the road to hell.

## LOUISIANA CONFERENCE

### Baton Rouge District—Second Round

Plaquemine, Mar. 21, a.m.  
Ponchatoula, Mar. 28, a.m.  
Springfield, at Lee's Landing, Mar. 28, 3 p.m.  
Hammond, Mar. 28, p.m.  
Gonzales Circuit, at Carpenter's Chapel, Apr. 4, a.m.  
Blackwater, Apr. 4, p.m.  
Lottie Circuit, at Port Barre, Apr. 11, a.m.  
North Baton Rouge, Apr. 11, p.m.  
Covington, at Covington, Apr. 18, a.m.  
Amite, dedication service by Bishop Smith, Apr. 25, a.m.  
Clinton, dedication of education building by Bishop Smith, Apr. 25, p.m.  
Angie Circuit, at Sun, May 2, a.m.  
Columbia St., May 2, p.m.  
St. Francisville, at New Hope, May 9, a.m.  
Baker, at Baker, May 9, p.m.  
Greensburg Circuit, at Center, May 16, a.m.  
Slaughter, May 16, p.m.  
Jackson, at Ethel, May 23, a.m.  
Istrouma, May 23, p.m.  
Walker Circuit, at Mangum, May 30, a.m.  
Denham Springs, May 30, p.m.  
Pine Grove Circuit, at Killian's Chapel, June 6, a.m.  
Live Oak, June 6, p.m.  
Tickfaw Circuit, at Tangipahoa, June 13, a.m.  
Kentwood, June 13, p.m.  
Pearl River Circuit, at Talisheek, June 20, a.m.  
Bogalusa, June 20, p.m.  
Fisher Circuit, at Mt. Hermon, June 27, a.m.  
Franklinton, June 27, p.m.

The district conference will convene in a one-day session at 9 a.m. on Friday, May 28, in the Blackwater church. The district conference sermon will be preached by Rev. John H. Crowe, of the First Methodist Church, Baton Rouge. Our goal is fifty per cent of all finances, with district work in full, by the meeting of the district conference. Let everyone work in that direction.

Where no dates are announced for charges, the district superintendent will be glad to arrange dates for holding conferences, if these be desired.

W. L. DOSS, JR., D. S.



# THE CHRISTIAN FIRESIDE

## THE SNUB

By Rev. Vivian T. Pomeroy, D.D.

I once knew a girl whom I shall call Clarice; and this story begins with her thirteenth birthday. Clarice had a present from an aunt; it was a pretty little book bound in cream and gold. It was called "The Secret of Beauty;" and Clarice's brothers made rude jokes about it. If any of you have snub noses and brothers, you can guess how rude the jokes were. Clarice was a very jolly girl and rather clever. She had freckles and brown eyes and a funny little nose. A stumpy, useful little nose it was—a delightful nose in every way, but most certainly not a beautiful nose. Clarice's brothers would sometimes push it and make a noise like a bell ringing inside a house. I think few people understood Clarice's feeling about her nose as well as I did. My nose, although far from being stumpy and small, is also a useful nose.

But when the book arrived and Clarice looked into it, she was most excited. It said in "The Secret of Beauty" that beauty was just a matter of thinking. If only you thought beautiful enough things, you would become beautiful in every feature. And there were, if I remember correctly, pictures of ladies and gentlemen "Before Thought" and "After Thought."

Now there was only one thing which everybody said was wonderful about Clarice's nose. She could balance things on it. She could hold Father's walking stick on it for quite a long time. Also books, bottles or balls. She could do really clever tricks. So, if anyone dull or cross came to the house, and things were not going well, Clarice could always do her tricks. Babies especially laughed a lot at them. Grandma said that it was better to be able to balance properly than to play the piano very badly, and that these funny things were Clarice's "little bit for others." But Clarice did not think so. She was ready to give up the nose which could balance for the nose which was beautiful.

So the very night after her birthday, which was on December the thirty-first, she wrote in her handsome new diary, which also was a present: "Got a wonderful book, which says that if you spend half an hour every morning and every evening thinking beautifulnesses, you will grow beautiful. It gives pictures of people who have done it. I am now going to think. I hope it won't take long to make my nose more like —'s (the name of her favorite screen star, a lady with a most elegant nose)."

There were things Clarice wrote in her diary on other days in January, although the writing became shorter and shorter, as it usually does in one's new diary. Then on January the twenty-seventh she wrote this: "Been thinking beautifulnesses for more

than three weeks. It won't work. Father says something about being a flashlight if you can't be a star. I don't care about that. I shan't be able to balance when I'm twenty; so what's the good? The book is silly."

Early in February, Clarice's mother asked ten women to tea. They belonged to a sort of Mothers' Club at the church, and all were quite poor and lived in a shabby part of the village. They all brought their babies. They seemed very hungry. Even the babies ate large quantities of cake. But it was all very lovely. After tea they had some music, and then Mother said something to Clarice about her balancing tricks. Clarice went a little red, but she did her part. Everybody laughed and clapped their hands; and the babies, who had eaten so much cake, were very pleased. Clarice laughed, too.

That night she wrote in her diary: Such a happy day. Shan't trouble about S of B. Will try the flashlight business."

It must have been just about that time that I gave Clarice's hand an extra squeeze; and I remember thinking that, if only I could write a real adventure book one day, I would put at the beginning what book-writers call a dedication. And it would be this: "To Clarice, who did her best with a snub, and was content to be a flashlight instead of a star, and when people knew her they laughed and simply loved her."—Reprinted by special permission of the author and The Christian Leader:

## BRIGHT AND CLEAR

There is a day in the early spring known as the Ching Ming, or the Bright and Clear Festival. This is one of the most sacred of the ancient ceremonials of the Chinese people. The living family cleans and adorns the graves of its forefathers. Sacrifices are offered, while the children play in the bright sunlight on the grassy hills, where flowers grow in profusion. There is a sense of returning life after the eclipse of winter.

Thus for thousands of years our Chinese friends have preserved a feeling of continuity with the past. Through a hundred crises, of war, and famine, and pestilence, every spring they have honored the accomplishments of their forbears, and have pledged anew their loyalty to the highest ideals of Chinese civilization.

This ancient custom has taken a new significance in these difficult times, when China is completing her sixth exhausting year of total war. It would be so easy for the moment just to give up, but China remains loyal to herself, and to her highest aspirations.

There is also a meaning for us in this old custom. We who are younger in our racial heritage sometimes tend to overestimate the significance of things of the moment. The continuity of that which is good can not be broken by the storms of today. Our Chinese allies at their best have taught us that no personal loss or sacrifice is too great to preserve the highest values we know.

Our Christian world and its institutions are today beginning to feel the effects of total war. The Christian colleges in China are struggling to meet rapidly growing needs with inadequate resources. There is no certainty that the morrow will not bring far

greater sacrifices than they yet have known.

But this is certain, that the vitality and enthusiasm for a united Christian world which is the foundation of the Christian colleges is invincible because it is compounded of the best we have to offer, and the best of Chinese civilization. There may be more defeats and suffering before this war is over, but the Chinese are accustomed to tribulation. If we keep faith with them, they will keep the ideals we mutually profess Bright and Clear.—The China Colleges.

## WHEN RED CROSS PACKAGES ARRIVE IN CHINA

"Bless the American Red Cross!—they have just sent us two bales of sheeting!" exclaims Dr. Ailie S. Gale, of the Methodist Hospital at Tzechung, West China.

"When word came that the sheeting was across the river," she says, "I became so excited that I must have acted strangely! From the expressions on the faces of some of the staff they must have thought I was trying to do a highland fling, or some such performance! But when I tell you that we had only sixty-six sheets for forty beds, you can imagine how I felt when that sheeting arrived.

"It didn't take many minutes until some of it was cut into sheet lengths, and until a tailor and his machine were here on the job. And the sheeting will have to make nurses' aprons, doctors' operating gowns and caps, bed spreads and comforter covers, and many other uses. The Red Cross also sent us some heavy blue drill that we used for mattresses, and quite a supply of cotton, and some ether. Since all these things are hard to get and the price is almost prohibitive, when they can be found, we feel as if showers of blessings had dropped on us from the homeland!

"We have a dear little fellow, eleven years old, as hospital page. When I arrived I found I used up so much energy calling nurses or servants that I began to look around for some feet to help. I heard of this little fellow, whose mother is a widow with two children. They were so poor that some of their meals consisted of boiled sweet potato peelings. When I offered the child the position as page for his board only, they jumped at the chance. And it was just what the little fellow needed—a chance to eat 'till he is full," as the Chinese say. He is as bright as a whip, clever in getting things done, helping whenever he can find something to do, and seems to be perfectly honest in all his work. With the Red Cross dark blue cloth, we have made him two little suits trimmed with bright red. One of the ladies gave him a belt. He is about the proudest little fellow you ever saw as he struts off to his "poor school" each afternoon. And the good food and exercise seem to have developed his mind and body until we are all wondering what his future will be. Will he decide to be a doctor since he has found himself by coming here? I pray that he may have the opportunity to prepare himself for service to his country."

—Arkansas Methodist.

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## WHEN YE PRAY, SAY . . .

(Part 2)

By Rev. Charles E. McLean

Our Father, who art in heaven,  
Hallowed be Thy name.

Here are words which signify much if my heart can speak them truly. But if my heart cannot speak them, then how can I pray to Thee? For they confess a conviction and a faith in Thee, the Father of my spirit, radiant in holiness and exalted above all that I may touch of earth's concerns, and yet close to me—so close that Thou dost share my burdens and dost know, also, the torment of my fears. Does my soul revere Thy name, and Thee, my Father, as becomes a trusting child, else, how can I pray to Thee?

Thy Kingdom come,  
Thy will be done, on earth, as it is in heaven.

Here, at once is a confession and a great resolve. And only as these words are a confession and a resolution will they support prayer. I acknowledge that it is most fitting that thou shouldst reign in all the universe which thou hast made and also in the lives of men, wherein, most of all, Thy will has been abridged! I resolve to give myself to the bringing in of Thy Kingdom for my neighbor and for myself. As I thus confess and thus resolve, thus I pray.

Give us this day our daily bread.

No matter how I toil, it is Thou whose fingers feed me still! Oh, feed me with food convenient for me (Prov. 30:8)—food which I need, both in body and in soul! Nor let me in softness ask for sweets when in my heart I may require that which is, for the moment, bitter! Let Thy wisdom and Thy providence, and not my biased will, decide.

And for this day Thy daily care I seek, remembering that Thou dost give grace as we need grace and that we need grace only as we use grace.

Day by day, as thou shalt need,  
Thy son, thy guest, thy self to feed,  
Thy vessels with their oil and meal,  
God's care for you and yours reveal!  
(1st Kings, 17:16).

And forgive us our trespasses as we forgive those who trespass against us.

Forgive us . . . as we forgive . . .

Here is a prayer formula much too simple for question or debate. If I take pen and write out my attitude to my brother man, I have but written down Thine attitude to me! If I have no pardon in my heart for those who use me ill, I have no power or right to seek that grace of Thee!

Lead us not into temptation but deliver us from evil.

This seems so strange a boon to ask of Thee, O God, whose very Nature is the surest pledge of Thy intentions for Thy children's good! Does such a Father require that He receive such a petition? Not so! But thou dost require that Thy children should offer it! The question is not, where Thou mayest lead me, but, where I may wish to be led. Perhaps the whole meaning of life, for me, may hang upon my attitude at this point.

Have we not watched over our own children for twenty years and with a constant concern endeavored to keep beyond their ken the threat of danger, the torment of fear, the anguish of pain and the pang of regret until their unfolding minds should comprehend something of life's meaning? What vigilance and exertion has been necessary to keep every thing from them and them from every thing that meant a threat of hurt to their lives, but which their untaught and injudicious minds might want and their eager hands reach out to grasp! Have we required that this care should first be sought by our children? By no means! And yet, the attitude of the children to our thought for their developing capacities and the real dangers which surrounded them had a great deal to do with our ability to help them and with their own approach to the larger problems of life. One defiant gesture might invalidate the considered care of years and bring ruin to every happy expectation they have ever known!

And Father, before Thee, I am but a little child! However quick I may be to learn, I shall never quite comprehend the mysteries of the spirit world. I shall never get beyond the need of Thy guiding presence if I would avoid the unseen dangers and pitfalls which beset the paths of men. If I would be worthy of Thy leading, I must first sincerely desire it. If I would be sure of doing right, I must fear and shun the chance of doing wrong. I, too, with one defiant gesture, can make fruitless all Thy loving care and, like a tiny lad I knew, can run with the sharp brightness I have craved clutched tightly in my fist, and—like the lad—I, too, can stumble and pierce myself through the heart!

Man's frailty in the face of temptation has brought the spectacle of the Cross to the earth and the agony of Calvary to Thy great heart! Help me to remember my share in my Lord's suffering and death so that my revulsion from sin might carry me into the safeguard of vigilance against temptation itself!

For Thine is the kingdom, and the power, and the Glory forever.

Can we thus acknowledge Thee to be Lord of Thy creation even as we execute our own design upon the earth, of which Thou hast made us trustees only? Can we thus acknowledge Thee when we lay out our plans for days and years and even for the destinies of our fellows while we resolutely bar Thee from our council chambers?

It may be that we shall pursue our weary, unrelenting round as wandering waifs on the deserts of time, plodding from one

phantasm of hope to another, polluting the waters of refreshment, hewing down the forests of beauty and protection, sapping the strength from the earth beneath us, warring without conquering, winning without gaining, learning without comprehending, and never reaching a haven of security and peace. And, one day, when the smoke of the final conflict has cleared away, when the tinsel of our pomp has tarnished, when the last green leaf has withered, when the last rosy cheek has faded, and the last trusting smile has vanished from the faces of our disillusioned children, the Baton of Power will fall from our nerveless fingers, as, from the midst of the relics of our desolation and ruin, the wind bears up the murmur of our faltering confession:

"For Thine is the kingdom, and the power, and the glory, forever. Amen!"

Or, some day, perhaps, a prodigal race will come to itself and on island and on continent, on mountain and on prairie, on desert and on watercourse, on the highways and on the high seas, men will turn to Thee for pardon and for guidance and for fellowship, and will go forth into God's wide, waiting garden to make it beautiful and glorious and to make every shrub and fruit and creature to become what Thou hast designed that it should be! Then, when the rose has reached its crowning beauty, when art shall partake of Thy holy idealism, when knowledge shall exalt the common good, when truth has struck off the shackles of the soul, when brotherhood has bound up the bruised and the broken and has put bread into every empty mouth, and when government has become the handmaiden of righteousness and an instrument of Divine order, we shall offer up the world to Thee as the footstool of Thy presence where Thy happy children shall proclaim with the works of their souls that,

Thine is the kingdom, and the power, and the glory forever!

And how truly does this simple realization bring peace to our own souls when we are confronted by responsibilities and challenges far above our apparent strength! As we face the fact that every worthy effort of man reaches out beyond the immediate circumstances involved to blend into the radiant and eternal pattern of Divine purpose and glory, we find a capacity for service or suffering sufficient for the hour!

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

Secretary Supplies—Mrs. L. J. Power, 824 Camp Avenue, Gulfport, Miss.

Secretary Literature and Publications—Mrs. H. E. Hamrick, Collinsville, Miss.

Secretary Spiritual Life—Mrs. E. E. McKeithen, Utica, Miss.

All of the reports are important, but it is most necessary that the report sent to the conference treasurer and to the district secretary be accurate.

In reporting to the treasurer, be sure to list separately the items included in the amount of money sent.

## EYE COMFORT

The cleansing and soothing action of

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OLD RELIABLE EYE WASH

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MENTHOLATUM



## RESOLUTIONS ADOPTED BY THE WOMAN'S SOCIETY OF CHRIS- TIAN SERICE, BUNKIE METHODIST CHURCH

Whereas, God, in his infinite wisdom, has been pleased to remove from our midst our beloved friend and co-worker, Mrs. W. D. Haas, on March 8th, day of our Lord 1942, we bow in humble submission to His holy will.

Whereas, she was a charter member and first president of Bunkie society, a loyal and faithful member of our church. Loved and recognized by many less fortunate than herself for her frequent acts of kindness and charitable gifts, and,

Whereas, however deeply grieved we may be over her passing, be it

Resolved, that we, in our humble way, express our love and appreciation for such a true Christian character; and be it further

Resolved, that a copy of these resolutions be sent to the family, a copy be spread on the minutes, and a copy be sent to the New Orleans Christian Advocate.

MRS. E. G. SEWELL,  
MRS. S. E. LESTER,  
MRS. J. D. CHAPMAN.

## WEAVER AND OAK GROVE W. S. C. S.

Dear Dr. Duren: The following report is from the Weaver and Oak Grove W. S. C. S. for the first quarter of 1943:

Our meetings are held on the first and third Mondays of each month, the society giving one Monday in each month to the Red Cross work. Both societies were represented at the first quarterly conference, which was held on January 31 by Rev. R. R. Branton, who gave a really inspirational message. Every one enjoyed the business meeting and both churches were paid up in full. Both societies pledged themselves to strive for a better year than last and will do extra war work too, by serving, making bandages, and other things in the war effort.

We were happy to have Mr. and Mrs. Breedlove with us and hope they will come again. They have two circles out at their Oak Grove church and gave a nice report, financially as well as otherwise.

With a heart full of desire to have a good year in both charges with our pastor, Rev. L. A. Bodie, preaching two Sundays a month at each church.

Respectfully submitted,  
MRS. B. F. ROBERTS.

Mrs. T. R. Lawson, Pres.,  
Mrs. S. S. Williams, Sec.

## THE WILES OF THE DEVIL

By Rev. W. T. Bazzel

When the risen Christ commissioned his disciples to go into all the world and preach the gospel, the devil stood nearby, listening in. Full well did he know that this gospel would constitute a major threat to his tyrannical dominion over this world; therefore, he hastened to summon all the fiends of hell into a supreme council of war, wherein they agreed upon strategic plans for combatting and destroying Christianity.

The grand strategy adopted consisted of two simultaneous campaigns: First, persecute, torture and kill Christians, and make Christianity unpopular, painful and unen-

durable. Second, create divisions among believers.

All the forces of hell were mobilized in an all-out war, and this two-fold strategy was relentlessly pursued for about 280 years. Hell's First Army, with "Bloody Persecution" as its battle cry, endeavored to conquer and crush Christianity by brute force—imprisonment, stripes, torture and death; while the Second Army, using more subtle methods, stirred up divisions and fostered sects and schisms. It was a long and terrible war. Many Christian leaders were slain, but Christianity lived on, and grew ever stronger and continued to spread abroad among the nations like a tidal wave. Toward the close of the third century Generalissimo Diabolus realized that ultimate defeat was certain if he did not adopt a better strategy; so he called another great council of war.

Reports from the field showed that both armies had done their utmost, but that one army had been neutralizing the work of the other! While one had been promoting divisions among Christians, the other, by its cruel persecutions, had compelled all Christians to stick together!

So this great war council adopted a new plan of grand strategy, which was outlined in the closing speech by Generalissimo Diabolus, as follows:

"Generals and Fellow-Fiends: We have unanimously agreed that Christianity can never be overcome by persecution and violence from without, because such attacks by our legions cause all sects and creeds among Christians to stand together and make common cause against a hostile world. We have furthermore agreed that the only way the gates of hell can ever prevail against this religion is by corrupting and dividing the church.

"Therefore, in order to corrupt and divide, we shall declare an armistice, and pursue a policy of appeasement and compromise. We shall make the Christian religion popular and pleasant and fashionable; we must put the church under the protection of the Roman Empire and, as soon as possible, cause Christianity to be adopted as the official religion of the state.

"When this is done, it will be proclaimed that Christianity has overcome the world; but we shall see to it that it merely compromises with the world; for we, ourselves, will join the church and form a fifth column to bore from within.

"Then divisions will arise; sects and schisms will multiply; and, being at peace with the principalities and powers of the world, these sects will inevitably turn their swords against each other! Aye, we may confidently expect that Christian sects will go to war against each other, and persecute and kill—all in the name of Christ, of course!

"Go ye forth to the task before you with all confidence; for, even though our strategy may not utterly destroy Christianity, it will prevent Christianity from conquering the world."

The result of the foregoing Satanic strategy is history, but the battle still rages, and the end is not yet.

In A.D. 312, Constantine placed the sign of the cross upon his banner and won the victory which made him sole emperor of the west. He placed Christianity under the protection of the Roman state, and endowed the church with the strong instrument of worldly power. Corrupt men joined the church for worldly ends, and greedy men for gain. Many tares were sown amongst the wheat.

Divisions arose, and intolerance reared its ugly head. Arius, who had won a large following, was denounced as a heretic, and was excommunicated in A.D. 320. From that date down to recent times the history of the Christian Church was often marked—and marred—by schisms, heresies, and merciless conflicts between Christian sects. Christian excommunicated, tortured and killed Christian—in the name of Christ! The devil's dirty work was being done by church members, far more effectively than Satan and all his legions could do it themselves. Verily, sectarian intolerance and "better-than-thou" exclusiveness is the devil's best weapon against the way of Christ.

Jesus knew this would be the greatest danger to the success of his gospel when he prayed so earnestly, for all his followers, "That they also may be one in us, that the world may believe that thou hast sent me." (Jno. 17:21). He knew that if all his followers continued to love one another, and to fellowship one another as brethren, that the world would believe; and he also knew that if they split up into intolerant groups and denounced each other the world would not believe on him.

Divisions into varying groups, and diversities of opinion were inevitable—probably desirable; but if all groups and parties who believed in Christ and sought to follow his way of life had only tolerated and loved each other, and cooperated together against the common foe, how different would have been the course of history! Beyond all doubt, if Christians had remained one, as Christ repeatedly prayed they might, this whole world would have been brought to the Saviour long ago.

Today, Christian sects no longer seek to exterminate each other by force and violence; but sectarian exclusiveness and intolerance still exist in many denominations, and they continue to be the devil's most potent weapon against the progress of the Kingdom of Christ. When any group or organization begins to say, "My church is the church; it is the only church that has Christ's authority to administer the sacraments or ordinances"—then and there the said group or organization is doing the devil's dirty work. It is using in his behalf the most effective weapon for keeping the world away from Christ that was ever devised by the devil.

Patiently, nobly, magnanimously, God waits; waits for the man who is a fool to find out his own folly; waits for the heart which has tried to find pleasure in everything else to find out that everything else disappoints, and to come back to Him, the fountain of all wholesome pleasure, the wellspring of all life fit for a man to live.

—Charles Kingsley.





# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Perhaps . . . we are being pulled by God and through the present despair of things out of a ditch and on to a main road, which we are about to discover is the very road which Christ recommended to the human race two thousand years ago.  
—Dr. John A. Hutton.

## THE PRAYER-ROOM TODAY

Come, Lord, even now into Thy temple, all unclean as it is, and so thronged that there is scarce room for Thy coming. I cannot cleanse my heart, or empty it of self and sin. Yet here is the door wide open for Thee. Come as Thou wilt; come to bear witness against the evil that has so long dwelt in this heart. Come to show me what I am. Come to drive out the things that offend Thy holiness. And then, when Thou hast made Thy temple less unworthy, fix Thy sacred presence there, ever to abide. Amen.

## The Good Shepherd

By Clyde Edwin Tuck

I walked in Palestine one summer day,  
A flock of sheep gazed at me with mild eyes,  
And cropped the green banks where still waters lay  
Beneath the peaceful skies.

From out my world the shadows seemed to flee,  
From off my heart the burdens seemed to roll;  
The spirit of the flock encompassed me  
And peace reigned in my soul.

Then passed time's pageant of the crowding years  
To days when on those hills the Shepherd trod—  
The Christ who came to soothe our griefs and fears  
And lead us back to God.

I saw Him searching for the one lost sheep,  
I heard His voice still pleading, "Follow me;"  
He knows His own, and these His love shall keep  
To all eternity.

Today, as far away in Palestine,  
He leads His flock as in the days of old,  
And offers to your wayward soul and mine  
The shelter of His fold.





# WALLET OF THE WEEK



THE ADDITION OF DIDYMIUM to a welder's glass is said to increase the productiveness of the welder by enabling him to see more clearly just what he is doing. This rare metal also helps to protect the eyes against the cloudy yellow flames of sodium vapors and prevents the absorption of dangerous ultra-violet and infra-red rays generated during the welding process. The new glass was announced by Dr. E. D. Tillyer, research director of the American Optical Company.

\* \* \*

WOMEN DRINKERS are reported to be crowding England's public bars, and are manifesting a "provocative spirit of independence," according to a story appearing in the secular press. The chief constable of Cardiff, in Wales, reported an "enormous increase in the number of women, particularly young women, who now frequent public houses." A part of the inevitable cost of war is the moral slant which will be given to conduct, and the moral losses of civilization will recognize no armistice, nor will they be restored by the terms of peace.

\* \* \*

SILVER PRODUCTION in the Western Hemisphere for 1942 is said to have dropped more than eighteen million ounces, most of the loss being in the United States. Of the total production of 183,600,000 ounces, it is said that sixty per cent of it went for war uses. The total holdings of the Treasury for 1942 was still the largest volume of silver in the world, despite the fact that the Treasury stopped buying foreign silver late in 1941. Silver coinage in 1942 reached a new high record. A bill before Congress seeks to make some of the Government's store available for commercial use.

\* \* \*

WOMEN IN WAR INDUSTRIES are said to be causing serious repercussions in the home life of the nation. Because of the absence of mothers in war work, children are growing up without proper parental care and are being led away into vice and crime. It is argued that patriotism has its place, but its limitations as well, and that the function of the mother in the making of a home and the rearing of her family cannot be overlooked without disaster to civilization. The responsibility for keeping the mother's vital connection in the home rests largely upon the church.

\* \* \*

GOVERNMENTS IN EXILE have a pathetic meaning in these days of world-wide war, but the maintenance of an administrative skeleton fails to convey any real conception of the heroic sacrifices which such peoples are making against the aggressor nations. It is said that when Germany overran Denmark a large part of the Danish merchant fleet was away from home. The captains and crews of these vessels voted to join with the Allies in the fight for freedom. Five thousand Danish seamen and eight hundred thousand tons of shipping joined with the Democracies. One thousand of the seamen have lost their lives in the struggle.

THE WESTMINSTER CONFESSION OF FAITH, the charter of Presbyterianism, has been purchased at an English auction and is to be presented to the Presbyterian Historical Society. The document is an authoritative manuscript copy in the writing of Henry Roborough, signed by the five officials, as presented to Parliament. The presentation of this historic document will be made at the meeting of the General Assembly of the Presbyterian Church of England in May. The price paid for the document was not mentioned.

\* \* \*

THE THREATENED CURTAILMENT OF PAPER had as one of its earliest repercussions the proposal to eliminate religious news. Against this proposal, the New York Presbytery of the Presbyterian Church, U. S. A., went on record to the effect that religious news be not sacrificed. The presbytery expressed the feeling that the secular press is doing an excellent service by its comprehensive reporting of the news of the churches. It is manifest that the detailed service by the secular press could not be effectively taken over by the church press.

\* \* \*

MASS PSYCHIATRY EXAMINATIONS is a method now being tried out for solving some of the problems discovered in the eighteen and nineteen year-old draftees. The plan is to brief the health, the emotional and the student records of each man through questionnaires filled out by three teachers of the persons involved. By this method it is believed that each draftee may be card-indexed in a manner to save time in determining his fitness for the army and to be fairer to the draftee. All this would be in the files before the draftee appears for induction.

\* \* \*

NAZI SUBJUGATION OF CHRISTIANITY, according to Rev. Stewart W. Herman, Jr., was undertaken by a process of clothing political movements with religious ceremonies which pushed the churches into the background in such a manner as to confuse the minds of the people. This was followed by the suppression of religious news, the confiscation of church bells, and other methods for exalting the Nazi philosophy to the hurt of the Christian religion. Rev. Mr. Herman says that much progress has been made, but the church has not been smashed, and the contest is still undecided.

\* \* \*

SPEAKER, CAPTAIN E. A. FITZROY, who died on March 10, was the first Speaker of the English House of Commons to die in office since 1789. Captain Fitzroy had held the office for the past fifteen years and he exhibited admirable poise and wisdom in restraining Parliament in such a manner as to preserve gentlemanly conduct and good taste and at the same time preserving the Commons tradition of free and fearless debate. He upheld admirably the reputation of the Speaker of the House of Commons as "the first gentleman among Commoners and the first Commoner among gentlemen."



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### YOU CAN'T SHOOT ABSTRACT ENEMIES

It appears that from time immemorial there has been a disposition on the part of men to reduce their adversaries to an abstraction. It is a tendency written out upon the pages of the religious history of mankind. In Proverbs it is bluntly stated thus: "Fools make a mock at sin." In the disordered world of which we are a part, it appears in an effort to distinguish between the leadership and the rank and file of the enemies whom we face on the longest battle line in human history.

In our opinion nothing could be more unwise than to hide from ourselves the hard realism of facts as they are. Such a philosophy tends to conceal the treachery of an enemy's heart and to strip the proponent of such a theory of every semblance of protective caution. During the progress of the war, it has appeared to us that there has been an increasing volume of literature which travels in that direction. In our judgment, there has never been a time when the Christian Church needed so much to realize the sternness and the very practical reality of its problem. The enemies of mankind are not abstract and we must be prepared to deal with them, whether inside the church or on the field of battle, realistically.

From Moses to Christ the legions of faith made a frontal attack upon sin. Throughout the history of redemption, the enemy of souls has been an objective reality, and it was in that faith that the conquests of the church were achieved. But unsure minds have more and more shown a disposition to recede from the Scriptural interpretation of evil. We have come to a time when we try to dismiss sin as a theological bogey which emerged from an age of superstition, and the whole world is at war and crime of every kind is rampant throughout the nations.

It is time that we were done with soft and apologetic patter. The Church must recover a militant evangelism if it is to hold the respect of a bleeding world. For the battle-scarred soldiers of Tunisia, the objective reality of the enemy is recorded in blood, pain, and death. They understand full well that he is clad in fire and steel and that their own argument must be in kind. It is sheer nonsense for the agents and evangelists of redemption to reduce evil to an abstract idea. It is vain for anyone to imagine that the veteran enemy of mankind, who has operated since Eden, can be driven into the limbo of inert and harmless nothingness by a philosophy of negation. You cannot feed the world by shooting clay pigeons and no more can you cleanse it by shooting popguns at moral abstractions. Sin and its author are objective realities

and must be dealt with as such. Evangelism which fails to recognize this fact is a betrayal of the Son of God, no matter from whose pulpit it may be preached

### TAX PROPOSALS IN CONGRESS

The hectic debate in Congress over tax measures seems to us to be puerile in its nature and tragic in its consequences. We are not a tax expert and we have no suggestion to make in that matter. It is alleged against the Ruml Plan that it would result in the relief of the top-bracket taxpayer at the expense of the nation's income. In our opinion, it would be easy to make that plan fair and equitable if it were not for political jockeying. We do not believe that the plan sponsored by Secretary Morgenthau is at all feasible. Anyone knows that, in ninety-nine per cent of the cases, the "1942 income tax" is a 1943 tax bill based upon the 1942 net income, and paid out of the 1943 earnings. With the five per cent withholding tax the wage-earner taxpayer is now paying something like twenty-three per cent of his income, and if this withholding were raised to twenty per cent, he would be paying approximately thirty-eight per cent in direct levies in addition to the "hidden taxes" for which our system is famous. In our opinion, such a stiff direct levy would have a very unfavorable reaction upon the financial program of the nation at war.

It is reported that Treasury officials are disturbed over the heavy cashing of bonds, presumably to meet income tax payments. The figures given out are that \$90,588,849 worth of bonds were cashed between February 1 and March 3, 1943; and, along with this, that there was a drop in bond sales of approximately forty-five per cent for the first three days of March 1943, as compared with the first three days of March 1942. Numerous factors doubtless contributed to this change, but we do not believe that the average citizen cashed his bonds out of a spirit of disloyalty. He may have been improvident in the handling of his income, but March 15 brought him face to face with a situation which he could not avoid.

The claim that remitting a part of the so-called 1942 taxes would benefit a few top-bracket tax payers seems to us to be only an excuse. As it appears to us, the tragedy of the situation lies in the fact that literally thousands of wage-earners are squandering their money right and left and in the end will escape their legitimate share of the tax burden altogether. We can think of no more fair and just manner of distributing the war cost than to collect at the source—a withholding tax, or even a sales tax. We know that Congressional dallying will



result in irreparable inequities. It might be possible to carry through Mr. Morgenthau's proposal, but we believe that its psychological effect would be to create hysteria of alarming significance, whereas a courageous course in this matter would help to promote understanding and progress. Joseph in Egypt "gathered corn as the sand of the sea," but he left a land of poverty-stricken and homeless peasants. We believe that Congress can work out a satisfactory method of tax distribution which will get results without generating a disastrous reaction, or wrecking the financial structure of our national life. This can be done through courage and statesmanship, not by petty political jockeying.

### HEALTH DAY

The President of the United States has proclaimed the first day of May as Health Day. Never, probably, in the history of our country have we become so health-conscious as we are today. We have known for a long time that certain epidemics, such as typhoid fever, were a reflection



B. P. Brooks

upon a community, but never before have we had so forcibly impressed upon us as now the fact that our very freedom, our national existence, depends upon the sound physical condition of our people. The universal fight against venereal disease, the protection against other communicable diseases, the school program for the study of nutrition and health, the alarming statistics showing the number of our boys rejected in the armed services because of poor health, the vital part good health plays in the essential war industries—all these are

indices of the growing demand for a healthy community.

Probably not since colonial days have the communities of America worked more closely together than at this time. In colonial days, communities lived in small fortified areas, built compactly so that they might protect themselves from wild beasts and wilder men. They cleared lands together, "raised" houses and barns together, fought the Indians together. Now, it is school clinics, nurses' aides, first aiders, workmen's compensation, industrial hygiene, public health service, health education, safe water supply, proper food supply, proper sewage disposal, etc.

As a result, infections of various kinds—respiratory, intestinal, epidemic—have ceased to take the huge toll of life as formerly. The campaigns for pure food, pure milk, pure water, good exercise have resulted in great benefit in awakening the public generally.

Every community, every family in every community, should cooperate in this great enterprise. It is the sensible, the patriotic, the Christian thing to do. While the state has taken over some of the functions of the home in this great matter of health, the family is still paramount. The appreciation of the part played by family life in the survival of democracy has led to the efforts now being made in American communities to develop plans for strengthening and improving family life. Every community should study local conditions affecting family life, should discover the problems of local families, and should work to interpret these problems and find ways of solving them. No community is safe as long as there is one

joint of iniquity or one source of infection in it. Mr. A's home may be the epitome of cleanliness, the last word in sanitation, but if B's home is a breeding place for crime or disease, Mr. A's family is menaced almost as though these conditions existed on his own premises.

Let us not forget the great fundamental truth of American civilization—every child has a right to be well-born—spiritually, culturally, and in respect to health.

B. P. B.

## Others Say...

### THE KEYNOTE OF ADVERTISING

When all the technical rules have been learned, there remains the big fact that no advertising is good unless sincerity runs clear through it; and you can't invent sincerity. It's there, or it isn't there. Four-square statements in four-square words are impossible to men who lack it. The advertising that is to be genuine investment must have such integrity that its yesterdays remain fruitful assets through its tomorrows.

The one permanent asset of advertising is the respect that it creates. To create such respect, the advertising of a business institution must be conceived in terms of usefulness to the customer just as the factory product must be conceived.

This kind of advertising is inseparably related to every part of the business. It is not made in a publicity department. It cannot be. It is made, must be made, at the desks of the executive officers, at the desks of the factory management, at the doors where raw material is inspected and accepted, at every workbench in the establishment, at the shipping doors where the finished product departs to meet its test of fulfilling the sales department's promise to the buyer.

However varied such printed matter may be in externals, it always has the one powerful keynote. It may range through all the territory of expression. But always the mere attention-creating device or the occasional "good idea" holds place only as a minor accessory.

Advertising that is to stand as a permanently fruitful investment must not be made to depend on any fugitive interest. However brilliant any piece of printed matter may seem, it has no place in the scheme unless it contains, beyond the shadow of a doubt, the keynote—CHARACTER.

—Linotype Magazine.

### WHEN THE BREAKING POINT IS NEAR

The times are out of joint and as a result the stresses and strains under which we labor are enormously increased. This is true not only of the millions who are pulled out of their normal environment, either because they are in the country's service or because they have found a job in some other community; that is true also of those who still are at home.

Hours of work have been shifted, upsetting the routine of the home. The pace of work, due to shortage of manpower, is terrific. The increased cost of living, plus higher taxes, requires a readjustment of budget. Rationing further complicates matters, especially in families where individual tastes have been catered to. Add to that the fact that every good citizen will want to do his or her share in civilian defense—a further drain on time and strength—



and life has become quite complicated and wearing, if not hectic and crazy.

Under such conditions people easily grow irritable and get on each others' nerves. They may even go to pieces completely.

What shall we do when we find ourselves cracking? For Christians the answer is easy. They have a Rock on which they can lean, even their heavenly Father. The everlasting arms support and steady them. The thing to do is to set aside a definite period every day when we rigorously exclude from our thinking all current problems, no matter how pressing, and concentrate altogether on that mighty God whose love to us is assured in the Gospel of Jesus Christ. We have the Scriptures, so rich in gracious promises: let us read them. We have the throne of mercy where we can pour out all that troubles us: let us pray more insistently. We have the services of the Church, where through the ministry of the Word and Sacrament God comes directly into our harassed lives: let us not fail to avail ourselves of this privilege.

Strength to bear life's ordinary and extraordinary burdens can come only from on high. Neither our own resources nor the help which others might give are sufficient to see us through. But with God we can carry on triumphantly. We shall not break down.—American Lutheran.

## LIQUOR ON RADIO CONDEMNED BY MILLIONS

When a stirring appeal from the Government is made for Red Cross aid, or on behalf of new enlistments in the WAACS; the WAVES, or SPARS—or when, just as a beautiful musical program reaches its climax, or a wholesome Christian service concludes with a moving prayer for individual consecration and national unity—could anything be more crude or devastating to decency, good taste, and the goodwill of patriotic listeners in millions of homes, than the sudden intrusion of a blatant "Got your 'Blank' Beer? If not, get it," or "Use Chapel Chimes wines with your next roast," asks the American Business Men's Research Foundation in "It's Hard to Believe" series of illustrated news releases.

"More and more, increasing thousands, if not millions of listeners, are taking the quickest means at hand to protect their home life against the greedy invasion of the brewers and wine makers—they turn off their radio.

"The everlasting condemnation of such advertising by the National Congress of Parents and Teachers, composed of 27,000 local associations with 2,500,000 parents as members, should not be overlooked, nor the protest of the National Education Association, speaking through Dr. Howard A. Dawson as Director of Rural Service, who has pointed out "We do not see that the advertising of alcoholic beverages is very compatible with the position that we should teach them harmful effects."

"The majority report of the Committee on Interstate Commerce presented to the United States Senate April 28, 1939, by Senator Johnson of Colorado, summed up the indictment:

"The testimony before the subcommittee clearly indicated that the radio advertising of alcoholic beverages is peculiarly objectionable to the family circle, as for example: Sunday morning of this week, a sermon from the Church of the Air was enjoyed, and immediately at the close of this there came an invitation to drink bock beer. This is

highly offensive to users of liquor as well as to total abstainers."

—American Business Men's Research Foundation.

## YOUNG ADULTS—ENLIST IN THE C. S. E. C.

Last fall a call was issued to qualify women willing to do church school extension work in congested areas around war industries to enlist in the Church School Extension Corps. Twenty-two volunteers took three months intensive training at Scarritt College, beginning January 6, 1943. These women are now at work in fourteen states.

The Division of the Local Church is now issuing a second call for volunteers who are willing to give a year of service on subsistence basis from June, 1943, through May 1944. Those who become members of this group will have a three months period of special training at Scarritt College and at Fisk University before beginning the work.

There is no rigid age limit but the call is for mature persons who have experience and training which will enable them to represent the church in these new communities. Each person who applies is expected to have a bachelor's degree or its equivalent, and practical experience in church work.

If you wish to volunteer for this important service of the Church School Extension Corps, write to your conference executive secretary for full information.

## EASTER BROADCAST FOR HOLY WEEK, 1943

The Methodist Church, through its General Commission on Evangelism, is presenting a program in observance of Holy Week in cooperation with participating radio stations throughout America. This Easter message is designed to bring the blessed reassurance of immortality and the joy of sustaining faith to Christian people everywhere, and to Methodists in particular.

The speaker on the program is Bishop W. W. Peele, of the Richmond area who is presently the President of the Council of Bishops of The Methodist Church. The prayer is offered by President Hubert T. Quillian, a member of the Commission, and the hymns are sung by the quartet of the First Methodist Church of Atlanta, under the direction of Harry Armstrong, Minister of Music. The hymns are Beethoven's lovely "Hymn to Joy," and "Victory," with "Alleluia," by Palestrino.

The program will be broadcast by transcription from some two hundred radio stations throughout America, either on Palm Sunday or during Holy Week. For the time that your local station will carry the program, please consult your newspaper. If a copy of Bishop Peele's address is desired, please send a card to the General Commission on Evangelism, 166 Eighth Avenue North, Nashville, Tenn.

## IS THIS TRUE?

In this crisis time, when they are crying for airplanes and ammunition and the people are begging for bread in the Southern Pacific and Northern Africa and in slaughtered China, the liquor traffic has graciously consented to permit ships to carry half liquor and half of these necessities. The

great American republic, the mightiest nation on earth, appreciates this condescension on the part of its masters!

—Religious Telescope.

## WITH THE PASTORS

## THE PASTOR BEARING EASTER GREETINGS

By Charles O. Ransford

The test of a pastor and the value of his pastoral visiting is in the kind of service and religious inspirations he may bring to the homes he visits. For what purpose does he visit these homes? Does he make a religious impression on the parents? Does he incline the children to like him, so that they will speak well of him and have pleasure in his services?

There are many folk irregular in church attendance. A large number are indifferent toward the church school. Some neglect to urge their children to attend regularly the church school and preaching services.

When sickness and trouble, sorrow and death, invade their homes and the pastor seeks to comfort and strengthen them in the Christian faith, he discovers some have no ground of religious appeal. They know not God, they have no vital religious experience, and some have not been converted.

The Easter season offers invaluable privileges to the conscientious pastor. He has a way of approach, a point of contact, and a very important subject for discussion. The church and religion are much in the mind of all people at Easter time.

In homes where sorrow has come, he can talk about Jesus and new life. In homes where there has been trouble and disappointment, he can talk about the comforts of the gospel. In homes where some member of the family has been ill, he can talk about Jesus as he healed the sick. In homes visited by death, he can talk about Jesus and the resurrection.

When he visits the aged and shut-in, he can talk about God and heaven and eternal life. A spiritually-minded pastor is often surprised at the number of aged people he finds who have no sense of God and religion. Life to them is gloomy. Their horizons are very low. They have no outlook. Sorrowfully they sit in loneliness and disappointment through many long hours.

Then there are the multitudes, "having no hope, and without God in the world." If they are young people, they are worldly-minded. Should they be middle-aged folk, they are in confusion. Older folk without hope and without God are in despair.

No pastor in these days should ever pass a home of his church, having a son in the military service, without bringing to the hearts of fathers and mothers some comfort of the gospel. The hearts of such people just now are very tender and sensitive.

The gospel preacher is the messenger of good tidings. The Easter season magnifies that gracious message, when the good pastor goes forth bearing Easter greetings.

This Easter period should bring to every pastor manifold opportunities to speak a good word for his Lord and Christ, and, particularly, a good word to him "whose heart is weary."

The only way to make the mass of mankind see the beauty of justice is by showing them in plain terms the consequences of injustice.—Sydney Smith.



# CONFERENCE NEWS AND PERSONALS

Rev. T. D. Lipscomb, pastor at Kinder, La., reports satisfactory progress in his work there. We appreciate his message concerning our recent illness.

Prof. John McConaughy, of the East Central Junior College, Meridian, Miss., is asking for license to preach at the district conference which will meet at Quitman on May 11.

Dr. John H. Crowe, pastor at First Church, Baton Rouge, La., will be the district conference preacher at Blackwater church, near Baton Rouge, on the morning of Friday, May 28.

Rev. W. F. Ragsdale, pastor at Provencal, La., reports continued progress in his work. He is planning a homecoming day service at all the three churches of his charge during this month.

Lieut. W. Ralph Cain, of the Louisiana Conference, has completed his Army chaplaincy training and has been assigned to Camp Ogden, Utah, where he is connected with an air corps unit.

Rev. J. L. Nabors, Jr., says that he believes that all the subscriptions now going to the Tishomingo charge will be renewed and that some others may be added to the list. Bro. Nabors expresses his delight in his new work.

Rev. E. H. Cunningham, pastor at Water Valley, Miss., says that credit for the Advocate progress in First Church, is largely due to the faithful work of Bro. C. C. Bennett, who remains on the job for the Advocate cause all the time.

Lieut. and Mrs. George D. York, of the Maritime Service, stationed at Pass Christian, Miss., were pleasant callers at the Advocate office on Wednesday afternoon of last week. Lieut. York is a member of the North Mississippi Conference.

Mr. A. B. Friend, lay leader of the Sardis-Grenada district, is diligently looking after the affairs of the laymen in his field. Bro. Friend is one of the most capable, interested, and effective laymen whom we know and he is said to be a fine man to work with.

Mrs. N. E. Cunningham, Advocate representative, Gibson Memorial Church, Vicksburg, Miss., adds to a business communication a word concerning our illness which we greatly appreciate. The Advocate and its editor has no better friend than Mrs. Cunningham.

Rev. Sam E. Ashmore, pastor at Indianola, Miss., is being assisted in a meeting by Dean R. E. Smith, of Centenary College. Rev. S. T. Kimbrough, pastor of First Methodist Church, Scottsboro, Ala., is leading the singing. Much interest is being manifested in the meeting.

Mrs. Alma V. Burris, Franklinton, La., says that she tried to discontinue her paper as a measure of economy, but found that she could not do without it. She now proposes to economize in some other way. It is always a pleasure to know that the Advocate means so much to its friends.

Rev. Mathis E. Armstrong is very happy at Jonestown-Coahoma, where he feels that he has one of the most delightful charges in the North Mississippi Conference. All organizations of the church are doing good

work. The church at Jonestown has installed an electric organ and has a vested choir.

Rev. E. M. Allen reports things going well on the Sallis, Miss., charge and an increase along all lines. Bro. Allen has three sons in the armed services, two in the Navy and one in the Army, and also a son-in-law in service. The editor acknowledges with appreciation Bro. Allen's invitation to preach for him some time.

Dr. J. R. Countiss, of the class of 1902, will be the Founders' Day speaker at Millsaps College at 10 o'clock, on April 14, according to announcement sent out by Pres. M. L. Smith. The editor appreciates an invitation to be present for the address of his classmate and long-time friend, and for the Founders' Day ceremonies as well.

Rev. W. C. Galceran, Jr., Crenshaw, Miss., and Rev. W. W. Milligan, of Byhalia, have been appointed official representatives of the Advocate in Sardis-Grenada district. We appreciate the leadership of these two good friends in the Advocate cause. Bro. Milligan has already indicated his faith by his works. He has a credit of 36 subscriptions in the campaign at the present time.

Rev. B. H. Andrews, district superintendent at Lake Charles, La., writes that Rev. Lastie N. Hoffpauir has given up Indian Bayou charge, which he was serving as supply, and that Bro. T. J. Holladay has been changed from Lake Arthur to Indian Bayou. Rev. J. W. Waltrip, from Tabernacle church, Jennings, will serve both his church and Lake Arthur.

Rev. J. G. Snelling and the editor of the Advocate ran up to Ponchatoula on Wednesday of last week to pay a brief visit to Dr. H. T. Carley. They were amazed to find the house closed and to learn that Dr. Carley had gone to Satartia. Well, we are glad that Dr. Carley was able to go, but we do not think that he should report his illness and then leave before we could pay a visit to him.

Deserving of special mention was the Dedication Day offering on the Springfield, La., charge, of which Rev. M. D. Felder is pastor. The offering, which amounted to \$100, is probably the best offering in proportion reported from our territory. Springfield is a country charge, and the splendid response made to this cause shows both a capable and an interested leadership upon the part of the pastor.

Rev. R. A. Thornton, pastor at Shuqualak, Miss., is one of the very best friends the Advocate has and we do not know a more

conscientious and effective worker anywhere. Of the 25 subscribers on the Shuqualak charge, 21 have already been renewed and the other four are guaranteed when their expiration date arrives. This is a magnificent record for that little charge, and we appreciate our friend, Bro. Thornton.

District Superintendent C. A. Parks reports a splendid spirit of cooperation among the people of the Sardis-Grenada district. Every charge in the district except one has increased the assumption on benevolences; the total will exceed the assumption of last year by something more than 22 per cent; 18 of the 28 charges have increased their pastor's salary; and the goal established is one-half of everything paid by the district conference on May 5.

Rev. Algie Martelle Oliver, son of Rev. A. S. Oliver, of Hawkins Memorial Church, Meridian, Miss., has been commissioned as Reserve Naval Chaplain, as has Rev. Donald O'Connor, of Decatur, Miss. Both of these young men will be transferred to the Florida Conference, where Bro. Oliver will be received on trial and both of them elected to orders. They will then be transferred to the Mississippi Conference, and the ordination of both young men will be held in Hawkins Memorial Church, Meridian, on the night of June 11.

## MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, Miss., May 31-June 5, 1943. The following courses will be offered: "The Pastor and His Task," Dr. William K. Anderson, Secretary Commission on Courses of Study; "The Ministers' Message for the Needs of Today," Dr. J. T. Carlyon, member of the Faculty S. M. U.; "The Church and Rural Welfare," Dr. A. H. Rapking, Associate Secretary Town and Country Commission; "Understanding People," Dr. W. G. Henry, pastor, North Alabama Conference.

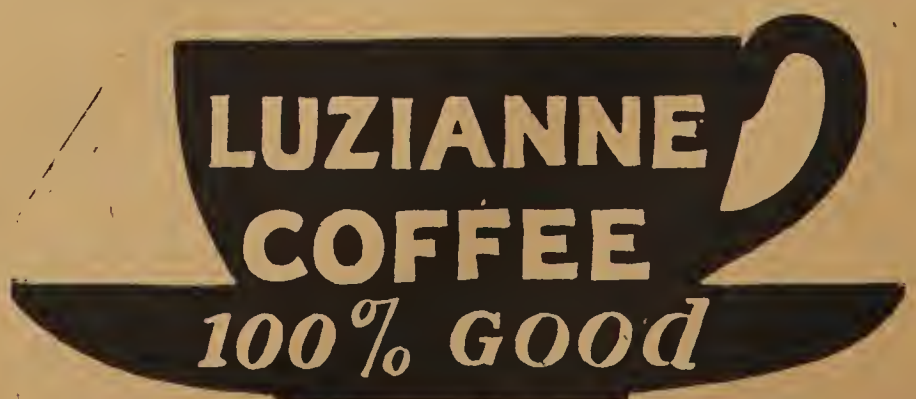
Miss Ocie Sanders, Woman's Division, Board of Missions and Church Extension.

A fuller program will be given later. Ample provision will be made for the comfort and welfare of all, and we are looking for a large attendance.

I. H. SELLS,

Executive Secty, Board of Education.

Henry Drummond said: "Ten minutes spent in Christ's society every day, aye two minutes, if it be face to face and heart to heart, will make the whole life different."





## DR. CLEANTH BROOKS AT REST

News of the death of Dr. Cleanth Brooks at his home in Baton Rouge, La., will bring sorrow to a wide circle of friends in Louisiana and Tennessee. His passing occurred on the afternoon of Monday, March 29, following a long illness. Funeral services were private and the body was interred in Roselawn Memorial Park, Baton Rouge, with Rev. W. E. Trice conducting the services.

Dr. Brooks was admitted on trial into the Memphis Conference at Hamboldt, Tenn., in 1894, and served charges in that conference for twenty-nine years, when he was transferred to the Louisiana Conference at its session in Crowley, La., in 1924. In the Louisiana Conference, he served First Church, Alexandria, four years; Noel Memorial, Shreveport, two years, and Haynesville, three years. On account of failing health, he took the retired relation at the Conference in Winnfield in 1933, having served thirty-eight years in the itinerant ministry. Following his superannuation, he made his home in Baton Rouge. His health grew steadily worse, and he had been very ill since some time in January. Dr. Brooks was a modest, but thoroughly capable man. He had a good mind and he gave to the church of his choice a worthy life as his best offering. He is survived by his wife and two sons.

## DEATH CLAIMS MRS. OTIS

Mrs. Viola Amelia Carre Otis, wife of the late J. S. Otis, for decades a leading and prominent citizen of Logtown, died at the age of 84, on March 22, 1943, and was buried in Logtown the following day. Like her husband, she was an influential and faithful member of the Methodist Church and an excellent worker.

She leaves five children—Mrs. Clara Lawrence, Orlando, Fla., Miss Ethel, Lamar, Sidney, and Waldo, now in the service of the U. S. Army. She also leaves five grandchildren—Minnie, Mildren, Thelma, and Henry Otis, of Logtown, and Sidney Lawrence, Orlando.

W. B. JONES.

## HATTIESBURG DISTRICT NEWS

First Church, Laurel, has just closed a most successful revival meeting. Dr. Clovis Chappell was the preacher. Rev. O. H. Scott led the singing and worked with the young people. Both were at their best, and great crowds attended. Twenty-one were added to the church membership.

Bishop Edwin Holt Hughes was the speaker, and Rev. Frank E. Dement, Jr., led the singing in the revival at Main Street, Hattiesburg. The whole city was uplifted by the services.

Many improvements are being made on the property at West Laurel. A new roof is being put on the church. The church and parsonage will be painted and the parsonage refurnished. Rev. Aubrey Smith is the pastor.

Court Street and Broad Street, Hattiesburg, are planning pre-Easter services. Rev. J. D. Slay will preach at Court Street, and Rev. L. D. Haughton at Broad Street.

The Week of Dedication was observed over the district with good programs and offerings.

A city-wide census is being taken in Hattiesburg. All our churches there are participating.

Our district superintendent, Dr. B. L. Sutherland, reports that our preachers are all busy and prospects are good for one of the best years the district has known.

Pastors and laymen are urged to forward news items to the writer, 701 Southern Avenue, Hattiesburg, Miss.

L. D. HAUGHTON, Reporter.

## MERIDIAN DISTRICT

A unique meeting was held at Newton, Miss., at 2:30 p.m., Sunday, March 28, 1943. It was unique in the fact that, so far as the writer knows, it is the first of its kind to be held in the State of Mississippi.

The service was a Farmers' Program and Religious Service combined for the dedication of the seed, the soil, and the sower. The ritual used is one prepared by Rev. James W. Sells, pastor of the Methodist Church in Crystal Springs, Miss., and presented, with his compliments, to the Department of Town and Country Work of the Methodist Church, of which Dr. A. J. Walton is president. This Department has printed thousands of copies of this very admirable ritual, and will use it very freely throughout the country, both North and South.

At Newton, Rev. George H. Jones, pastor of the beautiful church in which the service was held, presided and led in the reading of the dedicatory ritual, and in the dedication.

The speakers were Joe C. Taylor, of Decatur, Miss., County Agent of Newton County; Henry Bending, Soil Conservationist, Laurel, Miss.; Fred J. Hurst, Administrative Assistant of A. A. A., Jackson, Miss.; L. I. Jones, Director of State Extension Service, State College, Miss.; Rev. J. L. Neill, district superintendent, preached the dedicatory sermon. Claude Norman, of Hickory, Miss., presented the seed, and W. R. Allman, of Newton, Miss., presented the soil for dedication. The soil and the seed were placed in bowls on the church chancel, and the open Bible was placed on these bowls for the dedication.

The choir, with Mrs. C. F. Hester at the console of the piano, sang "Land of Our Hearts." The entire congregation joined in singing of "America," "This is My Father's World," "We Plow the Fields, and Scatter Good Seeds," and "God Bless Our Native Land." Rev. Donald R. O'Conner, pastor of the Methodist church in Decatur, led the dedicatory prayer. Rev. G. E. Allen, pastor of the Poplar Springs Methodist Church in Meridian, Miss., led the invocation prayer.

A large company of people from Meridian, Decatur, Hickory, Garlandville, and Newton, and from the rural districts near Newton, attended this service.

This service is very appropriate and timely, as it gives dignity to agriculture, and helps to bind the church and agriculture together affectionately, as they should be at all times, and more especially just now, when there is a clarion call from our own country and from our allies for more food and feed.

T. J. O'Neil, Reporter.

## SEASHORE DISTRICT NEWS

Bishop J. L. Decell preached at the Picayune Methodist Church on Sunday, March 21, and dedicated the building, which had been cleared of debt since the Annual Conference under the leadership of the pastor, Rev. J. H. Morrow. Participating in the service were the district superintendent, Rev. J. F. Campbell, and two former pastors, Rev.

J. O. Ware, of Rolling Fork, and Rev. H. A. Wood, of Louise.

Rev. S. E. Flurry, retired member of the Mississippi Conference, whose home is in the bounds of the Mentor charge, spent some time recently in the Methodist Hospital at Hattiesburg. Since his retirement he has made his home within the bounds of the charge from which he was admitted into the Conference and which charge he served for a total of eleven years during three separate pastorates.

Bishop Decell has authorized several changes in the appointments of the Seashore District: Rev. E. E. Samples has gone to Bay St. Louis to take the place of Rev. A. M. Ellison, who becomes a chaplain in the Army; Brooklyn will be temporarily supplied. Rev. A. J. Boyles has gone from Lucedale to Moss Point, succeeding Rev. R. L. Walton, who has also gone to the chaplaincy. Rev. W. C. Fulgham, who has been minister for camp service at Keesler Field, will be pastor at Lucedale, leaving his former position to be filled by some lay worker.

J. B. CAIN.

## KOSCIUSKO STATION

Some of the high-lights of the reports made at the second quarterly conference, held Sunday, April 4:

The Week of Dedication program was carried out, and our church was greatly benefited. An offering of \$210 was remitted.

A gracious revival was conducted March 14-23. Twenty-nine came for church membership, twenty-three on profession of faith and six by letter. Dr. John L. Horton, pastor at Riverside Park Methodist Church, Jacksonville, Fla., did the preaching. Rev. A. P. Stephens directed the music and young people's work.

One-half of the year's apportionment on benevolences, \$500, has been remitted to the Conference Treasurer, along with other Conference items.

All salaries and local finances are current.

A two-teacher training school, with Rev. J. Noel Hinson and Mrs. Burrow as teachers, will be held the week of May 3 to 7.

A Daily Vacation Bible School, with Miss Muriel Gregory as director, will be held May 31-June 11.

The Woman's Society of Christian Service and Wesleyan Service Guild are carrying the full connectional program and taking excellent care of the local work, including parsonage improvement.

T. B. THROWER, Pastor.

## THE BAR

The place where strong drink is sold is sometimes called a BAR. That's true:

"A bar to heaven, a door to hell;  
Whoever named it, named it well.  
A bar to manliness and wealth;  
A door to want and broken health.  
A bar to honor, pride and fame;  
A door to grief and sin and shame.  
A bar to home and bar to prayer;  
A door to darkness and despair.  
A bar to honored, useful life;  
A door to brawling, senseless strife.  
A bar to all that's true and brave;  
A door to every drunkard's grave.  
A bar to joys that home imparts;  
A door to tears and aching hearts.  
A bar to heaven, a door to hell;  
Whoever named it, named it well."

—Church Bulletin.



## PERSONAL NOTES AND INCIDENTS

Dr. E. R. Smoot, pastor at Ripley, Miss., reports that everything goes well in his charge. He is delighted with his people and with the manner in which the church carries the program of Methodism.

Word comes to us that Rev. E. S. Lewis, pastor at Arcola-Murphy, in the North Mississippi Conference, is in the hospital at Jackson for a check-up. At the time of our account Mrs. Lewis was expecting that he would be out in a few days.

Returns from the Week of Dedication offering for the Greenville District totaled \$1,200 on April 2, and Rev. J. W. Ward, the district superintendent, expected that other charges still to report would bring the collection approximately to \$1,500.

Rev. J. H. Holder, pastor at Winona, Miss. reports good progress at that place. He is having the best congregations that he has had, and finances are better than for a number of years past. A campaign for Visitation Evangelism is being planned for the last of May.

Mrs. S. M. Richardson, whose home is at Blue Mountain, Miss., is now 82 years old and is a staunch reader and friend of the Advocate. The editor greatly appreciates her word of commendation and her message concerning his health and the continuance of his editorial leadership of the paper.

Dr. L. Edward Mattingly, of Emory University, Atlanta, was the preacher at First church, Natchitoches, La., on last Sunday morning. Dr. Mattingly was there on the annual campus visitation program of the Methodist Student Movement, according to the calendar sent us by Rev. Carl Lueg, the pastor.

The Week of Dedication offering made by First church, Natchitoches, amounted to \$136. On Palm Sunday night the church will present a program of religious music and on Easter Sunday afternoon a special service will be conducted for the infants and children of the church who have not yet been baptized.

Dr. A. A. Hunter, Methodist pastor in Ohio, is visiting his brother, Mr. David Hunter, and his wife, Mrs. Hunter, on St. Charles Avenue, New Orleans. He will be the preacher at the Napoleon Avenue Methodist Church, on the morning of April 11. Mr. and Mrs. David Hunter are members of that congregation.

## CHURCH DEDICATION AT AMITE LOUISIANA

Rev. A. T. Law, pastor, announces the dedication of the Methodist church at Amite, La., for Easter Sunday, April 25. Bishop A. Frank Smith will preach the dedicatory sermon and follow with the dedication of the building. All former pastors and district superintendents are invited to be present for the service and the dedication.

## THE WESTERN METHODIST PROGRAM FOR 1943

Oquoyah Camp, June 7-11.  
Mozark Institute, June 21-27.  
Short Leadership School, June 29-July 5.  
School of Missions and Mission Conference, July 6-15.

Long Leadership School, July 21-August 3.  
Young People's Leadership School, Aug. 5-18.

S. M. YANCEY, Supt.

## REV. AND MRS. WILLIAM H. WALLACE, JR., IN CITY

Rev. Wm. H. Wallace, Jr., and family were in New Orleans last week-end for the marriage of Wm. H. Wallace III, which occurred on Saturday night. While they were in the city, the Rev. and Mrs. Wallace were entertained by a number of friends, among them Mr. and Mrs. Harry Allsman, Mr. and Mrs. Henry Walther, and Mr. and Mrs. D. M. Hayes. Dr. Wallace returned to Corpus Christi by plane for his service Sunday morning.

## MATHISTON, MISSISSIPPI

The Mathiston Methodist Church observed its Annual Fellowship Night on March 26. A covered dish supper was arranged by the Wesley Fellowship Class, with Mrs. Douglas Willis serving as Committee Chairman. M. S. Suydam, brother of the local pastor, who is a business man of Atlanta, Georgia, was the principal speaker and entertained the group with wit and wisdom in verse. Community singing was led by the Rev. S. M. Butts.

The Finance Committee of the Board received the offerings and gifts and reported that a substantial amount was received, which indicated that mid-year obligations would be fully met.

President Edward Seay of Wood Junior College, who is Chairman of the Board, presided. Nearly one hundred members and friends of the church were in attendance.

R. G. BIGELOW.

## DISTRICT CONFERENCES

### North Mississippi Conference

Aberdeen—Not announced.  
Columbus—Eupora, April 28.  
Corinth—Not announced.  
Greenwood—Black Hawk, May 4.

Greenville—Indianola, May 12.  
Sardis-Grenada—Batesville, May 5.

### Mississippi Conference

Brookhaven—LaBranch Street, McComb, May 4.  
Hattiesburg—New Augusta, May 5, 6.  
Jackson—Pelahatchie, Shiloh Campground, May 6.  
Meridian—Quitman, May 11.  
Seashore—Epworth, Biloxi, May 12.  
Vicksburg—Gibson Memorial, May 7.

### Louisiana Conference

Alexandria—Camp Brewer, May 21.  
Baton Rouge—Blackwater Church, May 28.  
Lake Charles—Sulphur, June 1.  
Monroe—Sterlington, May 20.  
New Orleans—Not announced.  
Ruston—Arcadia, May 11.  
Shreveport—Mangum Memorial, June 1.

## HOSPITAL SERVICE, LAFAYETTE, LA.

The weekly average of Protestant patients in Charity Hospital here is about 25, of whom about one-third are Methodists. We make two scheduled visits each week, and special visits in between when critical illness and comforting of relatives is needed. We have distributed several hundred booklets, including New Testament Gospels, Upper Room, Christian Home, Readers Digest, News Week, and numerous pictorial magazines and "funnies" for the children. Personally, we have purchased candies, gum, soaps, wash rags, stamps and postal cards, and run errands for the patients. Our bedside visits are closed with words of comfort, scripture quotations and a prayer. We enjoy this work.

W. H. GILES, Chaplain.

## BOARD OF MISSIONS—NORTH MISSISSIPPI CONFERENCE

I have been advised that the meaning of one paragraph in the report of the Board of Missions at the last session of the Annual Conference is not clear to all concerned. The paragraph was loosely drawn, but the committee that had the responsibility of

## THE END OF THE ITINERANT TRAIL



HOME OF REV. J. C. PRICE, PELICAN, LA.



writing the report did not anticipate any confusion as to its meaning.

This paragraph announced the policy of the Board of Missions in guaranteeing that the minimum salary of a member of the Conference (that is, the assessment) should be \$700. We are glad to announce that we now have the prospects of being able to make the minimum this fall \$1,000. The appropriations were made on the \$700 minimum. When this report was adopted by the Conference, it became the order of the Conference, and the Board itself has no authority to change it. After the appropriation is made to a charge it is not within the province of the Board to say who shall serve it. The pastor who serves the charge, whether he be a member of the Conference or a supply, is entitled to the full amount of the appropriation.

Since the appropriations were made before we had the report of the treasurer, it was agreed that we would make the appropriations on the same basis as the preceding year, with instructions to distribute anything additional on a percentage basis. After Conference had adjourned, and the reports were all in, it was decided that the amounts could be increased sixteen and two-thirds per cent. This order was given the treasurer.

We think we can establish a minimum of \$1,000 for a member of the Conference and \$750 minimum for a supply this fall. This, of course, applies to the assessments, since the Board could not guarantee that the churches served will pay their full assessment.

The persistence in keeping this before the Conference is bearing results at last.

V. C. CURTIS, Retiring President,  
Board of Missions, North Miss. Conf.

## ST. PETER EXHORTS THE ELDERS

(I Peter 5:1-4)

During my four-year pastorate in Lafayette, I was invited by a colored pastor to occupy his pulpit at the evening hour. I gladly accepted the invitation, and a date was made for the special service. A few days later I received a letter, quite well written, suggesting that I preach on "Ministerial Support." Again I was more than willing to comply. I selected Psalm 50:14, 15—"Offer unto God thanksgiving; and pay thy vows unto the Most High." After a consideration of private and public vows, I faced the pastor and addressed him about as follows: "Remember, you and I have made ministerial vows, and the question is, have we kept them? Do you remember what St Peter said many years ago? His words are just as binding as when first spoken—"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but ensamples to the flock, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." My effort, though feeble, was not without effect. The pastor arose and said, "We've had a good sermon, and, Parson, I took home the part that fit me." Let us in all things be "ensamples to the flock" by our "upright walk and Godly conversation," a "pattern in all good works." Then our reward will be great, when our Lord returns to "reckon" with his servants. The above scripture,

when properly read, needs no comment.

I. T. REAMES.

## CRUCIFIXION NOW

By Ruth Franks Whitton

How very long ago it seems—  
Remote as half-remembered dreams—  
When nightmarish passions ran fiercely high  
And intolerance cried, "So, let him die."  
"But that was long ago," we say.  
"It couldn't happen here today."  
Then blindly pass the open door

Of God's own house, while we deplore  
The incomprehension of other men  
Bewailing stupidity and sin.

Hope we to absolution find  
In bar, or tavern, or hid behind  
Ambitious walls of ruthless greed?  
In science, or theory, or fanatic's creed?  
Christ in men's souls is crucified  
Unnumbered times ere they have died.  
Hung upon the cynic's cross  
Heaven suffers eternal loss.  
The Son of God condemned anew—  
Sentence passed by me or you.

## CAMPAIGN ACKNOWLEDGMENTS

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Gueydan—C. W. Quaid.....	5
Crowley—J. B. Grambling.....	4
Leesville—A. A. McKnight.....	23
Loranger—P. W. Sibley.....	5
Zachary—B. A. Galloway.....	3
Carrollton Ave.—E. C. Gunn.....	3
Grayson—C. W. Lahey.....	6
Baton Rouge—J. H. Crowe.....	3
Bogalusa—G. W. Pomeroy.....	3
Golden Meadow—C. B. Powell.....	3
Athens—B. P. Durbin.....	4
Fisher—A. W. Coody.....	7
Gonzales.....	5
Hornbeck—E. H. House.....	18
Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	6
Rayne Memorial—H. L. Johns.....	6
Choudrant—C. L. Elliott.....	6
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	25
Ponchatoula—Mrs. Verna Coburn.....	4
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Gloster—R. A. Allums.....	5
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McComb—F. E. Dement, Jr.....	5
Meadville—Wesley Ezell.....	9
Canton—J. L. Carter.....	5
Wiggins—P. O. Nix.....	3
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Newton—Geo. H. Jones.....	15
Homewood—R. E. Case.....	3
Hazlehurst—C. W. Wesley.....	19
Summit—T. E. Nicholson.....	3
Bucatanua—E. D. Simpson.....	3
Brooklyn—E. E. Samples.....	3
Moselle—J. A. Bridewell.....	3
Vaughan—J. H. Grice.....	4
Meridian—T. J. O'Neil.....	3
Adams—S. B. Watkins.....	3
Gallman—W. L. Blackwell.....	3
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	9
Jackson—R. H. Kleiser.....	4
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	19
Lucedale—A. J. Boyles.....	12
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Cross Roads—D. P. Yeager.....	7
Brandon—G. L. Oliver.....	25
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Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
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Ripley—E. R. Smoot.....	4
Longtown—G. L. Nicholas.....	4
Shuqualak—R. A. Thornton.....	21
Winona—J. H. Holder.....	3
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Sallis—E. M. Allen.....	9
Ionestown—M. E. Armstrong.....	3
Potts Camp—Z. A. Jumper.....	4
Verona—W. C. Mattox.....	3
Water Valley—E. H. Cunningham.....	11
Rienzi—B. F. Bullard.....	4
Dublin—W. R. Crouch.....	4
Blackhawk—R. E. Wasson.....	5
Sunflower—J. W. Gibson.....	22
Victoria—B. D. Benson.....	3
Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	29
Leland—W. B. Baker.....	3
Lula—J. C. Wasson.....	3
Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	6
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	59
Sidon-Cruger—W. S. McAlilly.....	6
Nettleton—W. C. McCay.....	12
Belmont—H. C. Lewis.....	3
Corinth—W. R. Goudelock.....	8
Fulton—E. L. Jernigan.....	5
Iuka—N. M. Mamill.....	6
Durant—H. P. Lewis.....	8
Tutwiler—J. V. Stewart.....	20
Olive Branch—N. N. Maxey.....	17½
Columbus—T. E. Gregory.....	20
New Albany—K. E. Clark.....	11
Arcola—E. S. Lewis.....	8
Greenwood—W. R. Lott.....	29
Swiftown—W. W. Brunner.....	6
Byhalia—W. W. Milligan.....	36
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Shannon—G. R. Meaders.....	5
Water Valley—A. S. Brisco.....	6
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	10
Clarksdale—J. H. Johnson.....	8
Inverness—T. M. Bradley.....	3
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God has redeemed me through His Son, our Lord Jesus Christ. Have I shown forth by my lips and life my thanks to Him for His unspeakable gift?"

"God has set before me an open door into His presence through worship and prayer. Have I daily entered it?"

"God has bestowed upon me particular gifts of body, mind and spirit. Have I used these gifts and all others from His hand in obedience to His holy will?"—From 1943 World Day of Prayer Program.

\* \* \*

### A Message From Mary Thornton Lindsey

Dear Student Secretary:

Present conditions are opening new doors of opportunity for secretaries of student work in local societies. Many of you have written that there is no student work to be done in your church, as no young person from your church is attending college.

Now, however, the war program is affecting every community, every church, and student secretaries must see to it that every boy and girl from our conference is constantly reminded of their church's interest. We must let them know the church is asking God's protection of her members who are absent for a time. We must help keep their minds on the faith which overcometh the world.

With so many of our youths in camps and defense work, there is danger of our forgetting the boys and girls in college. We must continue to give constant attention to maintaining a close relationship with our students. If your church has not adopted the "\$5 plan," urge it to do so.

I am registering at Scarritt College, so please send your reports for the first quarter of 1943 to Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

Thanking you for your cooperation and wishing for you a successful year in student work, I am,

Yours sincerely,

MARY THORNTON LINDSEY,  
Conf. Secty. Student Work.

\* \* \*

### Zone No. 4 Holds Meeting

Zone No. 4, Jackson District, held its first quarter's meeting with the W. S. C. S. of the Canton church.

Mrs. W. D. Mansell presided and Rev. A. S. Byrd led the opening devotional.

The program on officer training, as outlined by the conference secretary of Organization and Promotion, was used and ably presented by Mrs. G. P. Cook, Mrs. Mollie Brister, and others.

Mrs. W. H. Wood conducted a quiz on the

work of the W. S. C. S. and explained the "Seven Keys to Progress."

Mrs. W. B. Fazakerly, district secretary, spoke to the zone members concerning plans for future meetings, and called attention to the annual meeting of the Mississippi Conference W. S. C. S., to be held in Meridian on April 6, 7, 8.

Mrs. John Talmage, wife of the Presbyterian minister in Canton, who was formerly a missionary in Korea, told interestingly of that country.

In the afternoon, groups were formed for special study of the different departments of work, and Mrs. J. W. Ewing led the dedication service.

\* \* \*

### News From the Newton W. S. C. S.

The Newton W. S. C. S., Meridian District, has started the year enthusiastically under the leadership of Mrs. H. McMullan, as president.

The year-book committee, of which Mrs. W. K. Prince was the chairman, worked out an interesting year-book, which was mimeographed and sold at 10 cents each. "They went like hot cakes" and prove helpful in keeping up with the members and programs.

Fifty-two members are on roll, as against 56 last year; while several new members have been gained, others have gone to work or moved away. Recently a beloved member, Mrs. C. H. Rew, passed away.

The membership is divided into neighborhood circles, and the money comes in "without a struggle"—more than enough to meet conference obligations and to care for local needs.

Under the direction of the secretary of C. S. R. and L. C. A., Mrs. W. R. Stricklin, two rooms of the parsonage have been redecorated, and Rev. V. H. Hawkins, of Birmingham, spoke at the Negro school.

Mrs. W. E. Hunt, secretary of Spiritual Life, and Mrs. G. E. Hicks, secretary of Missionary Education and Service, cooperated in planning the study of "Will a Man Rob God?" and Rev. Geo. H. Jones, pastor, led the study, using the approved methods.

The Spiritual Life Committee promoted the observance of the World Day of Prayer, with the Presbyterian and Baptist women cooperating. This committee also assisted the pastor with the Week of Dedication.

The Wesleyan Service Guild, organized in the fall of 1942, is active and enthusiastic, meeting once a month. Miss Mary Okey is the president.

Eleven members on roll and \$20 as an offering for the first quarter!

The latest addition to Baby Life Members is Bobby Jean Waldrop.

\* \* \*

### Lauderdale County Votes to Ban Beer and Wine

In August, 1942, the members of the Council of Meridian Church Women went before the City Council to express concern because of the increasing drunkenness in the city and to offer their assistance and cooperation to the city officials.

Both the city and county officers stated

that the greater part of the drunkenness was caused by the drinking of beer and wine and, since these beverages were sold legally, their hands were tied. They stated that if the sales could be stopped, the situation could be improved.

Immediately the women began a movement to call an election, and after five months of consideration, the Board of Supervisors set the date of March 16. The beer interests fought every step which the women made, applying for an injunction just five days before the date for the election.

However, the election was held, resulting in 3,262 votes to ban beer and wine, and 1,979 to continue its sale.

At the March meeting of the church women, plans were made to follow up the election with law enforcement.

In every community in Mississippi women have an opportunity this year, for we will elect county and state officials. Let us take our Christian citizenship more seriously and demand of those asking our vote commitment on certain issues which affect our community life.

\* \* \*

### Soldier Recreation

Central Methodist Church, Meridian, has added two new features to the weekly program of its Soldier Center.

Answering an appeal from the young officers stationed at Key Field, Monday evening of each week has been designated as "Officers' Night," and on Tuesday afternoons Open House is kept for the wives of soldiers stationed at the base.

This Center has constantly grown in popularity, and is now serving capacity crowds. The young people of the church are enthusiastic in their cooperation.

\* \* \*

### Pan-American Day

Have you made plans for the observance of Pan-American Day on April 14? You doubtless have on hand plenty of material, left from your study of "Latin-American Missions." Make this a church-wide affair and an occasion for fellowship. Emphasize the good-neighbor policy of our Methodist missions.

### CHANGE

By Ruth Franks Whitton

Let resurrection begin today—  
Begin, and then, oh, let it stay  
Within men's souls a living flame,  
To steadfastly glow and thus proclaim  
Peace to earth's aching heart,  
One love from whence we'll not depart.

Let us have done with foolish words,  
Embracing truth which undergirds  
Souls dedicated to destiny,  
And knowing end futility.  
Let our allegiance His crown adorn,  
Risen today, divinely born.  
This life surrendered our certainty  
Of life become eternity.

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### The World Day of Prayer Program— March 12, 1943

First Baptist Church, Cleveland

Theme: "Father, I pray that they may all be one."

Prelude—Mrs. H. H. Elmore, organist.

Congregation Stand and Sing: "Sweet Hour of Prayer"—No. 186.

Invocation—Rev. T. M. Bradley.

The Story Behind the World Day of Prayer—Mrs. B. B. Seawright.

1. Out of the Depths—A Litany of Petition and Intercession. Leader, Mrs. R. A. Bolling; Prayer, Rev. R. A. Bolling.

2. Glory Be to Thee—An Act of Adoration and Thanksgiving. Leader, Mrs. W. R. Suggs, assisted by Mrs. John Worthington. Solo—Mr. W. M. Ferrell.

3. O Lord Forgive—A Litany of Repentance. Leader, Mrs. S. A. Norwood, assisted by Mrs. Lee Treft.

Prayer, on the Leaflet, in unison by the congregation.

4. Love Never Fails—A Litany of Love. Leader, Mrs. McIlwain, assisted by Mrs. Crager.

Sentence Prayers by congregation, closed by Rev. R. C. Crager.

5. Have We Not One Father? Has Not Our God Created All? Leader, Mrs. Leo Shoenholz, assisted by Mesdames Kent and Hyman.

Prayer by Rabbi Louis Josephson.

Duet—Mesdames House and Walker.

6. We Offer Unto Thee—Leader, Mrs. Sam Dunn, assisted by Mesdames Smith, McKeithen, Graves and Logan.

Presentation of Offering Specials—Mrs. Troy Odom.

Offering—Soft music by Mrs. H. H. Elmore, Organist.

Solo—Miss Lindsay.

7. The Lord Reigneth—Litany of Praise. Leader, Mrs. W. A. Carpenter, assisted by Mesdames Davis, Muller, and Miller.

Doxology—Congregation standing.

Benediction—Rev. C. F. Treadway.

Seven churches took part in this lovely program which came to me from Mrs. Sam Dunn of Cleveland, who planned it and won the cooperation of the church people of Cleveland. We are sure the meeting was a great success and meant a great blessing to a people who took time to make this a worthwhile service.

\* \* \*

### Seven Keys to Progress

Cleveland Society

"Seven Keys to Progress" was the topic for study Monday afternoon in the Methodist groups. A large poster representing a key ring holding seven keys, was used by the Circle leader to illustrate the use of these keys throughout the year, with the assurance of growth and achievement if the keys are kept bright with use. The seven keys:

First, the Master Key—the key that will unlock all doors; that will deepen our prayer life and our spiritual life and bring to us a realization of the meaning of personal service and giving. Second, Key to the

Bookcase—this means a study of the monthly programs of our church literature and our magazines and our study courses, learning the demands of Christian service and Christian Gospel. Third, the Key to the Home. By using this key, it is suggested that through visiting the homes the life of the individual is enriched and the Society's membership is enlarged. Fourth, Key to the Community—practical activities, such as church recreation, beautification projects and other community needs were emphasized. Fifth, Key to the Bank—this stresses the five principles of Christian giving: systematically, proportionately, generously, cheerfully, and sacrificially. Sixth, Key to the Schoolroom. This embraces young people's and children's work. Seventh, Key to the alarm clock. This treats of supply work and reports and all emergency cases that the regular budget does not provide for.

Circle Number One met at the church with an attendance of six. Mrs. L. E. Dakin gave the opening prayer and Mrs. Herman White the lesson and closed the study period with prayer.

Mrs. F. C. Odom was hostess to Circle No. 2 with eleven present. Mrs. T. H. Stout gave the lesson. The hostess served an iced fruit nectar, open-face sandwiches and fudge cake. Mrs. G. M. Moore will entertain this group next Monday.

Circle No. 3 was entertained by Mrs. J. O. Fowler, having nine members present. Mrs. Bradley gave the opening prayer. Mrs. Woodyear, assisted by Mrs. V. Park and Mrs. McDearman, presented the lesson. Mrs. Fowler served coffee and hot chocolate with wafers. Mrs. McDearman will be hostess to this group next Monday.

Circle No. 4 met with Mrs. Harry Ward, with a membership of seventeen. A prayer by Mrs. Cliff Fletcher opened the meeting. The lesson was given by Mrs. Dunn, Mrs. Walt, Mrs. Valentine, Mrs. Liddell, Mrs. Escue, Mrs. Langston, and Mrs. Fletcher. Mrs. Ward served toasted cheese sandwiches and tea. Mrs. Charlie Fletcher will be hostess to this group for the next meeting.

\* \* \*

### New Study Plans for Cleveland Society

Circle No. 1 met at the church with an attendance of eleven. The leader, Mrs. Leon Logan, being absent, her place was filled by Mrs. W. P. Gewin, who discussed briefly business and plans for the beginning of the new study book, "A Just and Durable Peace." The opening prayer and the devotional service were given by Mrs. Mitchell. Mrs. W. E. Walker and Mrs. Vernon Hull gave interesting talks on church conditions in war-torn China, after five years of fighting. Colored pictures of Biblical scenes were shown, demonstrating China's devotion to art at crucial times like these.

Mrs. Maurice Moore as hostess to Circle No. 2, with ten members present. Mrs. Milton Brock and Mrs. Wirt Williams gave the lesson, the topic being, "Plans for Peace." Mrs. Milton Brock will entertain this group next week.

Mrs. Charlie Fletcher entertained her

group, Circle No. 4, Monday afternoon. Sixteen were present. The opening prayer was given by Mrs. Sam Dunn and Mrs. Herman White presented a beautiful lesson on "Peace." The Circle benediction closed the study period and the hostess served refreshments. Mrs. Ion Kelso will be Monday's hostess for this group.

### MADAME CHIANG MADE HONORARY PATRON OF W. S. C. S.

The highest honor that can be conferred upon any woman member of The Methodist Church—that of honorary patron—has been awarded to Madame Chiang Kai-Shek of China by the Woman's Society of Christian Service, in recognition of her contribution to the womanhood of her nation and to The Methodist Church of which she is a member.

Announcement of the award was made at a luncheon in Columbus, Ohio, on March 16, under the auspices of the Columbus District W. S. C. S. and the executive committee of the national organization, by Mrs. J. D. Bragg, national president. The certificate of award was given to Miss Sallie Lou MacKinnon, an executive secretary of the Woman's Division of Christian Service, who was principal of the McTyeire Girls' School, Shanghai, where Madame Chiang Kai-Shek received her early education. It will be presented to her in person by Miss McKinnon at a later date.

### THE CHRISTIAN AND COURAGE

By Mrs. Irvin Rowland

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

It takes courage to live a consecrated, Christian life—courage of the highest order to hold up the banner of the Lord Jesus Christ. One cannot be an effective witness without the courage that braves the pitfalls of persecution. Yet, when one dares to step out on the promises of faith, he finds the necessary strength to carry on. So, in order to have the courage to stand against the evils of today, we need to have a closer walk with God and trust completely in His word. We do not stand alone upon the battle fields of life; Jesus, our constant companion, promises that He will go with us even unto the end of the world. If only we could fully realize the great meaning of this!

It is always easy to follow the crowd or succumb to our own inclinations, or follow a well-traveled highway. But, what is accomplished in either case? It takes struggles, disappointments, the trail into unexplored regions, the direction upstream, the straight and narrow way to develop human personality and, always, courage must be exercised. Which shall we choose? There is but one way for the Christian; so, be of good courage, and trust God for His leadership.

Little minds are so much wounded by little things; great minds see all and are not even hurt.—Earl Riney.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Supplies for Children

It is advised that whenever the children of our Church Schools ask to send Supplies, that they be told about MacDonell French Mission School at Houma. It is one of the Church School projects for children, and we are especially asked to send supplies to nearby Houma Mission Institutions during war time. There are about one hundred children at MacDonell School and needs are many. They would appreciate small gifts such as soap, wash cloths, hand towels, bath towels, tooth brushes and crayolas. Your group of children might select something from this list that they would like to send to the children at Houma, addressing their packages to Miss Ella Hooper, Houma, Louisiana. Please report the value of the package to your Local Supply Secretary.

The Special Aim of the Supply Department for this year is to have each local society take an interest in and participate in supply work.

The Seven Keys of Progress have been presented to your society. Supply work is the seventh key—this means that each society that meets the Efficiency Aim does Supply work.

Let me urge every Supply Secretary to subscribe to the Methodist Woman. This is the women's trade journal. Frequent articles about supplies are published in the Methodist Woman—look for them.

Some few societies still report gifts sent to their own ministers, and to church institutions, expecting this to count for supplies. But this would be duplication in reporting. For supply reports, we include supply gifts for home mission institutions, that is for MacDonell French Mission School and Wesley House at Houma, La., St. Mark's Community Center in New Orleans, and others listed under supply recommendations. If you wish to give ministerial supplies which means helping some minister in an emergency, this should first be approved by his district superintendent, and the Conference secretary of supplies should be contacted. Foreign supplies are now always cash offerings given or sent directly to the Conference treasurer, and are directed by requests coming from the Woman's Division of Christian Service and the Jurisdiction. Please put your first quarter report in the mail before April 10, if it has not already been sent.

If you have a Wesleyan Service Guild in your church, please include their supply work in your report. In the WSG 1943 handbook, their supply projects are listed and explained on pages 24 through 31 inclusive. Wesleyan Service Guilds are asked especially to make cash gifts for medical supplies for China. For home institutions they are often asked to send money gifts to buy the supplies needed for their special projects. Cash should be sent through regular financial channels (the local treasurer of local W. S. C. S.) designated as "cash supplies" for the institutions or projects it is desired to help. The amount should be listed on the treasurer's report under "Supplies for Mission Projects."

It has been suggested that local societies

get globe banks from the ten cent store and pass them at meetings for an offering for foreign medical supplies for China. This offering should be sent to the Conference treasurer quarterly.

Supplies are necessary in order to keep our institutions running, and are especially a free-will offering, over and above our pledge, but these second mile gifts are so greatly needed. Let us do all in our power to keep the channel open and needed supplies going to our institutions, that the deaconesses and workers and missionaries may make Christ known to all lives which they touch, and may take His teachings and His spirit into all areas of life in their communities.

May each of you have joy in your service in supply work this year of 1943.

Miss Ella Hooper is carrying on as usual at MacDonell French Mission School in spite of the many difficulties of war times. She is ever grateful to each one of you for your part in helping to clothe and care for the children of MacDonell School as educational opportunities are provided for them.

Cash supply gifts are constantly needed to buy shoes that fit, and to get needed dental and eye care for the children. The school needs medical supplies: milk of magnesia, iodine, mercurochrome, bandages, tape and such simple remedies as are constantly needed in any home first aid kit.

With spring fast approaching, MacDonell School is already looking forward to Commencement. At this time, the boys wear white shirts and pants, the girls white wash dresses. For everyday, the boys always need work shirts and the girls all kinds of wash dresses.

Many of you heard Madame Chiang Kai-Shek when she spoke over the radio as she addressed the House of Representatives in the Capitol. If you wish to give to China Relief, please remember that the Woman's Division asks us to make our gifts through our foreign supplies. Just send the offering from your women to Mrs. Gilman McConnell, 2562 Terrace Ave., Baton Rouge, and be sure to mark it "Foreign Supplies for China."

"It takes little effort to watch the other fellow carry the load," said Madame Chiang, "Let us be humanitarian in our action" and be load carriers, that our ideals may be made real.

\* \* \*

1600 S. Gayoso st.,  
New Orleans, La.  
February 19, 1943.

Dear Mrs. Jones: For the benefit of Louisiana friends I wish to have published in your Advocate page a letter received from Louise Avett, my co-worker of 1939-40, in Huchow, Che., China.

Late in 1941 I sent Miss Avett \$100.00 through the Church Committee for China Relief. That was sold for more than \$1,800 Chinese currency, and it is that of which she speaks in her letter. A large portion of this \$100 was given to me as I traveled over Louisiana, January through August, 1941, giving information on China to our churches, schools and camps, as a love gift to China.

I want the people who gave the money to know what it is doing.

I had a letter from Louise previous to the one enclosed which was written May 4, 1942, soon after she received the money. She said, "When I read your letter with the enclosed I was so overcome that all I thought of doing was to say, 'Thank You, God!'" She is a busy missionary worker, and a very fine girl. We lived together for several months in 1939. I trust her to make the best possible use of the money that we sent to her.

Both of these letters came "air mail," via Calcutta, Africa, South America, etc. The one mailed in May had \$3.15 postage, and this one \$10.50, (Chinese currency). Note increased postage rates.

I am still working at the Charity Hospital. Have been in the Tubercular department since August. I find a great field of service there. I am working hard but it seems to agree with me, as my health has never been better. My husband and I enjoy our working with and for the many suffering ones. We also enjoy our little home, the keeping of which without hired help, and our full-time duties, makes our daily schedule so full, we have little time for social life or friendly correspondence. However, our friends are not forgotten, and they are still dear to us. Their many Christmas and New Year greetings were much appreciated.

Sincerely,  
AVA MORTON ALFORD.

\* \* \*

Bei Tze Dsen, Sze., China.  
Nov. 20, 1942.

Dear Ava:

I've been planning for weeks to write you. Thought probably you would like to hear about this country trip we are on now. My co-worker and I left Suining almost three weeks ago. Had a week in a small town where we taught in our primary school, visited, and had one P. M. of games with church people.

Two preachers and I walked sixteen miles—the distance from the pastor's home to a large country home beyond this little village where we are now. That was an interesting family, numbering 56 people in the one courtyard. We had three services in the home, visited, and spoke in two little country schools, and after one night in that home came back here. Had planned to stay another night or two, but rumors of robber bands prowling in that section caused us to change our plans. Our host and hostess were anxious all night while we were there. It seems that there is a good deal of robbery taking place in the country these days.

We have been spending the nights in this village and walking to the homes of Christians during the day. Excepting market days when families come to the village and we hold services in the church, we have walked to and from these country homes. I think we have averaged from five to eight miles daily (Eng. miles). I enjoy the walking, though I am tired by nightfall. This sort of work is new to me. We find Christians of former years who tell us of happy

(Continued on page 16)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, APRIL 11, 1943

By Rev. W. C. Newman

Note: In justice to Rev. W. C. Newman, we wish to say that the Church School lesson for last week was sent to us by air mail special delivery, but it failed to reach us until Tuesday morning, when the paper was on the press. This is an indication of the troubles which we are constantly having with mail deliveries. It is a situation which is beyond our control.—Editor.

### SEEING THE GLORY OF CHRIST

Lesson Text: Mark 9:2-8; II. Peter 1:16-18.

Golden Text: There came a voice out of the cloud, This is my beloved Son: hear ye him.—Mark 9:7.

I do not pretend to understand what it was that happened to Jesus and his three disciples selected for that unusual experience on the Mount of Transfiguration. Nor has anything that I have ever read or heard on the subject been an adequate explanation. Indeed, I do not think the three disciples really understood all that it meant, for their speech and conduct indicate that they were very greatly perplexed, as well as wonderfully inspired, and the Scripture says plainly that "they became sore afraid."



W. C. Newman

But I believe that some comparable experience has come to many people, perhaps to most people, and could come to more of us with greater frequency if we only had the eyes to see.

### You Have to be Close Enough to See

At their best, our natural eyes are extremely limited in their range of vision. They must be supplemented by spectacles, field glasses, microscopes, telescopes, etc.; and even with the use of the very best of these instruments we are unable to bring into our sight the most of the things that are in our universe. But we can and do often go to ingenious people to get them to help us to see better.

And what is true of our natural eyes, is even more the case with our spiritual perceptions. We are so obsessed with the world of size and shape and objects that we have not developed our capacity to see and understand the things of the spirit. Most of us cannot appreciate the best music, poetry, art, and literature. We do not become experts in beauty, truth, and goodness.

So, many of us have not ever really seen Christ at all, much less have we seen his Glory. We live in a world so different from his, we think in a realm so foreign to his

mind, we spend so little time and effort cultivating his fellowship, that we may well be said to be too far away from him to see him.

The Transfiguration is strange and hard for us to understand, because we refuse to come up close to where he lives.

And the church, sermons, prayer meetings, religious books, periods of meditation and prayer—all these things are the devices by which our spiritual vision is enlarged that we may see more clearly. Perhaps it isn't such an intelligent thing after all to say that one can be just as religious without attending religious services. It might just prove that we are really blind, and cannot see.

### Visions that Affect Conduct and Character

Quite on the other hand, there are people who see too much—that is, they see things that are not really there at all. They give uncontrolled flight to their imagination and emotions so that they live constantly in the unreal atmosphere of artificially stimulated ecstasy. Religion, to them, is an unbroken series of emotional transfigurations.

But the only visions that are real are those that have a marked affect upon the seer's life.

Swept away by what he had experienced in this unique adventure, Peter wanted to take up his residence on the top of the mountain, and perpetuate the "feeling" of that hour. But Jesus knew better than to allow that. He led the disciples down the hill, where there was a crowd of needy people, some of whom were wicked, and some selfish, and some sick—a sordid contrast to the beauty of the mountain. And he gave them a practical lesson in Christian service, in their responsibility for helping to alleviate the wrong and pain that abound in our world. It was not enough—it is never enough—just to see a vision. Unless the vision spurs us to good living and good work it is useless.

In my first year in the ministry I held a revival in a certain church. On Wednesday morning the meeting grew so warm that the whole congregation broke out shouting, and shouted until one o'clock. I went home that day sure I was a great preacher. Later I learned that it was their custom to shout on Wednesday of their meeting—no matter who the preacher was or what he had preached. And it had never transformed their living.

### Common Glory

"The Glory of the Commonplace" was the subject of a sermon that became famous years ago. Our great American preacher thrilled his century with that message. Its theme was that there are perfectly ordinary things all around us that are glorious—only we have grown so accustomed to them, accept them so matter-of-factly, that they have lost their glory for us.

When you get down to it, Jesus' glory was in doing the will of God in an ordinary life situation. He was no more glorious on the

Mount of Transfiguration than he was talking to the woman at the well in Samaria. The glory of his death on the cross was not in his dying. Other men had died. It was in his voluntarily dying because he felt that was the will of God under the circumstances. He was glorious always and everywhere—because he lived as the true Son of his Father.

In a much less degree, every man can have glory of the same kind, in the same way.

## TRAVELERS

By G. H. Corry

There passed two lads at break of day,  
And just at dawn passed on their way;  
One bowed his head with downward gaze,  
But one his eyes to heav'n did raise.  
Me thought how fair the road must be  
To youths so fair, so fresh, so free,  
And said, "I'll watch their journey through  
To see what each of them may do."

The first youth fared forth strong and gay;  
The sun did brighten all the way.  
All nature seemed to be in tune,  
As fine as brightest day in June.  
Then came the clouds and events dire  
To try the youth so as by fire—  
Said he, "I can't pass through  
These circumstances and stay true."

"I don't have strength to win the fight,  
To right life's wrongs, and gain the right;  
The world's injustice is too great;  
I'm weak and must submit to fate.  
The friends I had in weather fair  
Have shown themselves of virtue bare;  
There is no good in friends or life;  
I'll make my exit from the strife."

The other trod with step more sure,  
As clouds his pathway did obscure.  
With eyes aloft and spirit high,  
When trials came, he passed them by.  
"I lack the strength," said he, "to win  
The vict'ry o'er wrong and sin;  
But He who made the earth and skies  
Doth give me strength and make me wise."

"Some friends, 'tis true, have me forsook,  
But friends I have where'er I look.  
The friends that now may seem untrue  
Have virtue still on closer view."  
And thus I watched them as they went,  
Each on his way diversely bent;  
The one a slave to earth and time,  
The other heir of life sublime.

Junior Partner (to pretty stenographer):  
Are you doing anything on Sunday evening,  
Miss Dale?

Stenographer (hopefully): No, not a thing.

Junior Partner: Then try to be at the office earlier on Monday morning, will you?



# THE CHRISTIAN FIRESIDE

## A RICH BOY

"Oh my," said Ben; "I wish I was rich and could have some things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs?" said Ben in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and oh! everything."

"That's so," said the father. "You wouldn't take \$10,000 for them, would you?"

"No, indeed."

"And your arms—I guess you wouldn't take \$10,000 for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000, would you?"

"No, sir."

"Nor your good health?"

"No, sir."

"Your hearing and your sense of taste are better than \$5,000 apiece, at the very least, don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have \$50,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; \$50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then, they are worth that much, at least. Let's see, now," his father went on figuring on a sheet of paper—"legs, ten thousand, arms, ten; voice, ten; hearing, five; taste, five; good health, ten; and eyes, fifty—that makes a hundred. You are worth \$100,000, at the very lowest figures, my boy. Now, run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty thousand-dollar eyes at the beautiful things about you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot, and since that day every time he sees a cripple or a blind man he thinks how many things he has to be thankful for. And it has helped to make him contented.

—From Southern Christian Advocate.

## "WALKING IN HEAVEN"

He lived on top of a little hill. The land was his own. Surrounded by taller hills, it yet commanded a glorious view of the fertile valley, rich with small cultivations of yams, corn, sweet-potatoes, and peas.

His minister climbed the steep ascent to the two-roomed cottage that crowned the hill to pay a visit to the old man, who was now confined to bed, in age and feebleness extreme. He knew the old man would be alone, so, calling "Good morning," he pushed open the door and entered the cleanest, neatest and brightest room one could wish to see. A rough wooden bedstead with spotlessly white clothes; a small chest of drawers of shining mahogany; a cane-seated chair and a table covered by a snowy cloth, a vase of gay flowers and a medicine bottle

and glass was about all the room contained, save for the old saint himself, whose black face, surrounded by grey hair and beard, rested on the pillow. It was obvious someone cared for him.

"My granddaughter," he said, "she looks after me, when her work's done, parson."

Presently: "Parson, I want to tell you"—and now his face was radiant with a glory not of this earth. "Last night, parson, I couldn't sleep. The pain was bad, parson. I pray, 'Oh God, take me home, the pain too much.' But it don't ease, parson. Then I think on my Jesus, what Him suffer for me, and by and by I see Him come and the room fill with light. He takes me by the hand, and I was walking in heaven."

He described what he saw—green grass, shady trees, running streams, birds, flowers and a glassy path leading up to the Throne of God.

"It was just round the corner, parson. I couldn't see it, but I knew it there and I hurry, 'cos I want to thank Him for His Son. But, parson, just as I going turn the corner, all go dark and I back here in bed. The pain gone and joy and peace in my heart—peace passing understanding. Parson, Him been good to me; Him help me all my life; Him forgive my sin; Him comfort my sorrow. Soon, soon I shall see that throne and I shall tell Him, Thank you, Thank you, Father."

A week later he did.—Methodist Recorder.

## LIVIN' UP TO BRAGGIN'

By Richard T. Perry

Once upon a time the young man finished high school, looked forward to choosing his life's work either by immediately entering into some kind of public work or by entering college and preparing himself for some professional vocation. But now the choice has already been made for him—by "Uncle Sam." He has no choice, if physically fit, other than to enter the armed forces of our country. However, whether a person is choosing a life's work or entering the armed forces, these facts remain true. A person is doing more than deciding what he will be doing the next few years or the rest of his life. He is saying what he is to be.

About the only thing man has not improved is the thing which has needed it most—himself. At least it seems that his own improvement has not equaled that of his perfecting different inventions that have made work easier and given him more leisure. It is nothing unusual to hear people boasting about what they have done, the success they have attained. But in reality they either had their good fortune given to them or else they are just plain bragging. In most cases, the person who gets on top of the ladder of success is the one who remains quiet about it. His living reveals the truth.

Scattergood Baines gives a good summary of this in American Magazine:

"The wust thing about makin' b'lieve you're bigger'n you be is that some day you're goin' to be asked to live up to it. A counterfeit reputation's like a rotten board over a puddle—the minute it gets stepped on it busts.

"If you're a five-foot-two feller with five-foot-two abilities and live up to them no-

body's agoin' to snicker at ye. But if you're a twenty-two caliber 'n' fool folks into thinkin' you shoot forty-four bullets you're goin' to git laughed at the fust time you pull the trigger.

"A body with real ability can't conceal it no more'n he can red hair, but if you tetch up your reputation with hair dye it's bound to come off fust time it gits exposed to the weather. The best way to convince folks ye can bake the best pies is to let 'em see ye take 'em out of the oven.

"The most doleful words that kin be heard by a feller that's let him be inflated bigger'n his bigness is, 'Let's see ye deliver the goods.'"—Arkansas Methodist.

## CHOOSING A COLLEGE

What college to attend is a question which at this season is prominent in the thinking of many high school seniors and their parents. Sometimes the selection of a college is made without due understanding or consideration of all the problems involved, and sometimes the choice turns in favor of work rather than college when there is every reason why the student concerned should avail himself of the further training that would multiply his usefulness and his vocational opportunities. In either case, easily accessible guidance material might help to swing the decision into more constructive lines.

Under the theme, "Choosing a College," the March-April issue of Christian Education Magazine, just off the press, endeavors to provide such guidance. With an attractively decorated cover and with content which makes it a ready source of information concerning Methodist colleges and universities and their offerings, and which includes a very complete and practical array of suggestions for choosing a college, this special number is designed to aid high school seniors and other prospective college students in making their college plans. It is also intended to be of use to pastors and others who stand in a counseling relationship to young people.

Typical of its content are articles under the following titles: "There is a Methodist College for You," by John O. Gross; "Guideposts in the Choice of a College," by G. Herbert Smith; "Preparing for a Profession," by Goodrich C. White; "Financing Your Education," by J. F. Blair; and "Accreditation, its Significance in the Choice of a College," by Guy E. Snavely.

Other writers are Horace G. Smith, Henry Nelson Snyder, Clarence P. McClelland, Boyd M. McKeown, M. S. Davage, and Jesse P. Bogue.

Christian Education Magazine is a promotional publication of the Division of Educational Institutions of the Board of Education. It goes without charge to Methodist ministers and to persons who contribute \$1 or more to the Race Relations Day or Methodist Student Day offerings.

While the supply lasts, copies of this special issue may be had by writing Christian Education Magazine, 810 Broadway, Nashville, Tenn.—News Release.

Police Officer: Judge, this man tried to commit suicide.

Judge: By what means?

Police Officer: He was watching a newsreel at the movies. When the picture showed Hitler—he started to applaud!

—Foreign Service, V. F. W.



## MARY ELIZABETH BISHOP ERWIN

Mrs. Mary Elizabeth Bishop Erwin was born on December 31, 1855, near Brooksville, Noxubee County, Miss. Her parents were John L. Bishop and Sarah Pratt Bishop. In August, 1869, she joined the Jim Creek Baptist Church, on the Tombigbee River.

She was twice married, first to John William Lindsay, on December 23, 1874, of which union four children were born, one of whom, Mrs. Annie Josephine Lindsay Erwin, survive her. She was married the second time to Joe Erwin, of Starkville, on October 20, 1896, who died on July 9, 1910.

After the death of her second husband, she made her home with her son-in-law and daughter, Mr. and Mrs. Eugene Edgar Erwin, in Starkville until 1916, when they removed to Louisiana and settled near Lake Providence, La., where they lived until her death, on March 14, 1943.

Mrs. Erwin, affectionately known as "Aunt Betty," soon united with the Baptist Church and remained a consistent member of that communion until her death. Her family were all Methodists, and she early was attracted to the New Orleans Christian Advocate, and was specially attracted to the writings of "Gilderoy," and she was a regular reader of that paper all her life. She has been on the subscription list of that paper and the Lake Providence pastor has always known that her name would be in his club.

Hers was a beautiful Christian faith, and she counted all the pastoral calls at her family home as from her pastor. Her influence in the community has been as ointment poured forth.

Her funeral was in charge of her pastor, Rev. A. L. Russell, assisted by Rev. H. N. Brown, pastor at Lake Providence Methodist Church. She rests from her labors, and her works do follow her.

H. N. BROWN.

## MRS. MINNIE B. HALL

Mrs. Minnie B. Hall died at her home in Jackson, Miss., November 17, 1942, following an extended illness. She was born November 24, 1863, and reared at the old Tinnin home, fifteen miles northwest of Jackson. For the last 35 years of her life she resided at Jackson, where she had many friends and acquaintances.

Mrs. Hall received her education at the public school of Tinnin and also attended Hillman College at Clinton, Miss. She was a faithful member of the Methodist Church since childhood. At the time of her death, she was a steadfast member of Glendale Methodist Church in Jackson. She was a Methodist of the "old school," and it could be said of her, as Wesley said of the Methodists of his day, she "died well."

She was married to J. A. Hall, of Bolton, Miss., on November 7, 1883, and was the mother of six sons, all of whom survive. They are: Clarence A. Hall, Silver City, Miss.; J. Carl Hall, Ernest R. Hall, Asa G. Hall, and Clayton B. Hall, of Jackson, Miss.; and Brown T. Hall, of Biloxi, Miss. There are also six grandchildren, three great-grandchildren, and one sister—Mrs. Charles Ratliff, who resides at the old family homestead at Tinnin, Miss. Glendale church has lost a staunch and valuable member and the pastor has lost a genuine friend.

J. A. WELLS.

## SECRETARY STIMSON'S ORDER ON SABBATH OBSERVANCE

The Secretary of War has taken further action by directing that the Army regulations concerning the observance of the Sabbath be amended as follows:

### e. Sabbath Observance and Religious Services

(1) Chaplains are required by law to conduct appropriate religious services for the commands to which they are assigned. Commanders must give these activities due share of their attention and must insure the effectiveness of their performance by rendering every practicable aid to chaplains. In order that military personnel may be free to attend such services as they may desire, commanders will reduce military duty and labor on Sunday to the measure of strict necessity. Such duties as are required by the military situation and any athletic or recreational activities that may be held on Sunday will, if practicable, be so scheduled as not to interfere with attendance on services of worship.

(2) In addition to services on the Sabbath, commanding officers are authorized to excuse from duty soldiers who desire to attend religious services on other days which in the liturgical churches carry the ecclesiastical obligations of Sunday, or on occasion recognized as of special religious importance in non-liturgical churches. Those desiring to attend such services, either on the post or in adjacent communities, may be absent for such period as will enable them to be at their place of worship as publicly announced, provided no serious interference with their military training or duty is occasioned thereby.

(Signed) W. H. S. WRIGHT,  
Lt. Colonel, Cavalry,  
Aide to the Secretary of War.

## AT RANDOM

### To Get the Record Straight and Else

Through the indulgence of a kind editor, my last shot missed the waste basket, but the printer, unintentionally, of course, caused me to make a broad and somewhat childish statement, in spite of the fact that I am trying to disavow senility. In writing of my call to preach, I wanted to say "there is nothing else that I am more certain of," he made me say, "there is nothing else that I am certain of." If it should be true that I am certain of nothing else I would rejoice in that it is of my call to preach the gospel. So, no harm is done, good printer.

To further get the record straight, in my last piece, while mentioning those who are kind to me, I left out some very important friends, who hold a warm place in the hearts of all superannuates, and come in for quite a deal of thought about March, June, September, and at Conference time. These are the Pension Board, the Publishing House, and the Conference Board of Claimants, all of whom are very considerate of us worn-out ones. However, I would like to have a check for the \$100 more than I have received from the Conference Board which the Journal of the Vicksburg Conference, page 90, indicates they paid me. But they didn't. If they will send me a check for that hundred dollars I will send half of it to my worthy classmate, Sam Flurry, whom they did not allow this extra hundred, if the Journal is correct. Sam and I came in at the same time and came out together, and I think we should have the same treatment.

Now, with the record clear, and to introduce something else of greater interest, allow me to quote another statement I made in my valedictory speech at the 1939 Conference: "There is a choice young man being admitted on trial by this Conference, and another is now at Emory University preparing to preach the gospel, both of whom it is my privilege to call my sons in the faith, also my sons in the ministry, they having been converted and called to preach under my ministry while their pastor. If I have accomplished nothing more as a Methodist preacher this fully repays me for all of the efforts I have put forth and the hardships, if any, endured." Both of these young men are making splendid progress. Bruce Vardaman is now serving the Heidelberg charge, and Donald O'Connor, who was admitted on trial at the last Conference, is pastor at Decatur, now a station charge.

The following, from Meridian, Miss., appeared in the Commercial Appeal of March 24: "The Rev. Donald R. O'Connor, young pastor of the Methodist church at Decatur, Miss., took the oath for a commission as a Naval Reserve chaplain at a service held in his church at Decatur. His entire congregation, along with the student body and faculty of the East Central Junior College, and many Methodist pastors throughout the area, were present. The oath was given by Lieut. Commander J. Frank Norris.

"The Rev. Mr. O'Connor is the second person in the history of naval chaplaincies to be given a commission before being actually called into the service, the other being the Rev. Algie Martelle Oliver, son of Rev. and Mrs. A. S. Oliver, of Meridian.

"According to naval headquarters in Jackson, no other service has ever been held like the one at Decatur Sunday."

I am expectantly looking forward to greater things from my two boys, Vardaman and O'Connor, also from Algie Oliver, Jr., whose father, Algie S. Oliver, is also a classmate of mine. This is no reflection on Oliver, as he is a much younger man. Sam Flurry and I got in on our appearance when the age limit bars were down.

But now I must stop for this try,  
Lest this time I hit the "bull's eye."

Oh, but waste basket just won't rhyme.  
This piece of furniture is the editor's right  
and my worry.

A. S. BYRD.

## "THE MINISTER AND HUMAN RELATIONS"

"The Minister and Human Relations" is the title of a 160-page volume just issued by the General Conference Commission on Courses of Study. Though based largely on the Ministers' Conference held in Evanston at the beginning of the year, it is a book on the subject rather than a report on the meeting.

It treats with scientific thoroughness and with sympathetic understanding the many difficult phases of the subject indicated in the title.

The book is produced for free distribution and a copy is being sent to each pastor in Methodism and to each student enrolled in one of our Schools of Theology. While the supply lasts, additional copies may be had by writing the Commission on Courses of Study, 810 Broadway, Nashville, Tenn.

The Christian way of life cannot in the long run remain alive without the Christian faith.—Emil Brunner.



## LOUISIANA W. S. C. S.

(Continued from page 12)

meetings and short-term schools which were held by a missionary and a Chinese preacher some twelve or fifteen years ago. The present pastor visits this section once in two months, I believe. He means well, but he has no teaching program, so the church members and probationers are not very clear about the meaning of being a Christian. I hope we have given them an impetus to reopen the family altar and start regular Sunday schools in their homes. I plan to have the Christian Farmer magazine and Happy Childhood magazine sent to at least five of these families.

It is raining today, but I hope we can return to Tongnan tomorrow, for I must take accounts with a school principal, and we hope to organize a Woman's Society of Christian Service in Tongnan. Then we will go to other places where we have work, before Miss Chu and I go with the preachers to another section in which we plan to take our message to the country homes as we have in this section. How I wish we had many trained preachers and Bible women to place in these country places for full-time work.

I have enjoyed my contacts with a new middle school and a primary school in this village. Spoke in both places and had an afternoon of games in each school.

Ava, when your money came early last summer, I borrowed from it to meet the deficit of my district, for I had used all of my own money and still had not enough. You see, the terrible jumps in the cost of living and travel had not been anticipated when our district appropriation was made, and in order to pay rice bonuses, at the price of rice at that time, I had to have a deficit of more than \$3,000. This fall I need \$200 of your money for a girl in Junior Middle School, in Chengtu; I helped a Suining girl with \$90 of her expenses. I helped a Lzechow girl with \$100 of her expenses. I helped the endowment of a primary school in Hochuan with \$100. So you see, I have used \$490 of your \$1,800 plus. I expect to use the remainder next term, for people are asking for help. In fact, there are calls for help so numerous one does not know what to do with them. Prices continue to rise. I do not know what we are going to do about the salaries of our Church school teachers and our preachers. They do not get enough on which to live decently.

I am glad I am not Bishop Chen. The next Annual Conference (set for January 20, 1943, I hear) is going to have plenty of questions and problems to answer and settle.

How are you? I often think of you in prayer.

Love,

LOUISE AVETT.

\* \* \*

## Bibles for St. Mark's

Someone sent two Bibles in a supply box to St. Mark's Community Center. The children were delighted, so the conference supply secretary made an appeal for more Bibles at St. Mark's Board meeting and also through Supply letters.

Miss Julia Southard, head resident, writes the following:

The Woman's Societies of Christian Service of New Orleans have bought twenty-two new Bibles and donated a number of second-hand ones for use at St. Mark's. The Juniors have been using the Bible for sev-

eral months in a very special way, and have shown so much interest in having a Bible to take home is the reason for undertaking this project. The new Bibles have been given to the Juniors and they are treating them as a very precious possession. Not a child forgot to bring his to Sunday school the following Sunday, and the zeal with which they look up references is most gratifying. Eight or ten of the Juniors are going to join the church on Palm Sunday, and the Bibles have helped to make them feel that they want to be a part of the church. A number of Bibles are being kept on hand for new pupils as they become regular members of the Department. The other Bibles are being distributed through the clinic and used in other departments.

\* \* \*

## Supply Recommendations for 1943

1. That each local society have a direct personal share in the supply work of the state, by contributing cash supplies for MacDonell French Mission School and Wesley House at Houma, La.; St. Mark's Community Center, 1130 North Rampart Street, New Orleans; Business Girls' Inn, Shreveport; Sagar-Brown Home and School, Baldwin; Peck Hall, 5323 Pitt Street, New Orleans.

2. That societies continue to send boxes of wearing apparel or food to these institutions, reporting the number of second-hand articles, and placing valuation only upon new goods plus postage and express.

3. That societies order Shipment of Goods blanks from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, and enclose one in each box when sending supplies to institutions or ministers, listing the articles in the box.

4. That those societies wishing to send ministerial supplies please notify the Conference Secretary of Supplies.

5. That each supply secretary present the needs of the institutions to her local society at least once each quarter, after receiving letter of instruction from Conference Supply Secretary.

6. That each local society send an offering for foreign medical supplies to be used for China.

7. That all cash offerings be sent to the Conference Treasurer.

8. That each local secretary of supplies feel a greater responsibility in sending accurate quarterly reports to the Conference Secretary of Supplies by April 5, July 5, October 5, January 5, using report blank from the local corresponding secretary's book.

MRS. C. I. JONES,

Conf. Secty. of Supplies.

## COLLEGE EPIC FROM CHINA

One of the great epics coming out of the warfare in China is the story of the fight of Lingnan University to live and to serve China.

Founded in Canton by Presbyterian missionaries in 1885, chartered by the Regents of the University of the State of New York eight years later, approved by the Chinese Ministry of Education, and supported by mission boards and government grants, Lingnan University carried on peaceably with more than 800 students until the Japanese first raided and then captured Canton. A month later the University reopened in Hongkong, only to have that city fall into the same hands three years later.

A few weeks later, President Y. L. Lee and other members of the faculty slipped

quietly out of the city and went to Kukong, wartime capital of Kwantung Province. There in mat-sheds the University reorganized, holding examinations for new students, and organizing also a high school and a theological seminary. With private aid and with government aid, temporary structures were built, and there "in exile" the institution carries on—far behind Japanese lines.

## CHINA HERO IS STILL LIVING

There is no truth in the rumor that the Rev. W. B. Burke, Methodist missionary to China, had died last autumn in a Japanese internment camp in Shanghai, according to a report made March 13 by the United States State Department to the Board of Missions of The Methodist Church. Mr. Burke is the hero of the currently popular book, "My Father in China," written by his son.

According to the State Department: "The Swiss Consul at Shanghai reported in November, 1942, that Mr. Burke had been imprisoned on October 15, and that, according to certain rumors, he had died. The Swiss authorities informed the Department (of State) on November 24, that Mr. Burke had been released and had returned to Shanghai in good health."

## WISE OR OTHERWISE

By Rev. James H. Felts

A good victory garden is a high fence between the producer and rationing.

The warm glow in your heart following generous giving is there because you gave freely.

The cleaner the globe the brighter the light shines through. Clean living gives life a better chance.

An opium dream is probably not unlike wishful thinking—something that could be, possibly should be, but is not.

When "acute biliousness is complicated by multiple bereavements" the very essence of boredom is generally in evidence.

When you listen to a sermon that is a cheap reproduction of another man's thinking even patient resignation sighs deeply.

"If you are going to stay in there pitching, you can't do it with a hangover."

How much for how little is a bad slogan for either labor or capital.

"More people are imprisoned in this country for drunkenness than any other single offense."

When a man becomes a middle-aged, over-stuffed bore, it is about time for curtains.

Ideologists often rob the individual of his God-given superiority over mere things.

When personality begets friendships of merit life becomes finer, fuller, more truly worth while.

When a man is hamstrung by theories, intellectual development that includes the whole man is probably impossible.

True or false? Spunk overcomes inherited poverty.

"I want some grapes for my sick husband. Do you know if any poison has been sprayed on these you have?"

"No, ma'am; you'll have to get that at the druggist's."—The Watchman-Examiner.



# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Every place that I have lived in was a place of Divine Love, which there set up its obliging Monuments. . . . Every state and change of my life, notwithstanding my sin, hath opened to me Treasures and Mysteries of Love; and after such a life of Love shall I doubt whether the same God do love me?—Richard Baxter.

## THE PRAYER-ROOM TODAY

I thank Thee, my Father, for those good moments when Thou hast visited this soul of mine, lifting upon me the light of Thy countenance. And yet I thank Thee more for the certainty that grows within my heart, the assurance of Thy changeless loving kindness, the knowledge that even the hiding of Thy face Thou canst make a new unfolding of Thy love. Most of all, I thank Thee for Him in whose human face I can ever see Thy smile of welcome and forgiveness. Help me by His grace to walk in the light of Thy countenance. Amen.

## Wind and Fire

By Lyman Whitney Allen

A wind of history strangely blew;  
A fire of mystery subtly flamed;  
And wind and fire from the faithful few  
A host of transfigurations framed.  
O wind of the Spirit, blow hard again!  
O fire out of Heaven, descend on men!

The sky is lurid with lust and hate;  
The sun of battle hangs low and red;  
No longer is reason inviolate;  
No longer is trust conceived and bred.  
O wind of the Spirit, blow hard again!  
And give us peace and good will to men!

The Church is rended by unbelief;  
The State by passion is cloven apart;  
The madness of riches plays fast the thief  
With virtue and beauty, with life and art.  
O fire out of Heaven, descend on men,  
And give us vision of truth again!

The need of the world is a living Breath  
That cries compelling, "Repent, repent!"  
And where are the prophets, foreseeing death,  
Will trumpet God's only argument?  
O wind of the Spirit, blow hard again!  
O fire out of Heaven, descend on men!

—Advance.





# WALLET OF THE WEEK



AT MANCHESTER CATHEDRAL, seriously damaged by enemy action, a daily service of prayer was instituted by the Dean and Canons. The purpose was to develop a "power-house" through which the presence of God might be realized and to develop a sense of Christian unity which passes beyond individual needs or even national frontiers. The races, the conquered peoples, various groups of wartime sufferers, and even the spiritual needs of Italy and Germany are not overlooked.

\* \* \*

SOCIAL SECURITY, or "Freedom from Want," has awakened socialistic sentiment in both England and America to such an extent that some are cautioning exponents of the "social gospel" lest they make such a scheme an "embryonic Kingdom of God." It is pointed out that any scheme for ideological and structural advancement holds the possibility of great evil as well as great good. The success of any scheme of social security depends upon its embodiment of justice and equity administered by men of Christian spirit.

\* \* \*

THE FELLOWSHIP CHURCH, at Middle River, Maryland, will be dedicated on Easter Sunday. The structure expresses the genius and reflects the vocation of the congregation. The membership is made up largely of workers in the Glenn L. Martin Aircraft Company, and the building was constructed largely of lumber salvaged from crates in which aircraft propellers were shipped to the company, and from boxes in which other parts were packed. The church is about twenty-five feet wide and sixty feet long, has an auditorium, two Sunday school class rooms, a belfry, and a basement boiler room.

\* \* \*

ARCHBISHOP SPELLMAN'S VISIT to the Vatican, Madrid, and North Africa, has been the subject of considerable discussion recently. Naturally, it has been associated with the visits of Myron Taylor, the unaccredited emissary whom the President has twice sent to the Vatican as his personal representative. There are many groups in both England and America who will look with disfavor upon the apparent admission of Vatican representatives into diplomatic councils concerning the post-war world. Most Protestants believe, not without reason, in the entire separation between Church and State.

\* \* \*

ST. MARK'S EPISCOPAL CATHEDRAL in Seattle, Washington, was built in 1930 at a cost of \$600,000. The congregation having failed to meet their obligation to the Mercantile Commerce Bank of St. Louis, the plant was taken over in 1940. The bank granted the congregation a year to pay \$500 per month rental and provide for the \$266,315 in default. Last month the Cathedral and parish house were taken over by the Army. The Cathedral is used for officers' quarters, the basement has become barracks for enlisted men, and the parish house is half mess hall and half laboratory. On Sundays an Army Chaplain conducts services for the soldiers and their friends.

THE BABYLONIAN SYSTEM OF NUMERALS was not a decimal system as is ours, but had for its basic unit sixty instead of ten, according to a report of George G. Cameron of the University of Chicago. Dr. Cameron discovered this from his decipherings of thousands of clay tablets. The advantage of the Babylonian unit, according to Dr. Cameron, is that while 10 can be factored evenly by one, two, five, and itself, the Babylonian unit can be factored by one, two, three, four, five, six, ten, twelve, fifteen, twenty, thirty, and itself.

\* \* \*

A FORGOTTEN STATUTE PASSED BY CONGRESS in 1863 was the basis of a suit which resulted in a handsome judgment for a plaintiff-informer. Under the terms of the forgotten law, the informer and the Government share fifty-fifty. Before the Civil War statute could be repealed, at least a dozen suits had been filed against as many companies, and the total ran into millions of dollars and involved contractors on Government projects, a well-known wire and cable company, a steel corporation, and various manufacturers of aviation, rubber, and optical goods.

\* \* \*

JEHOVAH'S WITNESSES scored legal triumphs in two decisions handed down by the Supreme Court of the United States early last month. In one case a woman was convicted of violating an ordinance of Paris, Texas, regarding the distribution of circulars; and another case involving a like ordinance of the city of Dallas, Texas. Both were reversed on the ground that the ordinances constituted an abridgement of religious freedom. The opinion in the first case was written by Justice Stanley F. Reed, and in the other by Justice Hugo L. Black.

\* \* \*

ALASKA'S TIN DEPOSITS have assumed a new importance since the tin deposits of the Orient have been cut off. The deposits of tin on the Seward Peninsula have been known since 1900, but due to international cartels, Alaska's mining quota has been so low as to make the working of the mines and deposits unprofitable. The war emergency has turned attention to these tin fields which have scarcely been scratched, even in cases where lodes have been tunnelled for working. In addition to about five established tin fields, there are tin deposits in most of the creek beds of that section.

\* \* \*

FIVE DIFFERENT SPECIES OF BEAR are native to Alaska, according to a recent survey of Alaska's wildlife. The five species of bear are: Black, the Grizzly, the Polar, the Glacier, and the Brown bear. The latter is the largest species of bear known. Some animals measure as much as ten feet in length and weigh nearly eighteen hundred pounds. The sight of the Brown bear is so poor that it depends upon scent rather than sight. The Polar bear is second in size to the Brown bear, but is rarely seen by the average dweller in Alaska. The Grizzly bear is the least numerous species; the Glacier bear is the smallest, and the Black bear is the shyest and is also the only tree-climbing bear.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### WHEN RELIGION LOST ITS HOLD

A few days ago we received a tear-sheet from a New York paper with the words which we use as a caption underscored in red. The words were used by George E. Sokolsky and they indicate the emphasis of a discriminating columnist regarding the superficial and totally inadequate treatment of social conditions. This phrase is at the apex of a series of phrases which form the steps in the development of "gangsterism." In the background and auxiliary to the development of gangsterism are an apologetic attitude on the part of moral forces on the one hand and a negligent police administration on the other, and both reflect the loosening of the fundamental ties which make for decency and correct social relations.

To begin with, the common view of crime is based upon a study of symptoms and the analyses vary as much as do the approaches and the interests of the "specialists" who assume to diagnose the situation. Who hasn't heard that crime results from "social conditions"—overcrowding, inadequate housing facilities, the absence of home life, low living standards, and many other things "of the earth earthy?" In other words, crime is evolved out of dirt and poverty—it is just one of the festering sores for which society itself is responsible.

The disposition is to place the emphasis upon the machinery for social regulation and to ignore the deeper fact that the rottenness of society is rooted in the lost spiritual radiance of the moral leadership of our day. To put it in the words of our caption, it appeared "when religion lost its hold." This condition begins in the home, in the let-down of spiritual emphasis there; it permeates every larger unit, is condoned by educational institutions, and its fateful echoes are heard in pulpits quoting poetry at the devil instead of thundering with the defiance of Sinai: "The soul that sinneth it shall die."

The fact is, the church too often lacks the courage to deal with individuals. It finds it easier to deal with society in the aggregate, and it unjustly charges failure to policemen who "fear not God, nor regard man," so long as they are untroubled in the enjoyment of their official sinecure. The messages manhandling social life today do not emanate from schools of ecclesiastical prophets, but from free lance columnists. Day after day they pillory the hypocrisies of our social life. Whatever may be the facts concerning their own religious experience, they are courageously dragging our moral deformities into the open, and multitudes are wondering whether these uncanonical persons may not be "among the prophets." It means nothing to say that their straight-from-the-shoulder comments are negative. A message may be grossly

negative by what it avoids saying as well as by what it fails to include in its prescription. Some ministers and church leaders might profit by a little study of our newspaper columnists.

### IT IS THE OUTLOOK'S HORNET'S NEST

The current number of *The World Outlook* has brought to our desk a number of letters from its readers registering protest against the article by Dr. E. Stanley Jones. Some of these letters insist that we get out and get under. It seems to us, however, that the aggrieved subscriber has a sufficient remedy in his own hands. He should deal with the editors of that journal first hand as those responsible for the material admitted to its columns. That would be the proper course and would be more effective than any attack that we might make. Besides, we cannot undertake to blitz every purveyor of strange fire off the Methodist map.

As for Dr. Jones, we raise no question as to his personal character, but we do not think that he is either practical or constructive in his views. It may be to our own discredit, but he has never gripped us either by his books or by his lectures. Not long ago we heard him in two addresses in New Orleans, and they seemed to us to have been not unusual and decidedly repetitious. He is listed in *Who's Who* as "Evangelist to high castes of India since 1907"—thirty-six years. It is the high caste Hindu who has been responsible for one of the most wretched and disgraceful chapters in the social history of the world. It appears to us that Dr. Jones might find a great deal to do in his chosen India toward ameliorating the condition of the outcastes. The fact that he lined up, in appearance at least, with the astute Mr. Gandhi who, as was recently pointed out, courts the outcastes in the interest of that Hinduism which has been responsible for the bondage of the outcastes, does not indicate a very clear view of the social situation and obligation there. He imported an adaptation of the Hindu Ashram into our country and now he proposes Gandhi's scheme of "civil disobedience" as a coercive social measure—a measure which could bring only division, strife and social chaos.

Those inclined to listen to Dr. Jones' outburst might do well to recall the part attributed to him in the treacherous negotiations of the Japanese diplomats in Washington at the time of Pearl Harbor. Of course, he was no party to the perfidy of the Japanese, but the fact that he had part in that sorry episode does not create a strong presumption as to his prescience. The impractical and



sensational in the *Outlook* article is not different from that of the "obituary" incident at the old slave-market in Columbia, S. C. to which Dr. Jones refers. For our part we doubt whether the history of social progress would justify the conclusion that great social reforms can be achieved by coercive measures. Two distinct factors seem to us to militate against social adjustment today. The one a group of Demetrius-minded persons who think only of themselves, the other an equally damaging set of well-meaning and unwise agitators. This is no time for Gandhism, civil disobedience, appeals to ancient prejudices, nor any other type of unpatriotic agitation. We do not belong to the audience of any man who undertakes to do such even for an end that in itself might be desirable.

### SUNDAY EVENING BLACKOUT

In a training school class on adult problems in the local church which was held recently in Jackson, the teacher, from Emory University, used the Sunday evening program of Glenn Memorial Church as an illustration of what could be done to take the place of the regular Sunday evening church service. Upon inquiry, it developed that both the Sunday evening service and the prayer meeting service had long ago gone out of vogue in this church.



Dr. A. P. Hamilton

This was a startling revelation to some of us in the class. It has been more or less accepted that such a situation prevails in some of our larger cities of the North, but we have not realized how this creeping paralysis is gradually spreading South also.

Down here in the "Bible Belt" we don't seem to have any better sense than to keep up our attendance upon the church services even when it means attending service twice on Sunday.

In the Galloway Memorial Church Dr. Clovis Chappell has organized a "Five Hundred Club." Five hundred regular members of the church have pledged themselves to attend every Sunday evening for a period of six months, unless providentially hindered. This plan has worked well for about three months now, and is still going strong.

Are we coming to the time when the evening service is going to have to be kept alive by artificial respiration?

The prayer meeting is already in that stage. But the adult department in Nashville has worked out various answers to this problem, in Learning for Life Schools, in various elective courses based upon the Bible, which may be had for the asking.

The problem of the Sunday evening service is not so easy of solution if it begins to go on the down grade.

The pastor is the key man, here as in the other activities of the local church, but even he can not always perform miracles.

We are going to have to have a new awakening on this point throughout the Church.

It is time to begin now, if we wish to preserve in its traditional forms and content the Sunday evening service.

A. P. H.

## Others Say...

### EDITORIAL OPINIONS AND POLICIES

Some of our friends seem troubled because we express our views in our editorials. May we humbly and respectfully ask them whose views we ought to express? Certainly they can't mean their own views, for a more odd job lot of views it would be hard to find than the mixture of pacifism and Anglo-phobia, right wing and left wing, that likes to tell us what's what.

If we think that five hundred American ministers, educators and publicists made fools of themselves recently over Gandhi, how can we as an honest man declare that they did a wise, tactful, useful thing?

If we believe that the supreme duty of the hour is to push the war through to a victorious conclusion and then make a sound peace, how can we say that Christians should have nothing to do with the war?

But we could keep still, couldn't we? Yes, we could keep still if we were that kind of editor, but it just happens that we are not. Or we could endeavor to strike a balance between all the different opinions in the church and express that and only that, but a more tepid, lackadaisical, nauseating editorial policy it would be hard to imagine.

No, the Universal Church for weal or woe has a journal of opinion, and it has to be the opinion of the editor guided by the best and clearest light that he can find.

We don't like John L. Lewis, and so some people think that we endorse whatever hard-boiled, selfish employers have done. But we don't.

We don't like the A. P. A. or the Ku Klux Klan, or anything that is tainted with their deadly, poisonous prejudice, and so some people think that we approve of the Catholic Church's trying to run Protestants out of South America or to secure public funds for parochial schools. But we don't.

We do like the British. We worked with them in the last war. We discovered what honor and the pledged word mean to them, and how modest, unassuming, and courageous, they are. We say in our paper that we honor them, and so some people think that we approve of all that the British have done in the past. But we don't any more than we approve of all that our own government has done in the past.

We do like the Russians. We even admire Joseph Stalin, their leader, for his steadfastness. We feel that we owe more to the Russians in this war than we can easily repay. And so a few misguided souls think that we are Communistic. But we are not. We confess we should like to be able to say that we were Communistic because of the unfairness of people to Communists.

We have a lot of other views. They creep into the paper. They deal with faith in man, faith in Christ, faith in a good God. They are not stated as well as we wish they were. But we believe that they hang together. To us, at least, they form a part of a consistent, unified editorial policy. And the best part of all is that they are addressed to a constituency that has intense, positive convictions likewise—some like those held by the editor, some not—but a constituency that in the main is tolerant because it is sure of itself and is Christian.

—Editorial in *The Christian Leader*.



## OUT OF METHODISM, A PROPHET

It would be hard to estimate, and one could hardly overestimate, the influences for good that have come out of Methodist parsonages. Most of them, perhaps, have been in the regular channels of ministry and church, but many of them have been in diverse ways and far-flung places that have taken the sons and daughters of the parsonage far beyond the bounds of Methodism or even of any church relationship. Our remark has been occasioned in reading the book of "new and constructive thinking about the war," "Listen, Hans," by Dorothy Thompson (Houghton Mifflin, \$2.50). We don't know what Miss Thompson's present attitude or relationship to the Methodism in which she was brought up may be, but an outstanding impression is of the extent to which a brilliant newspaper columnist and correspondent has become a real prophet of our time, touched with that power of utterance and with that spirit of fervor that one has always associated with Methodism at its best. We agree with the publishers that "there has been no war book like this one." It consists of the weekly broadcasts that Miss Thompson sent over the C.B.S. short wave system to Germany, with our Government's approval. Addressed to the listening ear of an old and trusted friend, these messages have profound significance for the American people as well as for those in Germany. Well-informed, with a comprehensive outlook, with deep faith in democracy, and an underlying faith in man, not destroyed by man's perversions, Miss Thompson writes with clarity of vision and with great directness and clarity of utterance. We commend to our readers what she has to say about Russia, and about the future of the Church, Protestant and Catholic, in Europe, on page 118; and we commend as a worthy determination for us all her closing words to Hans:

"Hans, my dear friend: the first three years of the Nazi Blitz are over. Now our war begins. Pray that we, and our leaders, through all the suffering ahead, may keep our aims clean. And I promise you that I will fight on, for a new and better world system."—Advance.

## NOTES FROM FIRST CHURCH, GREENWOOD

Greenwood First Church has added 100 members since the Annual Conference, capacity audiences have attended each Sunday, and the music, an added attraction, is provided by a choir of trained voices who give much time to that feature.

More than one-half of the budget was paid by the end of the first five months of the conference year and without canvassing by the board of stewards.

The youth work is under the direction of Mrs. Dick Lord, who is assistant to the pastor. The entire first floor of the educational building is used for social and recreational purposes for service men and local young people. The city is divided into eight regions for membership cultivation and visitation. During the Week of Dedication the entire membership was called upon. A religious survey has been made through the cooperation of the city schools, and workers in children's, youth, and adult divisions have monthly council meetings.

The W. S. C. S. has 280 on roll. May 16 has been set aside as Christian Education Sunday when all the forces of the church will gather. A copy of "Strength for God and Country" is given to each service man

by the church. There are 100 men in the armed services. Every steward takes the Methodist Layman, and the weekly bulletin carries items of local and general church news.

## MISSISSIPPI CONFERENCE DIRECTOR OF CHILDREN'S WORK

Miss Aline Nicholson, the daughter of Rev. and Mrs. T. E. Nicholson, of Summit, Miss., is the Director of Children's Work of the Mississippi Conference Board of Education. Miss Nicholson will receive her degree from Millsaps College this spring, majoring in religion. For some years she has taught in the schools of the state, and has worked with some agency of the church during the summers. She has been active in youth work, being an officer in the Conference Young People's Assembly, and one summer working on a Caravan in the Holston Con-



MISS ALINE NICHOLSON

ference. She has had experience in directing Vacation Schools and in all phases of the work of the local church. The Conference Board is fortunate in being able to secure her services.

## DR. GEORGE S. BROWN—RESOLUTIONS OF APPRECIATION

On March 20, 1943, the spirit of our beloved teacher, Dr. George S. Brown, received an abundant entrance into that "house not made with hands, eternal in the heavens." Dr. Brown was a brilliant and faithful teacher, but above all, he was a deeply spiritual teacher who constantly inspired the members of his class to nobler living. Therefore, be it

Resolved, that we, the members of The Doctor Brown Bible Class, in appreciation of his life and service, do pledge ourselves to carry on all the activities of the class so dear to his heart. While we mourn his going and shall miss the inspiration of his presence and teaching, we rejoice in the fact that he has heard the Master's "Well done" and has joined the throng of the redeemed; be it further

Resolved, that a copy of these resolutions be sent to the family, a copy spread on the Minutes of the class, and a copy sent

to the New Orleans Christian Advocate.  
MRS. R. D. CROW,  
MISS MARY BYNUM.

## WITH THE PASTORS

## THE EASTER SUNDAY MORNING SERMON

By Charles O. Ransford

No Sabbath in the year makes greater demands on a pastor than Easter Sunday. It seems to be the one Sabbath of the year when the people try to go to church. Those who have been faithful in church attendance all through the year demand the pastor's best sermon. Those who only occasionally attend demand a spiritual refreshing.

It is a Sabbath with many inspirations when it should be easy to preach. The congregations are larger. The music is special. Then somebody has thoughtfully provided fresh flowers for the altar. It is the spring season when new life has come. It is the high Sabbath of the church year with its most inspirational gospel subject for meditation. Jesus and the resurrection present the one subject of which humankind never tire to hear.

Jesus and the resurrection always present new inspirations. It is not a question where the preacher shall get a sermon, but which theme, which phase of the resurrection shall the preacher discuss?

Each of the four gospels records different appearances of Jesus on the resurrection Sabbath. Each is varied in details. There is no need of a long text. There are many short ones full of inspiration. The angels startled the disciples, when they said, "He is risen." That is enough. We need no more. These three words gave the world a new hope. New life has come to all men. The preaching of that message gave the world the Christian Church. In these comforting words is the world's last fond hope when our evening prayers are said. Christ lives, and because he lives, I, too, shall live.

The Easter Sunday morning sermon cannot be made on the last Saturday evening before the Sabbath of preaching. Neither laymen nor preachers learn of Christ in such brief periods.

A young Scotch preacher, early in his ministry, preached on Jesus and the resurrection. His own heart was strangely warmed. The new inspirations that came to him were not that, if he should die, he should rise again with Christ, but that Christ is now the Living One, he is alive for evermore.

A new gospel vision dawned for him, and a new inspiration came into his heart. Life had new meaning and the gospel message had a new vitality. The entire gospel message was illuminated and transformed. The Cross of Calvary had new meaning, redemption in Jesus became an effectual working force, and Christian experience became vibrant in new life.

Never thereafter was he without preaching inspirations. Frequently during the year he preached on Jesus and the resurrection. He said that is the one theme all men love to hear discussed. He became one of Scotland's greatest preachers.

Of old time God saith, "Comfort ye, comfort ye my people." If the preachers of today would heed that message we might all say, "Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished." In all war-torn lands sorrowing souls long for that message. May Easter Sunday bring the prelude to the world's peace.



# CONFERENCE NEWS AND PERSONALS

About twenty per cent of our subscribers received their Advocates a day late last week on account of two breakdowns in the pressroom. We are sorry for the delay, but repairs were necessary.

Rev. J. N. Humphrey, pastor at Weir, Miss., is now in his sixth year on that charge, with the prospect that this may be the best year so far. Renewed interest is reported in all church activities.

The Advocate appreciates very sincerely the devotion of Mrs. J. S. Pigott, Zachary, La., to her conference paper. She says that times are hard on the farm, but that she cannot give up her paper.

The Kaplan church, Gueydan charge, Rev. C. W. Quaid, pastor, held a very successful Lenten study course recently. There was an average attendance of forty, and many new Protestants were brought to the church services as a result.

The editor was sorry to miss the visit of Lieut. James Goudelock, son of Rev. W. R. Goudelock, of Southside, Corinth. Lieut. Goudelock called on Tuesday afternoon of last week after the editor had gone for the day.

Mrs. Bessie C. Williams, Victoria, Miss., says that she has been a subscriber to the Advocate almost continuously for thirty-five years and it means more and more to her as the years go by. We appreciate her interest and assurance.

Rev. E. M. Shaw, pastor at Ebenezer, Miss., sends a list of six subscriptions, all of which are new. Bro. Shaw is well pleased with his charge. Rev. S. M. Butts, of Mathiston, Miss., assisted him in a Dedication Week revival. In addition to all this, a program of repairs is going forward on some of the churches.

A number of our subscribers have registered complaint on account of failing to receive their paper. In all cases we look up our own record and if the guilt is not with us we make complaint to the post master in New Orleans. He in turn makes inquiry at the post offices where the failure in delivery occurred.

Rev. David M Ulmer, pastor at Centreville, Miss., is in revival services with Rev. A. F. Gallman doing the preaching. Bro. Ulmer reports his work as making good progress. Repairs on the church building to the extent of \$1,700 are in progress in addition to the redecoration of the parsonage. A W. S. C. S. and a Youth Fellowship have been organized.

Mrs. C. F. Greene, Shreveport, La., asks us why we did not include Welch's grape juice in the list of rationed articles published in our Wallet of the Week paragraph. She says that in order to get a little grape juice for communion she had to have a letter from her pastor recommending a ration card for its purchase. We took the list given by the material which our paragraph summarized.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., says that they have about completed their new church building and find that they owe just \$1,000. Best of all is that they have practically enough money to pay off. The charge took a 100 per cent increase in its assumption on Benevolences, eighty new members have been received since Confer-

ence, and Methodism in that Coast city is established for the duration at least.

Lieut. George Pearce, Jr., writes that he has received his commission with orders to report for school duty at William and Mary College, Williamsburg, Va., on April 5. Bro. Pearce, who is a member of the Louisiana Conference, writes: "It is good to be one of 200 ministers being trained for chaplaincy in the Navy. There are a good many Methodists here, but there is plenty of room for more. Rev. Alfred M. Brown and myself are the two from the Louisiana Conference here at present."

Rev. J. A. Wells, pastor at Glendale Church, Jackson, Miss., will have Rev. Thos. A. Carruth, of Terry, to conduct a Youth's Easter Revival April 18-25. A feature of the revival on Wednesday evening will be scenes in the Garden of Gethsemane by the use of a projector, and this will be followed by the Sacrament of the Lord's Supper. Before dawn on Easter morning there will be a similar presentation of the Resurrection and an Upper Room prayer meeting immediately after. Bro. Wells solicits the prayers of Advocate readers for the meetings.

Rev. George P. White, retired member of the Louisiana Conference, living on Route 2, out of Hammond, La., writes that he is able to be up about half time and that he had an awful time that nearly "knocked him off the block." He says, however, that, barring further complications, he hopes to be normal again in about three months. He says that his chief diet is about five or six pounds of rare steak a week, and that he has a ration limitation which allows him 1½ pounds a week, but that suits his purse, which is more than flat since his long siege of illness.

The work of the Rayne, La., charge is taking the program at full stride under the leadership of Rev. D. F. Anders. The Week of Dedication service was observed with good spiritual results and a creditable offering. The Methodists of Rayne take pride in discharging every church responsibility. The membership at Branch is small but faithful to the pastor and their church. Bro. Anders is sharing the work at Church Point with Bro. Hine, where they have a fine congregation at 9 o'clock in the morning and take care of every church interest.

## DR. GEORGE F. WINFIELD ILL

Dr. G. F. Winfield, pastor at Tylertown, Miss., has been quite ill in the Baptist Hospital, New Orleans, for several weeks. Mrs.

Winfield is at his bedside constantly and his son, Dr. Gerald Winfield, just returned from China, and his daughter, Mrs. Joe Brown Love, of Urbana Ill., each spent a time with him. His physicians are making a thorough study of his case. When all the data have been assembled treatment will be based upon the laboratory findings. Mrs. Winfield reports that Dr. Winfield is still seriously ill and will be at the Hospital for some time yet. He is slowly improving and his physicians expressed the hope that he may ultimately be restored to health. Mrs. Winfield asked us to make acknowledgment of the many letters and messages from friends which she has not been able to answer, but which she deeply appreciates. Further reports as to the progress being made by Dr. Winfield will be given in the Advocate from time to time.

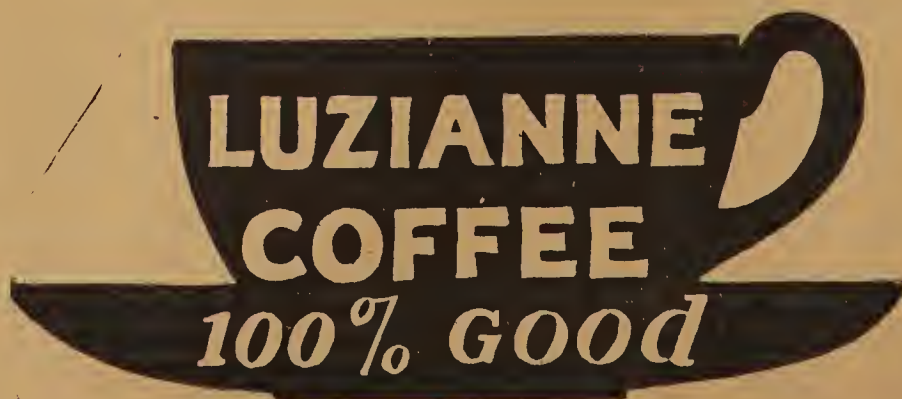
## LAWRENCE H. MORTON DIES

The news of the death of Mr. Lawrence H. Morton, of Cotton Valley, La., on April 3, will be of interest to many friends throughout Louisiana. He was the father of Mrs. J. A. Alford, the former Miss Ava Morton, and was in his eighty-fifth year. Bro. Morton lived an effective life as a Christian citizen and was for many years an official in his church. At the end of a long life he has entered into a well-earned rest.

## CHAPLAIN BEASLEY REPORTS

Dear Dr. Duren: I have been thinking I would write you for some time, but have been kept so busy since I came into the Army that I haven't taken time. I have found the work to be even greater than I had anticipated. I have been assigned to a battalion that is nearing its completion of training, and has never had a chaplain. Thus, the work has been even more difficult than it would have been otherwise.

Dr. Duren, I would like for you to express my appreciation to the good people of the Baton Rouge District, under the leadership of Dr. W. L. Doss, Jr., for making possible a "Field communion set" for a chaplain. This set will mean much to me and our great Church in ministering to our men in the service. I am in the field on maneuvers at the time of this writing. I find that I am able to do the best work out here. Where I had but very few to come to the chapel services in camp, I had more than 300 to attend services Sunday under field conditions. Thus, you can see how much the





communion set may mean to our men. Many of them have expressed a desire to have communion before they go across and into battle. May God bless every one that had any part in making it possible.

I know the people back home have their work to do, but we don't want them to forget us as we try to carry on within the ranks of our armed forces. Remember us in your prayers, for "the effectual, fervent prayer of the righteous availeth much." Our men need the prayers of God's people everywhere, for they are subjected to temptations that can very easily cause them to be led from the way of eternal life.

One of your chaplains,

JAMES L. BEASLEY.

## MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, Miss., May 31-June 5.

Rev. Otto Porter, Dean, announces the faculty as follows: Miss Oscie Sanders, New York City, N. Y.; Dr. Wm. K. Anderson, Nashville, Tenn.; Dr. J. T. Carlyon, Dallas, Texas; Dr. A. H. Rapping, New York City, N. Y.; and Dr. W. G. Henry, Anniston, Ala.

Dr. C. C. Grimes, Memphis, Tenn., will be the platform speaker.

Detailed program will be announced later.

## PUT YOUR DISCARDED EQUIPMENT TO WORK

Dear Dr. Duren: In practically every church storeroom there is a variety of unused equipment which is needed very badly by the country churches. Putting this equipment in the hands of those who can use it would be rendering a real Christian service. Because of the war, many articles are either unobtainable, or purchase is prevented by unreasonably high prices.

For use in the country churches of this charge, we need the following:

1. Twenty-five copies of "The New Cokesbury Hymnal," not now being printed.
2. Three coal or wood heaters, and three kerosene heaters.
3. Plans or blueprints for a rural church seating 80 to 140 persons, and providing two to four Sunday school rooms. It is extremely difficult to obtain these at present at a reasonable price.

The writer will appreciate it very much if you will request your readers to contact the writer if they have any of this equipment available, which is not being used.

Sincerely,

GILBERT L. OLIVER, Pastor,  
Brandon Charge.

## PREACHERS' MEETING—EAST END OF THE LAKE CHARLES DISTRICT

The Preachers' Meeting of the East End of the Lake Charles District met in New Iberia, Monday, April 5, at 10:20 a.m. Present were: Bros. Andrews, Anders, Collins, Giles, Holladay, Quaid, Spinks, Staples, Thibodeaux, and Sewell.

The meeting was called to order by Rev. R. H. Staples, chairman. The opening hymn, "I Need Thee Every Hour," was followed by an inspiring devotional given by Rev. Cleburne W. Quaid. The minutes were read and approved. Rev. Dan Anders led a dis-

cussion on Evangelism and used The Great Commission as a basis for leading the discussion. Speaking from experience, he pointed out the danger of holding too many meetings away from home and not giving enough time to the task at home. Good and bad points were mentioned about the old-fashioned revival. The conclusion was—evangelism must be for every day in the year and not at a certain period. This calls for careful planning and prayer. Each pastor present was asked to state and discuss briefly the type of program being promoted in his church toward Evangelism. In the discussion it was said that if a revival is to be successful we must get the people to believe in it; that Evangelism must be both taught and preached; and that we cannot be a true Christian at heart unless we are evangelistic and missionary-minded. The discussion was brought to a close with a prayer given by Bro. Anders.

Rev. T. J. Holladay was asked to give the devotional at the next meeting, and Rev. Otis Spinks to lead a discussion on Pentecost. Rev. C. J. Thibodeaux extended an invitation to Ebenezer for the next meeting, which was accepted.

Bro. Andrews spoke briefly of the offering to be taken for Memorial Mercy Home-Hospital where it has not already been taken. All pastors present stated that they were planning one or more Daily Vacation Bible Schools.

Rev. A. A. Collins asked whether the courses to be taught in the Pastors' School were known, and if so, what books would be used. This information was not known. Bro. Andrews urged all pastors to make a special effort to get our people to attend the Pastors' School and show our appreciation for having the school so near.

It was asked that all finances be paid up to date by district conference, and the Benevolences and district work in full, if possible.

The benediction was pronounced by Bro. Collins at 12:30, and the group retired to the Methodist parsonage where they were served the noon meal.

J. H. Sewell, Secretary.

## MERIDIAN, MISS., DISTRICT

Bishop J. L. Decell dedicated the DeKalb Methodist Church at 11 a.m. Sunday, April 4, and the Theadville Church, on the Matherville Circuit, at 7 p.m. the same day. Rev. A. F. Gallman is pastor of the DeKalb church, and Rev. F. O. Lewis is pastor of the Theadville church.

Rev. J. L. Neill, district superintendent, participated in both of these dedicatory services. Most excellent progress is being made in all lines of church work on both of these charges, in addition to the paying off of the church debts.

Bishop Decell spent Sunday night in Meridian. Monday morning, he, Rev. Van Landrum, Rev. J. F. Campbell, and the writer, baptized James Franklin Campbell, infant son of Mr. and Mrs. John F. Campbell, and grandson of Rev. J. F. Campbell. I do not know of another infant who has his baptismal certificate signed by a bishop, two district superintendents, and a pastor.

At noon, Monday, Rev. and Mrs. Neill had the Bishop and all six of the local pastors in Meridian as their guests at lunch in the district parsonage.

Monday night Bishop Decell and his cabinet held a meeting in the district parsonage. The reports of the district superintendents show that successful evangelistic work has been done on practically every

charge in the Conference. The prospect is bright for having at least fifty per cent of the Benevolences paid by Easter. On many charges the full amount of the assumptions has been paid to date. The offering reported for the Week of Dedication is considerably more than \$8,000.

The Mississippi Annual Conference of the W. S. C. S. was held in Central Church, Meridian, April 6-8. A large delegation attended.

Thursday morning, April 8, the Board of Supervisors of Lauderdale County decreed that the election held in the County March 16, resulted in outlawing the sale of beer and wine in the County, which decree stops the legal sale of these enemies of righteousness in Lauderdale County, unless the beer brewers and vendors can find some technicality by which they can enjoin the enforcement of the decree.

A gloom was cast over the district on Wednesday, April 7, by a telegram which announced the death of Flight Officer John Kelly McClellan, son of Rev. and Mrs. J. F. McClellan, when his plane crashed into the sea near Apalachicola, Florida. Certainly many friends will be sympathizing with, and praying for, Rev. and Mrs. McClellan in this time of their great sorrow.

T. J. O'NEIL, Reporter.

## JERUSALEM FOR PEACE CONFERENCE

By William T. Ellis

Where the peace conference is held will have a real effect upon what it will do. The Versailles Treaty would have been a different document had it not been a Paris product.

There is but one world center which ideally meets the needs of the gathering that may give us a brave new world—Jerusalem, "The City of Peace." It is central to East and West; most of the people who will be affected by the treaty dwell east of Jerusalem. There would be a widespread spiritual appeal in the choice of this home of the three monotheistic religions.

The tragic plight of the persecuted Jews would come in for adequate attention at a conference held in Jerusalem. The issue of Zionism—one of the most difficult of all the problems to be faced—could be considered in the light of the realities present under the eyes of the delegates.

And the Bible's ideals of a Kingdom of Heaven on earth would brood over the thinking of the delegates.

Swarthmore, Pa.

## CERTAINTIES

By Ruth Franks Whitton

No day withholds its blessings fair,  
Though sun must ever its shadows bring.  
Light, love, and truth be not so rare—  
So thanks be to God for everything.

Each heart must know its share of pain,  
Held close within life's turbulent stream.  
But loss, o'erbalanced by soul's new gain,  
Serves only to brighten humanity's dream.

Therefore, let living be fixed with decision.  
And endeavor each dawning greet.  
Standing midst chaotic confusion,  
The cross o'ershadows defeat.

"Drink is a curse to our country; it ruins body and mind."

—Field Marshal Lord Methuen.



## PERSONAL NOTES AND INCIDENTS

Rev. G. A. Morgan, pastor of Cedar Grove Church, Shreveport, La., is engaged in revival services which will continue through Palm Sunday.

Rev. A. W. Bailey, pastor at Webb and Sumner, Miss., and good friend of the Advocate, says that he is enjoying the work on his charge, where he has a responsive and loyal people.

According to information from R. Leonard Cooke, he has been transferred from Manham, La., to Broadmoor Methodist Church, Shreveport, where he will succeed Rev. George Pearce, Jr., who is now a chaplain in the armed services.

Mr. Robert L. Hinds, merchant of Tupelo, Miss., is in a New Orleans hospital where he is being built up for a serious operation. Mrs. Hinds is with her husband, and we hope that the time may soon come when they shall be happy in the prospect of his full restoration to health.

We are sorry to note that Dr. G. F. Winfield, whose illness is reported elsewhere in this paper, is not doing so well. He suffered an attack on Sunday afternoon which caused his family and those in attendance much concern. He rallied, however, and was resting better later in the evening.

Rev. D. R. McDougal, a retired member of the North Mississippi Conference, who has been living in Memphis, Tenn., has moved to 402 Bard Street, Osceola, Ark. We regret to learn that Bro. McDougal's health continues to be poor. We are glad to know that the Advocate is a source of comfort to him.

Rev. J. M. Lewis, writing from Durant, Miss., says that he and his wife are spending some time with his brother, Rev. Henry P. Lewis. Bro. Lewis says that the people of Durant are rallying to the efforts of their pastor in a wonderful way and the indications are that he will have a great year in that charge.

Dr. and Mrs. E. M. Murphy, of Macon, Miss., are spending some time at Long Beach, Miss., with their son, Eugene, whose wife, the former Miss Margaret Joyner, of Tupelo, Miss., is quite ill at Touro Infirmary, New Orleans. Mrs. Murphy had quite a serious operation a few days ago and was to have had another on Monday morning. We have not heard from her since the last operation.

## ANENT THE HANDLING OF TRUSTS

Dear Dr. Duren: We read the issues of the New Orleans Christian Advocate with keen interest. I am particularly grateful for your editorial in the issue of February 18, 1943, with regard to the handling of trusts in the various conferences of Methodism.

It is a striking fact so often observed that the Southern branch of our Church has lost during its history through lax administration approximately one-fourth of its invested interests. The conditions with regard to the melting away of assets from the Conference Superannuate Funds contrasts strikingly with the administration of the \$50,000 left to the benefit of the Superannuate Fund in the hands of this Board.

I may say to you that one of the perplexing situations arising in a strict administra-

tion of the trusts is the response of the ministers in general to strict business methods. When this Board seeks to execute its business in a good and business-like manner we are often criticized as hard-headed, high-handed, cold-blooded bankers.

Very sincerely yours,

B. P. MURPHY,

Assistant Secretary.

(This personal letter is published by permission of the writer, and it records a judgment based upon official experience and Church-wide observation across the years. —Editor).

## BISHOP MARTIN TO PREACH TO NATION-WIDE EASTER AUDIENCE

An Easter service, designed to draw into one fellowship of worship all Methodists who find themselves unable to attend church on Easter morning, has been planned, with Bishop William Clyde Martin, D.D., LL.D., of Omaha, as the preacher. Bishop Martin's message, "The Easter Light in a Darkened World," will be delivered to the nation-wide congregation of Methodists and listeners of other faiths through Mutual Broadcasting System's Radio Chapel Hour at 11:30 a.m., Eastern War Time, April 25. Bishop Martin will speak from Omaha's station KBON and the Easter Music will come from New York.

The Omaha Bishop, whose jurisdiction is over the States of Kansas and Nebraska, was elected to the episcopal office by the final General Conference of the Methodist Episcopal Church, South. His entire ministry had been given to the pastor field in Texas and Oklahoma. He was pastor of First Church, Dallas, when elected.

During World War I Bishop Martin was in France as a member of the Hospital Corps of the Army.

## TO THE DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS OF THE MISSISSIPPI CONFERENCE

Dear Fellow Workers:

You perhaps already know that the indebtedness on our Methodist Hospital at Hattiesburg has been paid and that the trustees requested that no appropriation be made for the support of the Hospital this year. This was done, and in view of that very fine report, we feel that we ought to greatly increase our enrollment for Golden Cross in the Conference this year, and with this in view I am asking that we reach a goal of not less than \$2,000 this year, and that the enrollment be put on, if possible, in each charge at the time allotted for this, or as near then as possible, which date is May 9 to 16.

We reached \$1,174 last year, and this was by far the largest we have ever done, and I hope that every pastor will see that the enrollment is put on in his church and the money remitted to F. Y. Whitfield, treasurer, and indicated for Golden Cross. Remember that this money is used for charity work in our Hospital there.

I have not been informed yet as to whether there will be any literature this year, but if so will notify you later.

Let's all work together to reach the goal, and exceed it if possible.

Yours very sincerely,

W. D. HAWKINS,

Golden Cross Director, Miss. Conf.

## PETITION FOR H. R. 2082 TO THE CONGRESS OF THE UNITED STATES

To reduce absenteeism, conserve manpower, and speed production of materials necessary for the winning of the war, by prohibiting the manufacture, sale or transportation of alcoholic liquors in the United States for the duration of the war and until the termination of mobilization, we, the undersigned citizens of the State of Mississippi, petition the Congress of the United States to pass H. R. 2082, introduced by Hon. Joseph R. Bryson, of South Carolina.

Name

Address

Miss Susie V. Powell, president of the Mississippi W. C. T. U., requests the readers of the Advocate to copy and circulate this petition in Church School classes and departments and the W. S. C. S. As soon as fifty or more signatures have been secured, wire your Congressman with the request that he read it into the Congressional Record. She says this fight must be won, and when one petition is made, begin another.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria	36
Baton Rouge	85½
Lake Charles	63
Monroe	43
New Orleans	46
Ruston	42
Shreveport	14

### Mississippi Conference

Brookhaven	103
Hattiesburg	41
Jackson	86
Meridian	74
Seashore	135
Vicksburg	125

### North Mississippi Conference

Aberdeen	88
Columbus	99
Corinth	160
Greenville	45
Greenwood	214
Sardis-Grenada	100½

## WHEN YE PRAY, SAY . . .

(Part 3)

By Rev. Charles E. McLean

When we pray, nothing we can say has the quality of effective persuasion. We can never present our case in so good a light as that in which our Heavenly Father sees it for Himself. Nor can we win a point in God's mind that is not already established by the simple facts of the case. If one prays a selfish prayer, it is mere beating of the air, since one neither reaches the ear of the Father nor achieves a sense of healing, within, for the sin of selfishness, itself. Providences which seem related to such prayers are apt to be interpreted wrongly in terms of one's relationship to God.

In the light of these facts, prayer seems unreasonable to some, when, in truth, it is one of the most reasonable and practical of all the exercises to which our thought and interest may be directed.



Prayer is a gem of many facets but the light that flashes from it comes from the fusion of its elements into one pure pattern of purpose and meaning, and it is here that its reasonableness and practicability must first be noted. In the lives of many people prayer has no pattern at all, and its immediate purpose is little more than a reflection of specific notions or of specific needs. This, in spite of the fact that prayer is the foundation of the greatest of all human concerns—that of living worthily and of serving God and our fellow man. And, if we admit it to this vital place in our lives, its full scope may possibly be encompassed in one simple sentence:

Prayer is the outreach of the human spirit in its endeavor to share the aspirations of God!

If, as we think, this definition of prayer is sound, then the verbal vesture with which prayer may be clothed is not important. God is in touch with the senses of the soul from which each yearning toward Him gets its impulse. Here is the realm where our true self speaks as we pray. The Lord's Prayer, then, becomes a sort of spectrum wherewith every human sense of hunger which reaches out toward God is analysed to determine if it matches the design of our Father's aspirations for us. We think that this view has had ample demonstration in the life of Jesus, and we believe that asking, "in my name," as Jesus instructed His disciples, involves placing our petitions upon the high plane of His ideals and within the redemptive purpose for which He lived, and died, and rose again.

In our prayers there should be a purpose, a willingness, and even a desire to see things through God's eyes and to accept them as He proposes: to suffer or to dare: to realize or to be denied: to win momentum in our way or to be turned about in our tracks: to triumph or to be overcome: to live or to lay down our lives! Jesus has shown us the way, and our great problem and the test of our faith is in seeking such a relationship to His will. The perfection He aims at for us may, like His own, come through suffering (Heb. 2:10), and certainly it will involve sacrifice, self-denial, waiting, and dedicating our strength and desires to the high aim of becoming at one with the Redemptive Purposes and Energies of our Heavenly Father.

Our approach to the question of God's answer to prayer must, of necessity, be tempered with the consciousness that any dogmatic assertion made in this connection is apt to draw criticism. We admit that the ground whereon we walk, here, is holy ground. We will make, however, some simple observations with the view of further clarifying the nature of prayer, itself.

To begin with, two or more persons often contemplate an identical fact of Divine Care only to reach differing conclusions as to its meaning, as is suggested by the following lines:

As insects cling to a wind-blown leaf,  
In the fog-packed sky o'erhead  
Two weary lads, on a hopeless flight,  
Eyed the inky mists with dread!

Their anxious eyes thrust hard at the dark,  
As brave men oppose a foe;  
Their thoughts were of their engines roar  
And of the perils far below!

On, toward the outspread net of Death,  
They plunged through the clammy night;  
Breathed, now, a prayer—and through the fog  
Saw the gleam of a friendly light!

Both lads were reared in the selfsame home;

Were formed from the selfsame Clod.  
But one said, "Thank my lucky stars!"  
The other, "I thank my God!"

To these two, others might be added,  
each of whom would have his own reaction

no matter how obvious the Providence might be. There are yet with us those who would say, "It Thundered!" no matter how plainly the voice of God may speak (John 12:29).

(Continued on Page 16.)

## CAMPAIGN ACKNOWLEDGMENTS

### Louisiana Conference

Baker—H. D. Watts.....	4
Tickfaw—P. W. Sibley.....	5
Ringgold—E. W. Day.....	19
Gueydan—C. W. Quaid.....	5
Crowley—J. B. Grambling.....	4
Leesville—A. A. McKnight.....	23
Loranger—P. W. Sibley.....	5
Zachary—B. A. Galloway.....	3
Carrollton Ave.—E. C. Gunn.....	3
Grayson—C. W. Lahey.....	6
Baton Rouge—J. H. Crowe.....	3
Bogalusa—G. W. Pomeroy.....	3
Golden Meadow—C. B. Powell.....	3
Athens—B. P. Durbin.....	4
Fisher—A. W. Coody.....	7
Gonzales.....	5
Hornbeck—E. H. House.....	18
Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	6
Rayne Memorial—H. L. Johns.....	6
Choudrant—C. L. Elliott.....	6
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	33
Ponchatoula—Mrs. Verna Coburn.....	4
Monroe, First Church—A. M. Serex.....	14
Houma Heights.....	8
New Orleans—First Church.....	4
Parker Memorial—E. B. Emmerich.....	5½
Miscellaneous.....	85

### Mississippi Conference

Georgetown—W. Baylis Alsworth.....	4
Pelahatchie—R. I. Moore.....	3
Raleigh—Murray Cox.....	3
Chunky—J. H. Cameron.....	3
Fannin—Norman Purvis.....	4
Collins—T. R. Holt.....	7
Yazoo City—R. H. Clegg.....	35
Gloster—R. A. Allums.....	5
Harrisville—W. J. Dawson.....	4
McComb—F. E. Dement, Jr.....	5
Meadville—Wesley Ezell.....	9
Canton—J. L. Carter.....	7
Wiggins—P. O. Nix.....	3
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Newton—Geo. H. Jones.....	15
Homewood—R. E. Case.....	3
Hazlehurst—C. W. Wesley.....	20
Summit—T. E. Nicholson.....	3
Bucatanua—E. D. Simpson.....	3
Brooklyn—E. E. Samples.....	4
Moselle—J. A. Bridewell.....	3
Vaughan—J. H. Grice.....	5
Meridian—T. J. O'Neil.....	3
Magee—B. H. Williams.....	10
Gallman—W. L. Blackwell.....	3
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	10
Jackson—R. H. Kleiser.....	4
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	21
Lucedale—A. J. Boyles.....	12
Philadelphia—G. A. Broadus.....	3
Prentiss—Roy Wolfe.....	28
Cross Roads—D. P. Yeager.....	7
Brandon—G. L. Oliver.....	25
Galloway Memorial—C. G. Chappell.....	14
Madison—L. T. Nelson.....	3
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	13
Gulfport—C. C. Clark.....	102

Anguilla—E. A. King.....	5
Satartia—F. J. Jones.....	9
Silver City—B. M. Lawrance.....	15
Gibson Memorial, Vicksburg.....	18
Washington—A. W. Wilson.....	8
Gallman—W. L. Blackwell.....	3
Miscellaneous.....	48

### North Mississippi Conference

Acona—W. M. Langley.....	3
Minter City—W. P. Bailey.....	10
Ethel—E. G. Potts.....	3
Weir—J. N. Humphrey.....	8
Coahoma—M. E. Armstrong.....	3
Indianola—S. E. Ashmore.....	3
Ebenezer—E. M. Shaw.....	7
Sardis—J. O. Dowdle.....	3
Webb-Sumner—A. W. Bailey.....	16
Ruleville—W. C. Beasley.....	12
Coldwater—H. E. Finger, Jr.....	3
Moorhead—S. A. Brown.....	5
Ripley—E. R. Smoot.....	4
Longtown—G. L. Nicholas.....	4
Shuqualak—R. A. Thornton.....	21
Winona—J. H. Holder.....	3
Como—W. H. Moulder.....	8
Itta Bena—R. T. Hollingsworth.....	22
Sallis—E. M. Allen.....	9
Ionestown—M. E. Armstrong.....	3
Potts Camp—Z. A. Jumper.....	4
Verona—W. C. Mattox.....	4
Water Valley—E. H. Cunningham.....	11
Rienzi—B. F. Bullard.....	6
Dublin—W. R. Crouch.....	4
Blackhawk—R. E. Wasson.....	5
Sunflower—J. W. Gibson.....	22
Victoria—B. D. Benson.....	3
Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	29
Leland—W. B. Baker.....	3
Lula—J. C. Wasson.....	3
Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	6
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	59
Sidon-Cruger—W. S. McAlilly.....	6
Nettleton—W. C. McCay.....	15
Belmont—H. C. Lewis.....	4
Corinth—W. R. Goudelock.....	9
Fulton—E. L. Jernigan.....	5
Iuka—N. M. Mamill.....	6
Durant—H. P. Lewis.....	11
Tutwiler—J. V. Stewart.....	20
Olive Branch—N. N. Maxey.....	17½
Columbus—T. E. Gregory.....	20
New Albany—K. E. Clark.....	11
Arcola—E. S. Lewis.....	8
Greenwood—W. R. Lott.....	29
Swiftown—W. W. Brunner.....	6
Byhalia—W. W. Milligan.....	36
Prairie—Milton J. Peden.....	11
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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, APRIL 18, 1943

By Rev. W. C. Newman

### STANDING BY CHRIST TODAY

Lesson Text: Matthew 26:36-46; John 18:10-12.

Golden Text: Watch and pray, that ye enter not into temptation.—Matthew 26:41.

Once upon a time I asked the most prominent business leader of a town to use his influence to eliminate a house in which gambling was carried on and drink was sold to the public, even to the very young public.



W. C. Newman

He was a man of power, and his word would have been sufficient to close this place of evil. But he said to me, "I cannot afford to do it. The owner of that place does business with me."

In another place the chairman of my Board of Stewards asked me to play golf with him one afternoon. When I told him I could not because I had a meeting at the church that evening, he instantly replied, "If you have a meeting at the church I have one also."

In the difference in the attitudes of these two men lies the difference between disloyalty and loyalty so far as the Kingdom of God is concerned.

### Conflicting Loyalties

In every instance Jesus made it clear that what he asked of his followers "was undivided commitment to him and to the Kingdom. Neither business interests, family, friends, pleasure, nor convenience was to be placed first. If a man were not willing to "leave all" to follow him, Jesus was not willing to accept his discipleship.

This clear-cut demand ought to give us every one a cause for solemn introspection. How far does our discipleship go? What things are there in our interest that we give precedence over the needs of the church and the Kingdom? How surely may we be depended upon to stand by Jesus today?

Absenteeism among the laborers in war factories is not the only grave problem facing us. Absenteeism among the laborers in the Kingdom of God is equally as great a problem, and likely to have more disastrous results in the long run.

### The Capacity for Sustained Loyalty

The old Book of Common Prayer had a very fine phrase that Christians would do well to keep in their minds as well as in their prayers. It was this: "All our works begun, continued, and ended in Thee."

The trouble with the three disciples was not that they never gave their loyalty. The trouble was that their loyalty was not big

enough to carry them through to the completion of their responsibility.

And that is the trouble with many of us. Many works are begun by us; a few are continued; but it is rare that we push them on through to their finest completion.

Sunday school classes decline in attendance because a teacher's first enthusiasm has burned out and she no longer has the eagerness for thorough preparation, constant cultivation, and vigorous leadership that marked her first efforts. Whole congregations, moved mightily in the beginning of some worthy enterprise for the church, allow their zeal to flag and the enterprise to fall through before it is finished. A preacher's jokes and illustrations become old even to him, and he lacks the sustaining devotion to refresh his own spirit as well as his preaching, and the latter days of his pastorate suffer the loss of his earlier spontaneity and scintillation.

The grace to follow through to the end is the thing that makes genuine loyalty.

### Imaginative Loyalty

The little administrative experience I have had has done more than anything else to help me understand something of human nature—my own as well as that of others. One thing particularly interests me. Set a half dozen people to work at the same task and you will have a half dozen different results. One will do everything he is told to do—and no more; another will come back over and over for detailed instructions, so that you will wish you had done the job in the first place; the third will go ahead without fully understanding the task, and therefore it will have to be done over; while another will use his imagination, ingenuity, and initiative to do not only what was asked of him, but to put some artistic finishing touches to the job that make it beautiful.

These folks are the salt of the Kingdom of God when they are to be found in the Kingdom.

## WISE OR OTHERWISE

By Rev. James H. Felts

"He could not be hid." Neither can His followers who live wisely and well.

No "high hat church" nor "holier than thou" citizen has ever made any great contribution to the world's need.

The good Shepherd lived with his sheep and shared their lives.

"It will never be a good world for any of us to live in until it is a good world for all of us to live in."—A Chinese proverb.

Jesus refused to turn stones into bread to satisfy His own hunger but worked miracles to satisfy the hunger of others.

It is a good citizen who, failing to get bacon, uses sow-belly with a smile.

Doing something useful is always conducive to increased happiness.

It takes two persons to violate the prohibition law—the buyer and the seller. Same is true of the black market.

What you know and what you do may be so far apart that you are neither respected nor respectable.

If arguments and theories would bring victory we would be shouting right now.

There is said to be "a universal blind spot which enables a man to see everything except his true self."

Mental clearness is impossible short of habits that speak louder than words.

The Church, despite all her human imperfections, offers the only freedom that is all-inclusive.

Variety in the Christian life is just as normal as variety in the family life.

True or false? The luxury of being grouchy is a boomerang.

## THE POWER OF FAITH

By Mrs. Irvin Rowland

"According unto your faith be it unto you."

How many of our lives are limited and unproductive because of our lack of faith? How important faith is to a person! Faith spells the difference between a full and empty existence. It gives us hope in facing the future; it gives us strength for carrying on in the present. It is a tie between earthly and heavenly things. It is a beacon that has led man in all his spiritual progress during the centuries. It is an obvious condition of our prayer life—"and all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Faith in God's love and watchcare over us, faith in the blood of Jesus Christ for our justification, faith in our fellowmen to respond to justice and kindness, faith in the certainty of the laws of righteousness, faith in the eventual triumph of good over evil—yes, such faith is a necessity for the well-poised, fruitful life of a Christian.

God's goodness, mercy and power stand unlimited, yet accessible only as we have the faith to understand, partake, and transmit. Prayer can link us with the peoples of the world, can help to spread the gospel in every nation, can truly make us one with all the members of the true church in Christ, if we have the faith to attain such heights. "According to your faith"—just where do we stand in the Kingdom of Heaven?

"Truth is within ourselves; it takes no rise from outward things, whate'er you may believe. There is an innermost center in us all, where truth abides in fullness."

—Robert Browning.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### President's Message

We are in the midst of the greatest crisis the world has ever known. Tremendous issues are at stake—not only military, but religious, moral, social and economic problems are involved. The whole "way of life" of the world's people is being affected. Our great concern is to find the responsibility of Christian women today and to meet these obligations. We realize that doors will be opened or closed to us at home and overseas by the way we meet the problems which confront us today.

The women of North Mississippi are not unmindful of the trust which is theirs. The response you make to the calls which come from time to time is most gratifying and encouraging. The Conference officers will bring you detailed reports in each area of work, that you may see the total work done, by you, in the Conference last year. When you hear these reports, I am sure you will feel we have had a good year.

### President's Report, 1942

I will bring a brief report of the work done last year as Conference president. 1463 pieces of mail went out from my desk, 32 days were spent away from home, nearly 5,000 miles were traveled on the 18 necessary trips to promote the work in the past year. Due to the conservation of tires and gas, many calls had to be left unanswered. But a "B" card which the ration board has allowed me for our work, does permit a more extensive program of cultivation than would be possible without it. Holding our district meetings jointly, with the Conference Board of Education, has been a partial solution to the problem of cultivation and promotion.

It was a great joy to represent you at our first National Assembly in Columbus, Ohio, last May, as well as at the various other meetings which the Conference president is expected to attend. I appreciate the trust you have placed in me, and I do try to promote your best interests at all times.

A new ruling in the Division precludes counting our Week of Prayer money on our Conference pledge. This makes it necessary to lower our pledge, or with a little extra effort on the part of each of us, we can keep our pledge at the same figure. Our Conference Pledge has not been raised in four years. We have grown in the number of societies and in membership in that time, and I believe we can take this forward step. Please be prepared to discuss this in connection with the Treasurer's Report. The war situation will make it necessary to change the type of work which can be done on the campus at State College. We will discuss this also, at the time of the Treasurer's Report.

Our new Rural Worker, Miss Cora Lee Glenn, is doing excellent promotional work in the area around Malvina, as well as the community work at the Center.

### Today's Responsibilities

In keeping with our program theme, let us discuss, briefly, some of the problems facing us today:

Migrants: At home we have more than

six million migrant Americans, following industrial and agricultural occupations and living in temporary, inadequate quarters. Sanitation and health, school and nursery school, directed constructive recreation, friendly contacts and an opportunity to keep church relationships are the major problems here.

Training Centers: Our boys in training centers must have opportunities for constructive, not destructive, recreation when off duty. The May Act, a Federal law, may be enforced if the conditions around the camps are such as to infect the boys with venereal diseases. We must continue to work toward banning the sale of alcoholic beverages to soldiers in and out of camps.

Economic Problems: Many of our problems in Mississippi are economic. The average per capita income in 1935 was \$170, compared with \$700 in New York. The farm income in Mississippi averaged \$147. Farm tenants bring our average so very low, and 60 per cent of our tenants are white, 40 per cent Negro. But for any family, white or Negro, it would be very difficult to buy food, clothing, medicine, a minimum of education, and even an occasional dental or hospital experience for \$147 for twelve months. In the southeastern area of the United States we are rearing 13 per cent of the nation's children on 2.4 per cent of the nation's income. From these low income areas we get depleted and eroded soils, and people suffering from hookworm, pellagra and tuberculosis resulting from deficient diets and poor resistance to disease.

Last October, a group of Southern Negro leaders met in Durham, North Carolina, seeking a way in which Southern Negroes, who represent one-third of our Southern population, might have a larger share of health, sanitation, education, police protection, justice in courts, equal pay for equal work, and a better opportunity for personal development. When we think of Dr. Carver, Marion Anderson, and others, we realize God has placed great gifts in many of these lives. Without a doubt, the world is a poorer place because Negro children lack a chance to develop their gifts and give them back to the world.

State Institutions: The whole matter of care and re-direction of lives in our State penal institutions has been brought to our attention by the recent escape of prisoners from Parchman, and the subsequent information concerning lack of care of prisoners and the tremendous profit—nearly a half-million dollars—in one year from this farm. We are concerned that all who are apprehended and held in any institution, whether at Columbia or our home for juvenile delinquent Negro boys, the hospitals for the control of venereal diseases, or at Parchman, shall have a chance, through re-directed lives, to become constructive individuals when they are released and returned to community living.

Child Labor Laws: The lack of adequate man-power in some areas is threatening our child labor laws. We must not be shortsighted about this matter. Many older students can be constructively employed at this time. Children under sixteen should not be

employed in manufacturing or mining operations, nor around machinery of any type. Let us do nothing at this time which will jeopardize the future of today's children. The very issues for which we are fighting are involved—the right for personal, abundant living. And these children will need their full strength and trained minds to bear their burdens tomorrow.

Overseas: Briefly, our overseas problems might be summarized as: Civilian and missionary evacuees; refugees and prisoners of war; absence of workers; lack of money for increased cost of living and travel. (Salaries have increased 75 per cent, travel 50 per cent. One worker in China, whose salary has been \$75, is paying \$90 for board alone) Some workers in prison, some facing untold hardships as they remain.

But work continues, somehow, on every field. We have 25 workers in Central and South Africa, 59 in free China, 32 in occupied China, 128 in India, 4 in Japan, 3 in Malaysia, 14 in the Philippines, 7 in Algeria, 2 in Bulgaria, 1 in Poland. The future value of the constructive service rendered at this time by these workers can never be measured or repaid.

World Peace: The last problem we will mention is that of building a lasting peace. Are we laying a foundation of study today that will lead to an understanding of the issues involved? Are we planning a "back to normalcy" peace which will be nothing more than an armistice until some nation or group of nations can rearm? No peace can be durable unless built on the Christian evaluation of every person. Are we willing to pay the price in study, planning and sacrifice to build this peace? War is man-made, and peace, when it comes, will be man-made also. Surely, war must be placed in the same category as private criminal acts.

### Tomorrow's Opportunities

Eventually, the war will be over. What marvelous opportunities will present themselves to the Church if we are in a position to take advantage of them.

Overseas, three-fourths of our workers have remained on the fields. What fertile seed they are sowing as they form a bridge of understanding and cooperation now. Many of our institutions must be rebuilt, battle-grounds must be reconstructed, people must be fed, clothed, sheltered and ministered to by the Church. A most extensive program for training lay workers, adult literacy, relating school to life, reconstruction of cities and rural sections to eliminate slum areas, all this and much more can be done if we are financially able to meet these needs. In China, alone, Miss McKinnon says reconstruction will cost a minimum of a half million dollars. Miss McKinnon is also asking for fifty choice young women who will enter training now and be ready to go to China and Africa after three years of necessary preparation.

We might extend this list indefinitely, with a similar program at home. We must work toward the time when every child in every land can have a minimum standard

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Two Goals We Have!

"Every officer a subscriber to the World Outlook and The Methodist Woman."

"A two-thirds net increase in subscriptions."

During 1942 these were our goals for Literature and Publications. No one reported reaching either. For 1943, we are again hitching our wagon to the star of these two ideals.

It has been with a keen sense of anticipation that your secretary has awaited your reports this quarter. And it is with a real sense of gratitude and joy that she announces

### The Honor Roll!

(Every officer a subscriber to World Outlook and Methodist Woman)

Cedar Grove—Mrs. Ed. Bartels, Secretary.

Rayne—Mrs. Dan Daboval, Secretary.

Ida—Mrs. C. H. Coffman, Secretary.

Gilliam—Mrs. A. L. Vaughan, Secretary.

Park Avenue, Shreveport—Mrs. M. S. Slagle, Secretary.

Rayne Memorial, New Orleans—Mrs. J. W. Malone, Secretary.

St. Francisville—Mrs. Dennis Bickman, Secretary.

Bayou Blue—Mrs. D. D. Chauvin, President.

First Church, Monroe—Mrs. A. G. McHenry, Secretary.

Simsboro—Mrs. J. O. Dillon, Secretary.

Vinton—Mrs. S. R. Holden, Secretary.

New Orleans—Mrs. F. J. Bourgeois, Secretary.

\* \* \*

### W. S. C. S. Conference

The Third Annual Conference of the Woman's Society of Christian Service of Louisiana was one that will long be remembered. The women of Monroe, under the leadership of Mrs. E. C. Gibson, had anticipated every need for the comfort and happiness of a beautifully planned program. From the first session with the inspirational and challenging message of our president, Mrs. J. B. Pollard, the meeting continued on a high note.

The committee, in planning the program, were keenly aware of the immediate problems resulting from the chaos into which the world has been plunged by the cataclysm of war, and brought to us speakers whose messages were of immediate interest to all.

Bishop C. C. Selecman brought a dynamic message on "The Moral Equivalent of War" the first evening, with Miss Edith Fredericks, Missionary of Hong Kong, China, presenting a vivid picture of the conditions in China in her address on "The New China," the feature of the second evening.

During the Christian Social Relations hour on Wednesday there were two brilliant messages of particular concern today. Dr. Edgar Godbold, president of the Louisiana Moral and Civic Foundation, discussed the work of this organization and urged the women to cooperate in this work that is so needed in our state. Dr. Dana Dawson, a member of the National Committee for the Study of Japanese Problems, presented a true picture of the conditions in the Japan-

ese camps in his address on "The Japanese Evacuation."

In an atmosphere of quiet and prayer, the delegates shared in a beautiful program of directed meditation at the Sacrificial Supper on Wednesday evening. From the pictures of the suffering in China, from the beautiful appeal made by Mrs. George Sexton, Jr., and from the atmosphere of worship created by quiet music, all were challenged to leave an offering to be used for China Relief. It was with real gratitude that we learned that this offering was more than three hundred dollars.

Among the other speakers who participated in the program during the three-day session were our deaconesses and workers under the Woman's Division, including Miss S. Nuttal, Rural Work, Lake Charles District; Mrs. Mary Freeman, Business Girls' Inn, Shreveport; Miss Mamie Chandler, Louisiana State Normal; Miss Florence Jones, Louisiana Polytechnic Institute, Ruston; Miss Eva Callaway, Sager-Brown Home, Baldwin; Miss Frances Fairchild, St. Mark's Community Center, New Orleans; Miss Grace Gatewood, First Methodist Church, Shreveport; Miss Ella K. Hooper, MacDonell French Mission School, Houma.

The conference officers presented the work of their various departments and the recommendations for the coming year. (These recommendations and a full account of the meeting will be published in the Conference News which will reach you in a few days).

\* \* \*

### Logansport Cleverly Presents

A clever program of education concerning our publications has been a highlight of the programs in the Logansport society. Mrs. M. E. Hays, the secretary of Literature and Publications, not only is making subscribers but also readers of the members of her society. And this is how she does it:

"We are doing our best to create an interest in reading the Methodist Woman and World Outlook. I would like to tell you about the ways we have presented the World Outlook for the first quarter.

"We reviewed our January issue in a 'Take It or Leave It' program. This was entertaining and educational.

"For February we mounted ten pictures from World Outlook and had information as to what the picture was about under it. A person held the picture and the others present asked about the picture. Then we had a contest to see who remembered the most pictures.

"In March we used the same pictures and put them on a table for everyone to look at ten minutes. The we had a 'Who Am I' contest. We told something about each picture and they wrote down who or what it was.

"For April each person is writing a question from the March issue. The program committee will select eight or ten of these questions and will see who can answer all of them. This is our 'Are You a Genius? or Are You a Winner?' program.

"We have several new subscriptions from the interest these contests have created." Congratulations to Logansport!

### From a Message From Mrs. C. M. Gray

(Our Jurisdiction Secretary of Literature and Publications)

We know that our subscription lists to our magazines depend upon the personal, individual work of the local secretary in each society. The district secretary is the one who can best contact and inspire these local secretaries.

The office at Literature Headquarters in Cincinnati has added much to the stimulus for securing subscriptions and renewals by sending out each month lists of expirations and a letter to each local society.

We hope that each local society is providing a joint subscription for the use of the program committee and that these magazines be kept by the Secretary of Literature and Publications in the permanent files of the society.

The theme for 1944, "The Lord's Song in a Strange Land," Psalm 137:4, is certainly a suitable one for these times. Events are moving rapidly, that a new pattern for our lives and for our work is being made.

When the religious editor of a magazine like Time says, "No church is stronger than its missionary program. No news has been as interesting to write in the past two years as what the missionaries are doing and what the church leaders and ministers have been doing in countries that have been invaded," surely we church leaders and ministers need to be familiar with the work that our missionaries are doing in lands afar as well as in our home land.

With a world-minded public, Christian people should have accurate information not only of armies and navies but of the soldiers of the Cross, who are carrying a message of World Brotherhood. In that we can help as women familiar with the printed page of our church literature.

Most cordially,

MRS. C. M. GRAY.

### MILLSAPS COLLEGE CALENDAR

High School Day, April 17. Thirteen scholarships to be awarded.

College Day, May 2, in all Methodist churches.

Summer School, beginning June 2.

For information, write Dean Wm. E. Riecken.

### PAPER IN INDIA

"People who wonder why they do not hear more often from India will be interested to know that 90 per cent of the paper in India is now reserved for Government and that what civilians can procure is extremely expensive," writes a missionary secretary. "Air mail takes from one to two months to arrive and sea mail anywhere from two to four months."

The power to do great things generally comes from the willingness to do small things.—Anon.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Third Annual Meeting of the W.S.C.S.

The Third Annual Meeting of the Mississippi Conference W. S. C. S. was held in Central Methodist Church, Meridian, April 6-8, with all of the local societies assisting in the entertainment.

"Keys of the Kingdom Opening Doors of Tomorrow" was the theme of the session and was woven into the entire program. "The Kingdom Is Coming" was the Conference hymn and every session closed with the Prayer for a Broken World.

This was the first session at which the new president, Mrs. W. F. Mahaffey, had presided and she was most gracious and efficient in following the program planned.

The vice-president, Mrs. C. E. Mullins, reported the activities in connection with the World Federation of Methodist Women and her service in assisting the president. At the close of her report, Mrs. Frank Cross sang the Federation hymn.

In presenting the Master Key (Spiritual Life), Mrs. E. E. McKeithen based her remarks on Matthew 16:19, "And I will give unto thee the keys of the Kingdom of Heaven," and stated that never before has it been so imperative that we observe the quiet time, that we join with others in prayer groups, and read books that will strengthen us.

Mrs. L. J. Power was assisted in presenting the "Key to the Alarm Box" by the workers at the Moore Community House, Meridian Wesley House, Wm. Johnson Bethlehem Center and the Rural Project, each one telling of the various activities. At a time when there is an alarming increase in juvenile delinquency the women were challenged to continue their support of these institutions. The work of the City Mission Board of Meridian was made by Mrs. J. S. Breyer, who announced that the Wesley House had been recognized as a national institution.

Mrs. R. E. Jones, of Waveland, expressed for "Gulfside" a grateful appreciation for the gift of \$500 recently contributed by the Mississippi Conference W. S. C. S.

During the first afternoon's session, Bishop J. Lloyd Decell was presented to the conference and thanked the women for their cooperation in the Week of Dedication.

The worship services were conducted by Dr. Clovis G. Chappell, pastor of Galloway Memorial church, Jackson.

The Tuesday evening session opened with a very beautiful communion service, conducted by Rev. J. L. Neill, district superintendent, assisted by the pastors of the Meridian churches, and Mrs. Frank Cross, vocalist.

In her address on "Entering Open Doors," Mrs. Mahaffey showed how the unusual difficulties of the past year have been turned into opportunities for the women of the conference and how they have made progress in reaching their goals. The conference has moved forward at a rapid pace in its educational program and led the 17 conferences of the Jurisdiction. She stressed the need for trained workers and said the women must study, work and give if they are to enter the doors of opportunity for Christian service.

Mrs. J. W. Mills, vice-president of the Woman's Division and chairman of the United States unit of the World Federation of Methodist Women, twirled the globe, as it were, and showed the work of the 33 units of the Federation, and how it is making its motto, "To know Christ and to make Him known to others" a vital living thing. She stated that the women of all countries of the world want freedom to share in the work of the world; freedom to worship and teach their children the values that are eternal; they want a just and lasting peace; security of their homes; and freedom from hatred. Mrs. Mills offered the spirit of Christ in the hearts of men and women as the only remedy for the conditions in the world.

The daily directed meditation by Mrs. E. E. McKeithen started each day with a spiritual atmosphere.

Wednesday morning the "Key to the Bookcase" was presented by the educational departments. Mrs. E. V. Perry and Mrs. H. E. Hamrick using a dialog gave the highlights of the work of the past year and suggestion for making more interesting the monthly programs, for promoting a wider use of the literature and magazines, a continued increase in study course. Miss Aline Nicholson represented the Board of Education and Dr. M. L. Smith, president of Millsaps College, spoke. Later, he presented to the conference a scholarship, valued at \$250 to be used by a young woman chosen by the conference, who will do Christian service at home or abroad. This scholarship is to be awarded annually.

Pastors' School will be held at Millsaps College May 31-June 5, and Miss Ocie Sanders, of New York, will teach the course for leadership of mission study. The expense will be \$8 for the week.

In presenting the "Key to Home, Community and World," Mrs. Stanley Wilson stated that the three areas in which we need to work most diligently in the Mississippi Conference are Minority Groups, Alcohol and Other Narcotics, and conditions in defense areas, which comes under Local Church and Community Cooperation. Assisting her, Dr. Wm. H. Bell, president of Alcorn A. & M. College, gave a report of the Durham Conference, which was attended by a group of leading Southern Negroes. Miss Ethel McKeithen spoke on the importance of the alcohol education program, and Mrs. R. L. Ezell presented the plan for financing this program.

The third area was discussed by Mrs. Mable Garrett Wagner, defense worker of the Woman's Division, who has been making a study of conditions on the Mississippi coast. At the Thursday morning session, the conference voted to employ a worker to assist the church women of this section in organizing a program to meet some of the needs.

Following this presentation, Mrs. Paul Arrington spoke on "This Crisis a Challenge to Church Women," giving some very definite goals toward which they should work.

The Wednesday afternoon session opened with a message from Mrs. D. L. St. John, of the Jurisdiction society—"The Jurisdic-

tion W. S. C. S. Plans for Tomorrow."

Carrying out the program theme, the district secretaries formed the "Key to the Efficient Society" by putting together trained leadership, missionary passion, prompt reporting, good programs, stewardship, and connectional reports. Mrs. T. H. Fore summarized the year's work and gave goals for the new year.

An impressive pledge service was conducted by Mrs. L. O. Todd, and pledges totaling \$29,098 were made by the six districts. Speaking of the "Keys to the Bank," Mrs. Todd gave a picture of the way in which this money is used.

"Keys to the School Room" was presented by Mrs. Glendell Jones and Mrs. R. E. Rollings, and they urged the women to be more diligent in their cultivation of the Youth Work and the Student Work, so that the work will go on in the years to come. Unless we educate our young people along missionary lines we can have no assurance for the future, as a church or as a peaceful world.

Mrs. J. B. Pearson spoke of the Wesleyan Service Guild as "The Key that Reaches the Business Woman," and pointed out the unusual opportunity of the present time when so many women are entering the business world. Those who formerly attended the W. S. C. S. can render valuable assistance in leading the Guild membership.

Eight Life Memberships were presented during the conference: Mrs. J. W. Mills, conference guest; Mrs. W. S. Bell, mother of the president of the conference; Mrs. Stanley Wilson, Mrs. John S. Green, Mrs. M. E. Blanks, Mrs. A. P. Hand, Mrs. W. B. Fazakerly, and Miss Catherine Ezell. Miss Ina Thompson, of Moss Point, who has done such outstanding work as chairman of Life Memberships in the Seashore District, was made the conference chairman.

On Wednesday evening, Mrs. C. E. Mullins, assisted by the district secretaries, conducted a very beautiful memorial service for the members who went to their heavenly home during 1942.

Mrs. E. L. Hillman, president of the Southeastern Jurisdiction W. S. C. S., threw out a challenge to the women to work more zealously in the promotion of their organization and in the work of the church as a whole, as a means of continuing the building of an earth "wherein dwelleth righteousness."

"Seventy-five per cent of the missionaries of the The Methodist Church are still at their posts in the foreign fields," stated Miss Elizabeth Lee, executive secretary for Europe, N. Africa and Latin-America. She also told interestingly of how the United States Government is cooperating in assisting other workers to reach their fields of service. Because of the tremendous increase in living costs, in transportation, etc., it is very necessary that we not only continue our gifts to missions, but that we even double them.

Thursday morning reports from standing committees showed much study and work had been done, and Mrs. Eurie M. Weston told of the work of the Methodist Home in Jackson.

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# THE CHRISTIAN FIRESIDE

## THE CURE

By Rev. Vivian T. Pomeroy

Jane was a very good little girl, but very good little girls, like very good grown-up people, are sometimes frightfully tiresome. Jane was tidy and neat. She never lost one glove or both. She always knew where her things were. This made her turn up her neat little nose at others not quite so fortunate. She would say, "Isn't So-and-So dreadful? She never can find things." And when men like me, who lose their papers, pipes, pens and pencils, said, "How do you keep tidy, Jane?" Jane always answered primly, "I don't know. I always do."

Now this made Jane rather fixed in her ways. She would always do things just in her own way. And this habit grew, as habits will, till Jane did all sorts of obstinate and silly things. She would hold her knife in her left hand when cutting her meat, not because she was left-handed—which is all right if you are—but because she just would. And when told, "The other hand, Jane," she would say, "Oh, I always do it this way." She learned to do big stitches, and they always came out wrong. Her mother would say, "Look! This way, Jane. It's quite easy. Why do you do it that way?" "Oh! I always do," would answer Jane. Then she took to brushing her teeth before supper instead of after. "How idiotic!" said her brother. "What's the good of it before you've eaten your supper? If you don't do it after, the microbes live in your teeth all night." "I always do," said Jane.

Jane's mother got worried. She wore a little frown on her forehead when she thought of Jane's obstinacy. "Wish we could cure Jane of this habit," she said to Daddy. "Obstinate little monkey," said Daddy, and went on reading his paper, as daddies do.

Then Aunt Helen came to stay. Aunt Helen was very jolly. She did not seem awfully old, as so many grown-ups do, although she was quite twenty-eight. She had a small school of her own, where there was a lot of playing and the nicest kind of hard work. Jane liked Aunt Helen. She liked her almost better than anybody else in the world. She begged to go with Aunt Helen and stay with her for a while. Mother said yes; and secretly she told Aunt Helen about Jane's little trick of "I always do." Aunt Helen laughed. "Don't worry," she said, "she'll come back without it."

In the train Jane pulled down the shades, although there was no sunshine that day. "Why?" asked Aunt Helen. "I always do," answered Jane. Jane wanted a drink of water. But we've only just had breakfast, and there's a long way to go yet," said Aunt Helen. "I always do," answered Jane. And on and on and on. "I always do."

It was fun arriving at Aunt Helen's school. Many of the children lived nearby. They were playing in the big garden. With happy shouts they ran to meet Aunt Helen, who, of course, was not their aunt. They hugged her. Then they took Jane to play.

Just as the game was most exciting, Aunt Helen came for Jane. "But why?" cried Jane. "Don't know. I always do," said Aunt Helen.

After supper Jane had her bath. Aunt Helen came. She sponged Jane's face. "Why?" spluttered Jane. "I always do,"

said Aunt Helen. And on and on and on and on.

After two days Jane, who really was bright, though obstinate, said, "Aunt Helen, don't say it again! Don't! Don't! And I won't."

"Of course." Aunt Helen hugged Jane.

"I'm not crying. I'm not," sobbed Jane. "And don't think I'm horrid."

"I never, never do," said Aunt Helen.—Reprinted by special permission of the author and The Christian Leader.

## "AT THE NAME OF JESUS"

It was evening twilight, cool and scented in the Chinese garden. Fireflies wove a pattern of sparks through the Persian lilac and the river murmured beyond the garden wall. The hum of girls' voices floated from the nearby boarding school. The doctor and a colleague came out on the veranda.

Suddenly a confused riot of cries and shouts broke the silence. It came from the girls' school. The two missionaries bolted down the garden path, across the playground, and beat on the heavy school gate. No one opened the doors, so over the wall they climbed.

Poised for a moment astride the wall they looked down into the school compound. There was a mass of girls bunched in the yard in the darkness, shouting and screaming in terror.

Running to the group, the missionaries managed to quieten them enough to learn that someone, something—perhaps a ghost—had peered through a window at the girls in their classroom.

At last the girls were shepherded back to their rooms, while the missionaries climbed over adjacent walls to track any intruders. They found **no one**.

Next night the same thing happened, and parents began to talk of taking their children away.

After one night of peace, on the fourth night again the evening quiet was broken, and again the Englishmen scaled the wall. Once again they saw the panicking crowd, with the Chinese teachers as frightened as their charges.

As the white men ran to the group the noise quietened. But a new factor had emerged. Standing in the crowd, her white summer dress faintly visible in the dusk, her feet astride, her arms waving, stood a girl of about twelve. There in the middle of the panic she stood lashing her teachers and her school friends with her tongue. High-pitched and scornful, she laid about her.

"You ought to be ashamed of yourselves! You call yourselves Christians! Yet you are afraid of ghosts! Don't you know that at the name of Jesus every knee shall bow—even of things in the air?"

—Methodist Recorder.

"Men who have much to say use few words."—H. W. Shaw.

She—"I met a very polite man today."

He—"How was that?"

She—"I must have been carrying my umbrella carelessly, for I poked him in the eye. I said, 'So sorry.' And he said, 'Don't mention it—I have another eye left!'"

## PHILIPPINE MISSIONARIES WELL

By W. W. Reid

The Board of Missions of the Seventh Day Adventists has received word through the Japanese Red Cross and through Japanese military authorities to the U. S. Department of State that its missionaries in Manila and nearby sections of the Philippines are well, are engaged in religious activities, have sufficient food, and have liberty of movement since they are no longer interned. It is assumed that the same conditions apply to missionaries of the Methodist, Presbyterian, Congregational, and some other missionary agencies of whom little has been heard since the fall of Manila.

(Note: Once before we published a statement based upon information given us, and the statement was questioned. We now publish this release as it is sent to us. It is not our statement.—Editor).

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

of food, health, shelter, education and opportunity for personal development. We cannot continue to tolerate a world where rural and Urban slum areas condemn a child even before he is born. It is from these low income areas that we get our costly epidemics of crime as well as disease. Economists tell us there is, potentially, enough for every one—the real problem is distribution, not scarcity.

Our grandmothers were concerned about babies being offered to many temple gods through fire and water. Today we are just as concerned over our children being sacrificed to the gods of industry, and our young people sacrificed to the gods of war. The Great Commission has never been fulfilled nor withdrawn. We are still seeking to give to every person a knowledge of God, and help each one realize God's love for him individually. Techniques and methods of procedure may change, but the world's need of Him will never change.

We are all so busy today; so much must be done, it is difficult to answer all our calls and difficult to know which are the most important. A consequent sense of frustration and irritation takes its toll of energy and directed living.

Do you remember Gulliver's Travels? This book is on the children's shelves today, but it was written, originally, for childish grown-ups who were overcome by the dwarfs of daily irritations and time-fillers. Too much is at stake today for trivial living. Let us, as Methodist women, rise to our full strength and guided by Him whom we serve, meet our responsibilities. This is the only way we can gain the wisdom and power to share in the rich opportunities of tomorrow.

MRS. W. H. RATLIFF,  
President.

\* \* \*

This is our first and best message to you from Conference. We intend to bring you messages from time to time from this splendid meeting at Mathiston.

Next year we go back to Mathiston for our annual meeting. We hope you come to get your own interpretation of the Conference plans and enjoy the beauties of the campus of Wood Junior College on a spring morning.



## BOOKS

**Stories to Live By**, by Gertrude D. McKelvey, illustrated by Pelagie Doane. The John C. Winston Company, Philadelphia and Toronto, pp. 62. Price not given.

In this little volume, by the wife of the pastor of Bickley Methodist Church, Philadelphia, we have a beautifully printed and illustrated story book interpreting in simple and understandable language the meaning of the beatitudes. It is remarkably free from the mechanical and the conventional elements which spoil so many books of stories for children. The teacher of small children in the Church School will find in these brief and simple stories interpretations of the beatitudes and a rich addition with which to supplement teacher materials at her disposal. Better than that, the library in the home will be greatly enriched by a stock of children's stories illustrating the high points of Jesus' Sermon on the Mount.

**The Faith of Our Children**, by Mary Alice Jones. Abingdon-Cokesbury Press, New York, Nashville, pp. 175. Price \$1.25.

Here we have a summary of the experience and philosophy of a teacher of children and an editor of periodicals for children, and a member of the staff of the International Council of Religious Education. In these pages the author poses the problems met by every home and every teacher in the Church School in the guidance of the religious thinking and the development of the faith of children. Such questions as: Why do the wicked prosper?; How to Make Jesus Real to Boys and Girls, and many more are asked and dealt with in direct and understandable manner. In a way, it is a syllabus for the development of the child's religious life.

**The Philosophy of the Religious World Mission**, by Edmund David Soper. Abingdon-Cokesbury Press, New York, Nashville, pp. 302. Price \$2.50.

This volume is by a man who is at once a product of the world missionary enterprise and an authoritative interpreter of the whole missionary movement. He was born on the mission field in Japan and, although educated in the United States, since 1905 he has been in administrative work, teaching missions, and in interpreting the religion which gave the impulse to the missionary venture of the Church. The study begins with the Biblical background and traces the progress of the missionary idea throughout the history of the Church and in its relation to various types of culture. The author then shows the uniqueness of Christianity and the missionary motive as compared with non-Christian religions. In Part IV, he charts the strategy by which

the missionary enterprise is, to fulfill its universal ideal and make a place for itself in the life of all races and cultures—to represent in the world the meaning of the Kingdom of God as that meaning cannot be compassed in either the language or even the thought of men.

**Signs of Promise**, by Frank S. Hickman, with an introduction by Charles A. Ellwood. Abingdon-Cokesbury Press, New York, Nashville, pp. 186. Price \$1.50.

The author of this book is at present Professor of Preaching and Dean of the Chapel at Duke University. He has had a wide experience as a teacher and in all phases of religious work, and has written a number of books bearing upon religion and the Christian life. Here Dr. Hickman proceeds upon the belief that in our warring world, the spiritual needs of man have been pushed aside by the dominant ideologies and philosophies, but only to find that these live on because they spring out of the nature of man. The signs of promise lie in the way of a resurgent and vigorous faith which alone can meet the needs of this warring world. In the five chapters or lectures, he analyzes the effects of the undertow of a sensate civilization as manifest in this time of crisis and argues that the way out must begin with a widespread and profound spiritual awakening. It is a discriminating study of our disordered times and a courageous emphasis of evangelical faith without the reactionary cast. It is a book whose tendency is toward a re-valuation of our undigested social concepts and the steadying of faith for those who have not been altogether fixed in the belief that God is still the pre-eminent factor in life.

**Pastor and Church**, William K. Anderson, Editor. The Methodist Publishing House, New York, Nashville, pp. 320. Price \$1.50.

This is a volume issued by the General Conference Commission on Courses of Study of The Methodist Church for undergraduate students in the first and second years, and is designed to meet the need for a discriminating manual of orientation procedure for the young minister. It is divided into two parts. Part I, consisting of seven chapters, treats of such subjects as the Use of the Hymnal, the Minister's Personal Finances, Church Records, Pastor's Reports to Conference, Youth Work, Relation to Woman's Work, Missions, and World Service. Part II, consisting of ten chapters, deals with the Sacraments, Church Building, Church Publications, Lay Activities, Church Financing, Education, and other things which go to make up the scheme of pastoral responsibility. It is truly an outline and a practical guide for the study of pastoral responsibility. The book should be helpful to the minister, but it should also be a worthwhile book for interested laymen, who would find a way to be better Christian craftsmen.

**New Eyes for Invisibles**, by Rufus M. Jones. The Macmillan Company, New York, pp. 185. Price \$2.

Here is a book by a man who, although eighty years old, has nothing of the dirge-like note so common to the writings of old men. In ten chapters which throb with life and interest, the author registers a great faith in the reality of God upon the background of the greatest period of world disorder in all history. It is so common to speak of Dr. Jones as a Quaker and a great mystic, but he is more than that. He is a

man who has faith in God, who believes that, despite the blackness of the present time, there is a deeper loyalty to Christ than ever before.

An appreciation of the book can best be had by the high lights which lend a dazzling brilliance to its pages. Dr. Jones says that the trouble with psychologies of religion "is that they study what they call religious phenomena in the abstract without having, on the part of the writers, the experience of religion itself in its first-hand significance." His arraignment of sectarianism reaches its climax in the statement that the claim of a sect "rests upon an argument, not upon a profound experience of truth, and each argument is pitted against a counter-argument." Of his own Communion, he observes: "One of the most significant contributions which the Quakers have made has been their discovery of the value of silent communion and their practice of it as a source of strength and equipment." He says, "The restoration of the home as the spiritual nursery of the children God gives us is the major task of our time," and "There is no substitute for the Bible." Throughout the pages of this volume, Dr. Jones, true to the tradition of the mystics, "bears testimony to the reality of God and to the resources by which men live," and he declares that, important as may be the facts of history and scientific discovery, "we must get back to the springs and sources of life, to an experience that fortifies and undergirds us for life, for living."

**The Historic Church and Modern Pacifism**, by Umphrey Lee. Abingdon-Cokesbury Press, New York, Nashville. Price \$2.

The author, already well-known for an able pen, has rendered a timely service to those who are concerned about the Christian's attitude toward war. It is evident the problem cannot be solved apart from a Christian's relation to the State and the social order. With the question, Can a Christian approve war under any circumstances?, must be asked, Can a Christian support a government that wages war?

Dr. Lee has made a scholarly and painstaking study of the attitude of the Church toward war, beginning with the Great Teacher, ranging through all ages and divisions of the Church, and closing with the Social Order and Modern Pacifism. The book is not controversial, but rather an approach to the problem of the Christian and war.

While the author does not disclaim convictions of his own, he has aimed to give the best thought on the question, ancient and modern, without coloring of his own, leaving the reader to determine his own position toward war and all the problems involved.

R. H. H.



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## WHEN YE PRAY, SAY.....

(Continued From Page 9.)

Many, among us, will not abide anything as an answer to prayer if it does not smack of the miraculous. We submit, however, that many of the most direct and meaningful benefits of prayer are associated with the commonplace. For illustration, suppose some one who is beset with distractions or temptations and who earnestly seeks help from God. There is no need for an influx of Divine Virtue to solve that problem. The season of fellowship with God wherein one casts one's burden upon Him and imbibes the Calm of His great Sufficiency enables one's mind and judgment and purpose to be rid of the fogs of exasperation and fear so that one's clear faculties may be able to see the way out of the difficulty. It is as though God should say, "The way out, my son, is at your elbow; but in your distress you could not see it!" (1st Cor. 10:12).

Remarkable Providences have come to men out of unpredictable impulses or impressions. At least twice the writer's life has been saved by the weight of such an impulse. When but a tiny boy, we felt a sudden urge to desist from following a much larger lad into successive pools in the river near our home. The other lad was caught in an eddy and drowned. We would have forfeited life to have taken the plunge after him, though we did not know that he was in the slightest danger.

Some years later while we were grading lumber in a large planing mill, some one in authority decided to place steel guards over the cut-off saws at each grading table. There were no liability laws, at that time, to compel such action and the guards were detestable nuisances, since they made work much more difficult and provided no counter-balance in terms of reduced daily stint of production. We growled as loudly as any because of these needless innovations. A few weeks later we stumbled and fell squarely across one of those screaming saws and were saved from a horrible death by that same sturdy guard about which we had so lustily growled!

Of course, these, and dozens of other like incidents can readily be explained to the satisfaction of irreligious minds. But viewed in the light of a mother's prayer of consecration before we were born, and of our own impression, from earliest memory, of a call to preach the gospel, they become part of a pattern of Divine Providence into which we were able, consciously, to enter when we accepted that call and began to seek the realization of His aspirations for our life.

Whatever explanations others may give, we are as certain that the Heavenly Father preserved life for us there in that planing mill as if the guard we fell upon had been His own strong right arm! We believe that He stopped our career toward destruction, there in the tumbling waters of the river, just as truly as if He had attracted our attention by splashing water upon us with a golden pebble, and had given us the golden pebble as a token of remembrance!

That God does answer prayer directly, we stoutly maintain. Leaving personal experi-

ences out of consideration, we offer this simple story from the lips of the late Dr. C. C. Miller, an outstanding man and minister, formerly of the Louisiana Conference. Dr. Miller asserted that he had been called in to lead a family group in prayer for a saintly mother, whom the physicians had given up for lost. Several times did the good minister attempt to pray, but got little farther than to call the name of God. Each time a conviction deepened in his mind. He rose to his feet and cried to the waiting family, "Children, praise the Lord! Mother is going to get well!" To his astonishment, one of the daughters answered, "Brother Miller, I have known that it would be so from the very first word you spoke."

An answer to prayer is never to be judged by possible aspects of the supernatural or miraculous. In the present stage of human development and knowledge we are not competent to judge as to what constitutes the supernatural. Whether God answers the needs of His children by the simple clearing of their faculties through the submersion of their distractions and fears in the experience of fellowship, or whether out of impressions, impulses, combinations of circumstances or relation of instances He weaves the pattern of Fatherly care; or whether He acts in direct response to the cry of His children, the answer is just as real and bears the imprint of Divine participation as truly as when He made the iron to swim or loosed the bonds of Paul and Silas. The important thing is not how He works, but what our reactions are.

Isolated answers to prayer, however direct they may be, do not necessarily place the seal of approval upon the lives of those who pray. In these days of tremendous stresses, when self-made props are buckling, many will pray with all their might who seldom, if ever, prayed before. And God will be true to Himself and to His love for mankind. But when He answers such a prayer, He does not imply, "Behold, I have accepted you!" But rather, "See, I do care for you!" And His answer to our cry is always a challenge to enter more fully into a covenant of trust with Him so that the full measure of His dreams for our character, usefulness and destiny might be realized. For man to receive back his physical life in answer to prayer and then fail to consecrate it to the true spiritual and moral ends for which it was both created and preserved is to empty life of its dignity and make it parallel that of an unreasoning beast which

squeals in the agony of its fear but which keeps to its own dark paths and habits when the hour of terror is by.

Though separated by millenniums, there is a strange affinity between the exhausted quails which tumbled, at eventide, into the camp of the distressed Hebrews (Exodus, 16:13), and the weary gull which sank down to rest upon the head of a starving traveler in mid-Pacific. The traveler, like some of the Hebrews, may let a Providence become a memory, then a legend, and then a mockery, or he can make it an Act in the Pageant of Progress toward a fuller revelation of God's meaning to those He loves and seeks to endow with a life that is eternal.

"This do, and thou shalt live." So says the Law;

And straightway measures all our thoughts and words

And deeds in terms of purest love. And He, Who is the Incarnation of that Law, Trudges in the dust with us who falter And shares His strength lest we be over-bourne.

"This say and thou shalt pray," speaks out the Son;

"Pure love has no longing but that speaks A language that my Heavenly Father knows!

My Father—thy Father—believest thou this?

And of thy faith dost thou, then, follow on To know Him and to bring His Kingdom in?"

## MISSISSIPPI W. S. C. S.

(Continued From Page 13.)

Mrs. L. W. Alford discussed the education program for the prevention of lynching and urged the women to work to keep Mississippi's record clean this year.

Five former presidents of the conference were present—Mrs. L. W. Alford, Mrs. Gordon Patton, Mrs. T. B. Cottrell, Miss Ella Wayne Ormond, and Mrs. Paul Arrington.

Galloway Memorial Church, Jackson, will entertain the 1944 session of the Mississippi Conference W. S. C. S.

Because of the enrollment of Miss Mary Thornton Lindsey as a student at Scarritt College, Mrs. R. H. Rollings, of Hattiesburg, was elected secretary of Student Work.

An offering was given, which will be used with offerings from other conferences for a Life Membership for Madame Chiang Kai-shek and for China relief.

## MILLSAPS COLLEGE, JACKSON, MISS.



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For Detailed Information Write:

M. L. SMITH, President, Millsaps College, Jackson, Miss.

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## THE LIVING CHURCH

And ye who watch and strain your faithful eyes,  
And whisper one another, He is nigh,  
Beware lest when He comes, ye, too, despise  
And mock that dark uncouth divinity.  
—J. D. G. Pellow.

## THE PRAYER-ROOM TODAY

Saviour Christ, forgive me that I have done so little to spread the joyful tidings of Thy Resurrection. Forgive me that I have so often lived as though I had not Thee for Friend and Saviour, that so often in all my thoughts of life and of the world it has been as though Thou hadst not risen from the dead. Now, when the Easter story is fresh again in my memory and the echoes of the Easter Hallelujahs are still in my ears, let there come to me a new realization of all it means to me and to the world. Let the joy of it shine in my face, and the confidence of it be seen in my daily walk, so that to others I shall be indeed a witness of Thy Resurrection. Amen.

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Jan 14

Millsaps College  
Library

## Easter

By William Hiram Foulkes

Gird us, O God, with humble might  
To serve the souls who tire;  
Give us stout hearts ablaze with right  
To kindle far its fire.

Guide us, O God, with swift-winged feet

To find the souls astray;  
Give us Thy patience, we entreat,  
To follow all the way.

Guard us, O God, with conquering light  
To hedge about our way;  
Give us sure faith in darkest night  
To see the dawning day.

Grant us, O God, Thy deathless love  
To set our spirits free;  
Give us Thy Spirit from above  
To bind our souls to Thee.





## WALLET OF THE WEEK



THE VICE-PRESIDENT OF THE LOWER HOUSE of Parliament in Bulgaria is reported to have been summarily dismissed from office after consultation with the German Legation. The dismissal, which took place on March 27, was the result of a protest against the cruel treatment of Jews being deported from Thrace, Macedonia, and the central Martiza valley. It seems that the Parliament took the matter up in executive session with the result that Mr. Pescheff was unceremoniously dismissed from office.

\* \* \*

AMERICA'S EARLY COLLEGES were predominantly Christian and were founded by the church for the training of ministers. Of the two hundred and forty-six colleges founded before 1860, only seventeen of them were State institutions. Of sixteen hundred and ninety schools for higher education existing now, one thousand and ninety are privately controlled and most of them are operated by the churches. There has been a great gain in the proportion of State institutions, but the church is still an important and a necessary factor in American education.

\* \* \*

THE CAPE COD PLAN, offered as a means for the development of a world's spiritual fortress, consists of a simple prayer, "Father, Thy will be done through me." It is proposed that those enlisted under the plan use this prayer thoughtfully and sincerely three times daily, and that they agree to secure seven others who in their turn will agree to secure each seven others to do likewise. There is no membership, no reporting, and no financial requirement, but it does have the chain letter feature, which will subtract much from the spontaneousness of the commitment.

\* \* \*

CHARLES G. FINNEY, who is rated as the greatest soul-winner of his century, is said to have had "emotional spasms." The same thing was true of the early Methodism which swept England and America, and of other communions also. Today a well-poised and composed Protestantism is powerless and fruitless, a failure in drawing the unsaved to Christ. It might shock some of our cultured pew-holders if the halleluiahs of the early days should be heard again in the courts of Methodism. It would at least break the monotony of our formal uneventful way.

\* \* \*

PROSTITUTION AMONG YOUNG SCHOOL GIRLS is said to have been discovered in lower Manhattan. The "madame" of the prostitution ring of thirty twelve to fourteen-year-old school girls was only seventeen years old herself, was less than five feet tall, and weighed less than one hundred pounds. The patrons of the vice organization are said to have been largely made up of men over fifty. The magistrate before whom the "madame" was arraigned fixed her bail at five thousand dollars. Equally shocking was the detection of a gang of youthful hoodlums in the Bronx who constituted a band of rapists.

CARE PREVENTS CALAMITIES climaxes a report made by a British Society for the Prevention of Accidents. The report shows that of eight thousand accidents, other than those on roads and in industry, falls, burns, scalds, and drowning are among the top ranking causes. The chief victims of the ordinary accidents are the old and the young, and in turn their mishaps are due to improper lighting on stairs, leaving fires improperly guarded, and other such neglect. The slogan is designed to emphasize the preventable nature of ordinary accidents.

\* \* \*

LAND OF ETERNAL SAND is a term which a British Expeditionary soldier used recently to describe the hot and barren stretches of Egypt. After three years of marching and counter-marching over the burning terrain, he had the sense of being an exile in a double sense: He is a warrior in a land of inhospitable heat, and sand, and also in his longing for England which he has not seen for three years, and to which he refers as "the old country." Such is the heart of a veteran of General Montgomery's Eighth Army.

\* \* \*

SACAJAWEA, DAUGHTER OF A SHOSHONE INDIAN CHIEF, is entitled to first place among feminine contributors to our national growth and history, according to James Truslow Adams. Sacajawea was married to a Frenchman by the name of Charbonneau, and in 1805, with her two-month-old babe on her back, she went from the Dakotas with her husband as the guide and interpreter for the Lewis and Clark Expedition. Charbonneau was paid \$500 for his services, but for the invaluable services rendered by his wife, no compensation was ever made.

\* \* \*

SERGEI RACHMANINOFF, whose death occurred recently, was an influential personality as well as a great pianist and composer. To a degree surpassing Richard Strauss and Jan Sibelius, he is said to have carried forward the aspirations and the technical procedures of half a century ago in his music. It is said that his rise to fame as a pianist was brought about when the Russian revolution forced him to re-order his life. This was late in life. He was perhaps better known in America than in the land of his birth, and he died an American citizen.

\* \* \*

THE BEST VARIETY OF MEXICAN COFFEE is said to be grown at Coatepec back of Vera Cruz. It is a warm, damp country, and the coffee trees are shaded from the hot sun by banana, shade trees, and especially a tall type of orange tree which has been developed for that purpose. It is reported that a combine of coffee importers in the United State has fixed a price of sixteen centavos, or about one and one-half cents a pound for the processed coffee. It is further stated that the Government of the United States has been asked to intervene and suppress the trust and other practices which discredit Coatepec coffee.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### THE POST-WAR WORLD

A medical missionary, who had spent many years in China, observed recently that secular and political groups were surpassing the Church in planning for the post-war world. He felt that the contribution of the church to such planning had been disappointing. We do not quote this observation for purposes of controversy, but as an introduction for some thoughts of our own on that subject.

To begin with, it appears to us that post-war planning is seriously handicapped by a number of factors. First is the persistence of the pre-war national pattern in the thinking of those who will largely determine the peace terms. This causes us increasing apprehension as to the benevolence of political thinking touching a post-war settlement. We believe that the retention of a certain degree of the pre-war national pattern may contribute to international stabilization, but we believe also that the outlook for real democracy has not been worse since the barons of England met King John at Runnymede. The details of Allied planning have not been given to the public, but the occasional side lights given by individuals are not very reassuring.

As for the Christian Church, its primary difficulty lies in the lack of a united front, especially as respects Protestant and Catholic. We have in mind the Spellman visit and its offset, the proposed visit of Bishop Leonard to war fronts. This lack of unity is not the only problem which religion faces in peace planning. Within the ranks of the Church are benevolent attorneyships representing special interests in a way which tends to befog the fundamentals of a constructive peace. To these must be added the academic dreamers and revolutionary agitators who secure entree through the Church. Of no less significance is the fact that the world vision of the Church leads to the adoption of a terminology which helps to defeat the definite ends it would secure. We mention only the Inter-Church World Movement which died a-borning; the concentric circle of councils of churches ending in a world federation; and the constant use of "global" at the present moment. Political forces have a more definite and discernible end in the setting up of national patterns and they can the more easily grip practical minded men.

It seems to us, therefore, that the Church is not necessarily timid, but that it is faced with the difficulty of stating the greatness of its ideals with the clarity and the unanimity which is true of political forces. In times of international conflict, it is not easy to press religious ideals in such a manner as to preserve the sense of their reality, or not to lose them in the very vastness of the

human setting. In the conflict between the ideal and the practical, we may easily lose a cause in the mists of unreality.

### LEGISLATING INDUSTRIAL EQUALITY

Among the damaging results of war policies, is the carry-over of dictatorial trends, and the encouragement to meddle in private affairs. We can think of nothing more distasteful and pernicious than the creation of an order of political stooges who, as hired informers, would have the power to dictate private business. The very suggestion smacks of cowardice, corruption and czarism. As we view it, any effort to regulate employment upon the basis of race is a negative form of segregation and taints those who may profit by it as under-par political pensioners. For another thing, the real effect of such regulation would open the way for a **discrimination in favor of racial elements** regardless of trustworthiness, personal fitness, or technical skill. We can see no justice for any employer in a law which would compel him to employ labor upon any other basis than that of merit. The very suggestion is undemocratic, oppressive, and rank autocracy. Democracy doesn't even travel that road, and to us the word found on the lips of the advocates of such schemes is a libel of its true meaning.

It is not difficult for one who is really interested to determine the origin of such proposals. We say frankly that we are absolutely opposed to promoting the economic and social interests of any group by authoritarian procedures. We believe, too, that a time of national emergency is the worst possible time for enactments which are to carry over into the radically changed conditions of peace time. Artificial regulations based on limited interests would either share the wholesale reaction against emergency measures or, what is more likely, would be swallowed up and forgotten in the new problems and interests to spring up out of the ashes of war.

We have no interest in negative forms of segregation. We look upon all such as vicious and iniquitous. The genius of democracy is to recognize the man, not to single out groups who are to be treated as special wards and maintained at the expense of harmony and efficiency in the operation of American industry. We are for fair play and freedom, and we are unalterably opposed to robbing private enterprise of the initiative without which freedom is a farce. In this connection, we may say that we are no less opposed to placing any citizen in the power of ambulance-chasing vultures by a redefinition and extension of libel laws with reference to groups. This is



another of the oppressive barriers behind which wretched selfishness would become legally sacrosanct.

### MILLSAPS MEN LISTED AS WAR CASUALTIES

A melancholy feature of the Founder's Day exercises at Millsaps College on Wednesday of last week was the tribute paid to twelve Millsaps men who gave their lives for their country. The list included: Dorsey Ball, John Herbert Berry; Wilson Cater; Edwin Farmer; Vernon LeRoy Goodwin; T. M. Hardy; Bartow Parish; John Nabors Rundle; Joe Franklin Simpson; Benjamin Lee Sykes; George F. O'Calaghan; and David Hunt. Most of these were students who had not finished the course for a degree. Two of them served in Africa, four in Australia and the Solomons, and one each in Burma and Java. Most of those who died in combat service were in the Air Corps. The amazing thing was that five of the twelve died of accidents before their training was completed; four of them in plane crashes and one in an auto accident.

One should be prepared for accidents in the training of air pilots, but it strikes us that the casualty list in training is very high as compared with the casualties of the same group in combat. The fact that they died in training does not subtract from the worthiness of the men who gave their all even if it was not on the battle line, but it seems to us to indicate the need for measures to reduce the accident casualty list. It may be assumed that what is true of the Millsaps group is true also of hundreds of other groups. That means a wastage of life which we can ill afford if there may be ways devised for reducing the loss.

### ONLY ONE MISSING

Sometimes we get a news flash over the radio or in the paper that a very successful raid has been made over enemy territory with much damage to lines, fortifications, etc., and all planes returned "except one," or "only one pilot was lost." We call it a great victory and rejoice in the glory won. In a few days, however, a brief notice comes to some parent—"Your son was lost in action." To that grief-stricken father, that broken-hearted mother, that devoted loved one, it was a victory won at a price beyond measure. All the gold in the world cannot compensate these sorrowing ones for the loss they have sustained. More and more this is becoming the price of war.



**B. P. Brooks** We wonder sometimes as we stand on the borders of this awful abyss which seems to be swallowing up all things human, if there is, amidst this universal wreck, nothing stable, nothing abiding, nothing immortal, on which poor, frail, dying man can fasten. We still believe, however, "there is a Divinity that shapes our ends" and we would be most miserable indeed if we did not know that God in his infinite wisdom can bring order out of this chaos, and that some day, somehow, He will bring peace to this troubled world.

To those whose loved ones have made the supreme sacrifice, may there come the consolation that to their sons who died that civilization might live, the day of their death was not their last day, nor their worst, but in the highest sense their best day, and the beginning of their better life. If these brave boys have been "nurtured in the fear and admonition of the Lord," their dying day will be their **enlarging** day, their **resting** day, their **reaping** day, their **conquering** day, their **transplanting** day, their **coronation** day, the day of their glory, the beginning of their eternal, perfect bliss with Christ.

And to those who are left behind we commend again our Saviour "who rejoices with us when we rejoice, and weeps with us when we weep, and who in the end will wipe all tears away." God bless and bring solace to sorrowing ones all over our land and, although their hearts are broken now, may they live to see a new world of peace on earth and universal good-will, a world worthy of the price which they paid that other men everywhere might have the more abundant life. When that time comes, the grief that now speaks to their o'erfraught hearts and "bids them break" will be replaced by a memory very sweet, very precious, very hallowed to them, and they will have the consciousness that their loved ones have not died in vain.

B. P. B.

### Others Say . . .

#### THE MARK OF THE PROPHET

This was the supreme requirement of a prophet: That he be of clean life and unblemished in character. In the long line of recognized prophets in Old and New Testaments there is not to be found a single criticism of the moral life of any one of them. No breath of scandal was ever wafted their way. They stood out with clear conscience, with every token of the divine approval upon them. Thus they could speak with boldness, a definite, concrete message to the people of their own day. They could condemn evil-doers and evil doings and no subject of their criticism could take refuge behind a single flaw in their own lives. That was what it meant to be a prophet in Bible times. That is what it still means to be God's prophet—for the world still has need of prophets. They are God's interpreters. They speak God's thoughts because they are thinking God's thoughts. Their message is invariably put in concrete terms, for they have a keen and painful sense of the evil that exists about them. They put their fingers on the plague spots and say, "These must be removed." And they know the remedy. Like John the Baptist, one of the greatest of prophets, they point to the "Lamb of God that taketh away the sin of the world" and also the sin of the individual. With them there are no "glittering generalities," no hiding of the real issue in the verbiage of ecclesiastical nomenclature. Yea, the world needs prophets today, and the church must supply them. They should arise in our pulpits, in the classrooms of our Christian colleges, and in the rank and file of the laity—men of clean life, of spiritual discernment, who love God and hate iniquity. Here is the greatest opportunity in the world.—Religious Telescope.



## THE ASTONISHMENT OF EASTER

By Joseph Paul Bartak

"Yea, and certain women also of our company made us astonished, which were early at the sepulchre . . ."—(Luke 24:22).

There are surprises in store for those who enter the path of faith, for those who in child-like simplicity entrust themselves to Divine guidance, who, like the disciples of old, are willing to forsake all and follow Him (Luke 5:11).

In the Easter season, we like to think of those who were fascinated by their Master, who seemed to have discovered in Him the long-expected Messiah and then followed Him with great anxiety through the tragic events of His arrest, trial, crucifixion and burial.

"But we trusted that it had been he which should have redeemed Israel . . ." (v 21). In these words they gave expression to their seeming disappointment. Was the sacred trust, with which they were willing to follow Jesus, a mere futile infatuation? Has the universe failed to reveal itself as being moral? These were dangerous thoughts, bordering on unbelief. God and His moral order never fail. If we do not see the evidences of this, it is not His fault, but our fault; it is due to our short-sightedness and folly—perhaps to our spiritual blindness.

"O fools, and slow of heart to believe . . ." (v 25). They were not aware that even in that very moment Christ, their Lord and Master was speaking with them.

But let us consider some of the surprises that were in store for those who were the first to follow Christ, wheresoever His path would lead. At first it seemed to lead to a tomb, for we read: "And very early in the morning the first day of the week, they (Mary Magdalene and Mary the mother of James and Salome) came unto the sepulchre at the rising of the sun. And they said among themselves, who shall roll us away the stone from the door of the sepulchre?" (Luke 16:2 and 3).

## I. The Stone Rolled Away

Consider these women: They followed the path of faith, hope and charity. They had noble intentions, coupled with the spirit of service. They wanted to do the best possible under prevailing circumstances according to the customs of their time and community. They were not able to solve all problems, particularly the most impending of them all: "Who shall roll us away the stone . . .," without which the buying of spices would have been in vain, and the anointing could not take place. Yet, they went where their heart directed them.

It is the testimony of the Bible and the experience of devout souls that human reason alone and mere human will are not adequate guides on the pathway to the great realities of life. "Except the Lord build the house, they labor in vain that build it . . ." (Ps. 127:1). We must leave room for the working of Divine Providence. If our hearts will be fully consecrated to God, if we do earnestly desire to do God's will, we may rely on Him, working through the moral universe in which we live, that He will bring about those things that are beyond our human strength. "Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory . . ." (Eph. 3:20).

The women of the first Easter morning were still worrying . . . "who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw

that the stone was rolled away, for it was very great" (Mark 16:3 and 4). This was the first great surprise, portending something unusual. But soon there were other surprises forthcoming:

## II. The Tomb Empty

"And they entered in, and found not the body of the Lord Jesus" (Luke 24:3). Christianity was not to be just another religion with a dead founder, whose memory would be revered and his tomb visited by pilgrims, paying homage to an embalmed, lifeless body.

There is, however, a continual danger that through negligence, or a strange misconception of Christian teachings, the Church will relapse from her lofty but strenuous task of being the light of the world, the ever-present, searching conscience of human society, and, in the spirit of the Master, be the champion of the down-trodden and the oppressed, calling unto herself "all those who labor and are heavy laden." In this regard, Jesus sounded the warning in the Sermon on the Mount with the words: "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." A sad example of such a fate seems to have befallen the Church that allowed herself to become the hand-maiden of the Russian Czars.

Those churches of the Reformation who refused to become the willing servants of the State and proclaimed themselves as free churches saw no doubt the subtle danger involved in the entanglement with a changing secular order.

Here, too, is the reason why Protestant Churches, as a rule, have not accepted the crucifix (i.e., the cross with the figure of the crucified Saviour) as their customary symbol. They want to be reminded of the ever-present, living Christ permeating the life of individuals and of society, rather than of a dead Christ. And this seems to be in harmony with the question with which the women of that first Easter morning were confronted: "Why seek ye the living among the dead?" (Luke 24:5).

This leads us to the third surprise, the climax of all:

## III. Christ Alive

"And when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive" (Luke 24:23). It was the greatest of all surprises; it was the **astonishment of Easter**: Jesus Christ, triumphant over death, becomes the living reality of our Christian experience. To the Church in the early years of Christianity Christ's resurrection was the strongest and final proof of His Divine Sonship and of the fact that He is the fulfillment of the Messianic prophecy in a larger and fuller sense than anticipated. The greatest intellectual among the earliest followers of Jesus, St. Paul the apostle, felt on this point so keenly that, after enumerating individuals and groups who had seen Christ after His resurrection, he exclaimed: "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). But he expressed at the same time his firm conviction in the words: "But now is Christ risen from the dead and become the first fruit of them that slept" (v 20).

To this evidence from the first century may be added the corroborative evidence of the 19 centuries of our experience of Christ

(Continued on page 9)

WITH  
THE  
PASTORSSPIRITUAL CULTI-  
VATION WITHIN  
THE CONGRE-  
GATION

By Charles O. Ransford

Whatever else a preacher may bring to his congregation, should he fail in a pastorate of a year more or less to bring them some spiritual inspirations that lead to their growth in grace he has failed in his mission.

One need not be a great preacher nor very learned to be a helpful preacher. The real test of a preacher is not in his intellectuality nor the kind of entertainment he may provide for his congregation, but has he helped his people to think about God and to love their church and to love each other. It is not the subjects of one's sermons, but the objectives that count.

Paul's concern for his sons in the gospel, Timothy and Titus, was that they should "study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." He said, "thou hast fully known my doctrine, and manner of life. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

He wanted them to be the kind of ministers the people would love and respect. Only consecrated young men can expect the support of their congregations. Only young men wholly given to their work can be effectual ministers of the gospel.

Only a spiritually-minded man can inspire in his congregation religious ideals and purposes. Paul also said, "Young men, likewise exhort to be sober-minded. In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity."

John Fletcher, one of John Wesley's dearest friends, was a most spiritually-minded man. It is said the walls of his study were stained with his prayers. When he met a friend in public, he would lift his hand in blessing and say, "Do I meet you praying?" He carried a spiritual atmosphere.

There are pretentious people in this world, but all such are soon found out. Happy the minister of whom it can be said, "He is a good man. He is a religious man."

Pastors of that character are a benediction to any congregation. They carry blessings to the homes of their people and the entire community. Good and faithful pastors inspire a church. When they preach, their messages are spiritual and uplifting. They make the people feel, I want to be better.

The people who wait on our ministry want to be religious. That is why they come to church. Many of them are untaught. Not a few are from irreligious and indifferent homes. Others have never had religious example—people with whom they work are irreligious. The talk of the world is frivolous and worldly. Sometimes the conversation is profane and sacrilegious. Working among worldly and secular-minded people, young people, in particular, will say, "It is hard for me to be religious."

The primary service of the church is to bring a spiritual cultivation to the world. The church is the garden of God, where souls are born and nurtured. No labor of the pastors or church members is in vain that provides that environment and inspiration.



# CONFERENCE NEWS AND PERSONALS

Miss Doris Franklin, Zwolle, La., places us in her debt by her word of generous appreciation of the New Orleans Christian Advocate.

Rev. A. R. Hoffpauir, pastor at Gretna, La., is engaged in Lenten services in which he has the assistance of Rev. C. M. Morris as pastor-evangelist.

We regret to learn of the death of Mrs. E. J. Terrebonne, of Franklinton, La., which occurred on March 21, according to information just received at the Advocate office.

Rev. B. F. Bullard, pastor at Rienzi, Miss., reports his work as going forward in a satisfactory manner. He is looking forward to one of the best years of his ministry.

Mrs. Eugene Murphey, of Long Beach, Miss., is making good progress following her two operations. On Friday of last week, she had dismissed one of her nurses and was doing nicely.

Chaplain K. I. Tucker, of the North Mississippi Conference, is now stationed at Camp McCoy, Wisconsin. Bro. Tucker finds the Advocate a source of refreshing to him in his camp life.

Rev. C. M. Ray reports that he is having a good time working with the people of the Bellefontaine, Miss., charge. Finances are nearly one-half paid, with a special offering of \$20 for the Week of Dedication.

Friends of Rev. and Mrs. James R. Strozier will be glad to learn that Mrs. Strozier, who was so seriously ill in a New Orleans hospital, has been able to return to her home at Pine Grove, La.

We regret to learn of the illness of our veteran friend, Rev. James L. Sells, of Long Beach, Miss. Bro. Sells, a retired member of the Mississippi Conference, is personally worthy and faithful to every trust committed to him.

Rev. L. T. Nelson reports the prospect of another good year at Madison, Miss. The offering for the Week of Dedication amounted to \$92, which was the equivalent of a little more than .50 per active member of the charge.

Mr. Robert L. Hinds, of Tupelo, Miss., is reported to be getting along splendidly following his operation a few days ago. It now seems that he will make a speedy recovery, and this will be good news to his many friends.

The work of the Corinth district is moving forward in a satisfactory way under the leadership of Rev. J. E. Stephens, district superintendent. Some of the circuits have paid the benevolences in full and many of them have paid one-half.

The editor appreciates the pressing invitation of Rev. H. B. Hilbun to attend the district conference which meets in his church at New Augusta, Miss. He appreciates also Bro. Hilbun's interest in and good feeling for the Advocate.

We regret to learn of the accident which befell Rev. C. M. Elliott, of Choudrant, La. He seems to have ridden his bicycle into a ditch, but we are glad to know that he is recovering from the mishap and it promises that he will soon be himself again.

Bishop W. W. Peele, of Richmond, Va., president of the Council of Bishops of The

Methodist Church, has been selected to deliver the Easter message, which will be heard over Stations KUOL, Lafayette, La.; KLMB, Monroe; KWKH, and KTBS, Shreveport.

The Week of Dedication offering for the Ruston district reached an approximate total of \$1,800, according to figures compiled for the Ruston District Courier. Dr. Joseph B. Bartak, of Czechoslovakia, is making a speaking tour of the district at the present time.

Rev. A. P. Stephens, evangelist for the North Mississippi Conference, reports that he has been quite busy and expects to remain so throughout the season. He reports several good revivals, and is looking forward to a season of refreshing from the presence of the Lord.

The War Department has just released a list of names which includes that of Miss Patricia McHugh, of New Orleans, as having been interned by the Japanese in the Philippines. This is the first official information concerning Miss Patricia since the Japanese invasion of the Islands.

Miss Evelyn Parker, of Booneville, Miss., will do Daily Vacation School work in rural churches of the Corinth district for a period of three months, beginning May 1. The Board of Education is cooperating in the effort to have vacation schools in churches that would not have one otherwise.

Rev. K. E. Clark, of the New Albany circuit, has accepted a position with the American Red Cross to do war work. He is to report for duty on May 1. The work on the New Albany circuit is in fine condition and all the benevolences will be paid before Bro. Clark leaves for his new work.

Rev. Thad H. Ferrell, pastor at Booneville, Miss., will have the assistance of Dr. Hazen Werner, of Dayton, Ohio, in a meeting to begin the first Sunday in May. The announcement of the meeting has a touch of wartime hospitality: "Invite your friends and relatives to come and bring their ration cards."

The Methodist Orphanage at Ruston, La., has been licensed by the Department of Public Welfare of the State. This was done in compliance with the law passed in 1940 concerning child-caring institutions. All the requirements have been met and the accreditation is highly gratifying to the friends of the institution.

Rev. J. L. Nabors, Jr., has found a responsive people on the Tishomingo, Miss., charge. With characteristic aggressiveness he has organized two new church schools, which have an average attendance of more

than 50 each. Bro. Nabors corroborates the uniformly good opinion of his district superintendent, Rev. J. E. Stephens.

Rev. C. K. Smith, pastor at West Monroe, La., writes that he is moving toward the greatest year in the history of the church. Bills are paid to date, half the benevolences are paid, and \$2,500 has been set aside for war bonds. The pastor's salary is \$3,600. Another item worthy of mention is that five members of the board of stewards are serving in the armed forces.

Rev. S. A. Brown, pastor at Moorhead, Miss., is delighted with his charge. There is a fine spirit in the church and attendance at Church School is about ten per cent more than the enrollment. The ladies have renovated the parsonage, and the auditorium and rooms of the Church School have been redecorated. The financial program shows a definite improvement over last year.

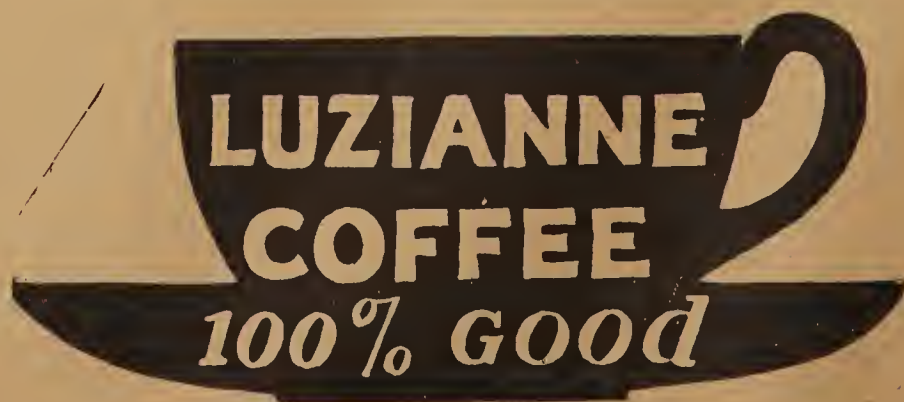
The Aberdeen district conference will be held on May 4, according to information received from Rev. N. J. Golding, district superintendent. The place is Mount Pleasant church, on the Tremont charge, about 30 miles east of Tupelo, Miss. Bro. Golding reports the work of the district as going well, and we regret that we will not hear the reports at the district conference.

## DR. COUNTISS FOUNDERS' DAY SPEAKER

Dr. J. R. Countiss, pastor at Starkville, Miss., delivered the address at the Founders' Day celebration, Millsaps College, on April 14. He used for his subject, "Influence of Christian Ideals in the Making of American Democracy." Dr. Countiss, always thoughtful and entertaining in his deliverances, delivered an address which was an inspiring appeal for an optimistic attitude to life. It was based upon a contrast of thinking and facts today with the prevalent pessimism of days which we now think of as the palmy days of history. The address was well received.

## TRAGEDY IN THE PARSONAGE AT ROSEDALE, MISS.

Press reports give an account of a tragedy which occurred at the Methodist parsonage in Rosedale, Miss., the home of Rev. and Mrs. W. W. Hartsfield, on the morning of April 4. Bro. Hartsfield was due to preach that morning at Benoit, a point a short distance from Rosedale, and when he failed to meet his appointment, someone telephoned





to learn the cause of his failure to arrive. Investigation revealed the fact that a gas leak in a defective heater at the parsonage had resulted in tragedy. Bro. Hartsfield was found on a couch in an unconscious state and Mrs. Hartsfield was lying on the floor, life extinct. Bro. Hartsfield was carried to a hospital, where some days later he was reported to be improving, but not out of danger.

### ALEXANDRIA DISTRICT CONFERENCE TO BE HELD AT BUNKIE

Due to the fact that Camp Brewer is now rented to army officers of Camp Claiborne, it seems wise not to hold the sessions of the District Conference at that place. The conference is fortunate in having the good people of Bunkie church extend an invitation to hold the conference in their church, and to share with them the facilities of their beautiful, new educational building. The date remains May 21, 9:30 a.m. Each delegation is expected to bring lunch.

R. R. Branton, D. S.

### MOTHER OF REV. O. H. SCOTT PASSES

Dear Brother Duren: Bro. Oliver H. Scott, our pastor at Gibson Memorial, Vicksburg, Miss., lost his mother, Mrs. E. H. Scott, on Monday morning, April 15. She had been ill since the first of the year. She was in the Sanatorium here for three weeks in January. Since then she had been in Bro. Scott's home where she passed away. She is survived by five sons and two daughters and ten grand-children. A short service was held in the funeral home, conducted by Bro. T. O. Prewitt and myself. The body was then carried to McComb, where the funeral was held on Friday afternoon. Another Christian mother is in heaven. Her children are comforted by the assurance that her sweet spirit is with the Savior she loved while the memory of her unselfish life is ever cherished as a precious heritage.

O. S. LEWIS.

### FIRST CHURCH, NEW ORLEANS, MOVES FORWARD

First Church, under the leadership of Rev. N. H. Melbert, has added to its staff a very fine young woman whose work will be chiefly with the young people. She is Miss Margie Boyd, of New Orleans, who has been with the National Youth Administration. She majored in recreational leadership and will prove of great value to the church.

According to the figures given by the Orphanage, First Church stands second in the Conference in its contribution to that very worthy institution.

The attendance at the regular mid-week services hovers around the 50 mark, and the Sunday night congregations are steadily increasing.

Good Friday services will be held from 12 noon to 3 o'clock and seven New Orleans ministers will participate. Methodists of the city are being urged to attend these or other Good Friday services.

On Easter Sunday morning, the Knights Templar of the three commanderies of the city will worship at First Church, and at the evening service at 7:30 o'clock the choir will give a sacred concert.

### CHAPLAIN ELLISON REPORTS

Dear Dr. Duren: This word to let you know that I am located here as an assistant post chaplain. My brief active duty as chaplain in AUS has been a continuous experience of surprise and blessing.

The Chaplain School, in historic Cambridge, was a marvelous experience, and I visited places like Old North Church and Lexington Battleground in adjacent areas. Somehow I have always loved America and American history, and my soul was well fed with historic and religious backgrounds in my imagination and reverie.

It has been a satisfaction to me to discover how well the Methodist belief and faith meet the needs of the masses of men in all conditions. We can preach in khaki with a canopy of heaven's blue and men can be reached everywhere. I am glad to be a Methodist minister and a Methodist chaplain.

I trust that men who can qualify for the chaplaincy will do so at once—"the field is white unto the harvest and the laborers are few."

Faithfully yours,  
CHAPLAIN A. M. ELLISON,  
First Lieutenant.

### 1943 ANNUAL CONFERENCE SESSIONS, SOUTHEASTERN JURISDICTION

#### Louisville Area

Bishop U. V. W. Darlington  
Kentucky—Lexington, September 1-3.  
Louisville—Columbia, September 15-17.

#### Atlanta Area

Bishop Arthur J. Moore  
South Georgia—(Referred), November 4.  
North Georgia—Atlanta, W. M., November 18.

#### Nashville Area

Bishop Paul B. Kern  
Cuba—Havana, July 1-2.  
Holston—Knoxville, Central, October 6-10.  
Tennessee—Nashville, October 13-15.

#### Richmond Area

Bishop W. W. Peele  
Virginia—Roanoke, October 20-25.  
North Mississippi—Tupelo, November 10-14.

#### Charlotte Area

Bishop Clare Purcell  
North Carolina—Statesville, Broad Street, October 18.  
Western North Carolina (Referred), (Referred).

#### Birmingham Area

Bishop J. L. Decell  
North Alabama—Birmingham, West End, October 27.  
Alabama—Mobile, Dauphin Way, November 3.  
Memphis—(Referred), November 10.  
Mississippi—Jackson, Galloway Memorial, November 17.

#### Columbia Area

Bishop W. T. Watkins  
South Carolina—Sumter, October 27.  
Upper South Carolina—(Referred), November 10.  
Each bishop presides over the Conferences in his Area.

J. L. DECELL, Secretary,  
Southeastern College of Bishops.

"The truth is the most robust and indestructible and formidable thing in the world."  
—Woodrow Wilson.

### THE NEBLETTES AT WAR

"The Nebletts at War" is the title of a three-column art layout in a recent issue of the "Havana Post," a copy of which has reached friends of the missionary Neblett family of Cuba.

The four sons and two daughters of the Rev. Dr. and Mrs. S. A. Neblett, of Havana, according to the newspaper story, have gone all-out in joining Uncle Sam's war effort. "All of the Neblett children," the paper states, "are well known in Cuba, four of them having been born here and all of them having lived here for a number of years." Ages of the Nebletts range downward from 37-year-old William, born in Matanza, Lieutenant-Commander in the Navy, to 17-year-old Robert, born in Havana, yeoman, third class, assigned to the Dirigible Division of the Naval Air Corps.

The two daughters, Lucy Ann, born in Matanzas, Cuba, and Mary Frances, born at Temple, Texas, are in service with the War Department. John, born in Union City, Tenn., is an ensign in the Naval Air Corps; and Sam, native of Havana, has joined the Navy. All of them are proficient in Spanish as well as English; all of them attended colleges on the island and, with the exception of Robert and Sam, 21, who left college after two years to enlist, have taken degrees of higher learning in the United States.

Lucy Ann, John and Mary Frances were graduated from the University of Texas (Austin, Texas), and William from Florida Southern College (Lakeland, Fla.).

Mrs. Neblett is also entirely in war work as Director of the Section on Nutrition of the Co-ordination Committee for Cuba, a branch of the Nelson Rockefeller Co-ordination of Inter-American Affairs.

Dr. Neblett went as a missionary to Cuba in 1902 and, with the exception of two years spent in Nashville, Tenn., as one of the secretaries of the Centenary of Missions movement, has served continuously on the island.

(Note: This record for patriotism has a parallel in the family of Rev. and Mrs. R. P. Neblett, of the North Mississippi Conference, who live at Shelby, Miss.—Editor).

### NEWLY-APPOINTED CHAPLAINS

#### ARMY

Frank Allen Blackwell, Oxford, Miss.  
Emanuel Leroy Briggs, Augusta, Ky.  
Herman James Burkett, Whitehaven, Tenn.  
Carl Henry Linden, Galva, Ill.  
Carl D. Moorhead, Skellytown, Texas.  
Floyd Merrill Patterson, Milton, North Carolina.  
Lindsay Fred Strader, Stony Point, North Carolina.  
Robert Brooks Weaver, Summit Station, Ohio.

#### NAVY

John Lee Alexander, North English, Iowa.  
Howard McKinley Carpenter, Hamilton, Ohio.  
Earnest Lee Carter, Cincinnati, Ohio.  
Robert Raymond Croyle, Curwensville, Pennsylvania.  
Robert Wile Fibley, Bunker Hill, Indiana.  
Paul Markley Hann, Fort Madison, Iowa.  
Charles Conner Hartung, Lombard, Ill.  
Carl Graham Mettling, Chicago, Illinois.  
George Francis Pearce, Jr., Shreveport, La.  
Ray Hylton Sanders, Temple City, Calif.  
Albert Samuel Schmitt, Mooresville, Ind.  
Glen Milford Warner, Delaware, Ohio.



## PERSONAL NOTES AND INCIDENTS

Chap. Aubrey C. Walley, of the Mississippi Conference, is stationed with the 329th Fighter Group, 331 Fighter Squadron, Van Nuys, Calif. Bro. Walley requests publication of his address so that he may be contacted by his friends.

Dr. G. F. Winfield, whose illness has been noted in these columns, is still seriously ill at the Baptist Hospital in New Orleans. Reports from him as we go to press indicate that his condition is not good, that he is suffering a great deal.

Rev. E. C. Driskell reports the work at Pickens, Miss., as going well. At the second quarterly conference on May 4, all salaries including pastor, district superintendent and bishop, were paid to May 1. The Week of Dedication offering was \$126; \$32 was sent to Memorial Mercy Home-Hospital; \$8 reported for Sanatorium Fund; and \$315 for other causes.

Rev. S. E. Flurry, retired member of the Mississippi Conference, living at Perkinston, Miss., has been seriously ill in the Methodist Hospital at Hattiesburg for the past three weeks, according to a letter from his son, Rev. Fred S. Flurry. He is still very sick, but there is sign of improvement in his condition. We sincerely trust that this faithful servant of the church may soon be on the road to recovery.

Rev. R. G. Moore, pastor at Amory, Miss., reports good progress in his work at that place. The Amory church is doing a splendid service to men in the armed forces, of whom there are about 80, by sending them the church bulletin from week to week. We are glad to note also that the board of stewards unanimously recommended that the entire membership read the New Orleans Christian Advocate.

From the American Press we take the announcement that Mr. and Mrs. Joseph John, of Sulphur, La., have announced the approaching marriage of their daughter, Emma, to Rev. Sam Nader, of Marshall, Texas, the wedding to take place on May 12, at 8 p.m., in the Henning Memorial Methodist Church in Sulphur. Bro. Nader is at present pastor of the church at Iowa, La., and Miss John is an active church worker at Sulphur and in surrounding churches as well.

## CHURCH AT CARLISLE, MISS., TO BE DEDICATED

The new Methodist church at Carlisle, Miss., will be dedicated on Sunday, May 2, by Bishop J. L. Decell, Birmingham, Ala. The dedication will be part of an all-day service, with dinner on the ground.

The church is on the Hermanville charge, and Rev. J. A. McRaney is the pastor. Bro. McRaney and his people are said to have built the church largely with their own hands, even cutting the lumber, and the church was built without contracting a debt.

## EDUCATIONAL BUILDING AT CLINTON, LA., TO BE DEDICATED

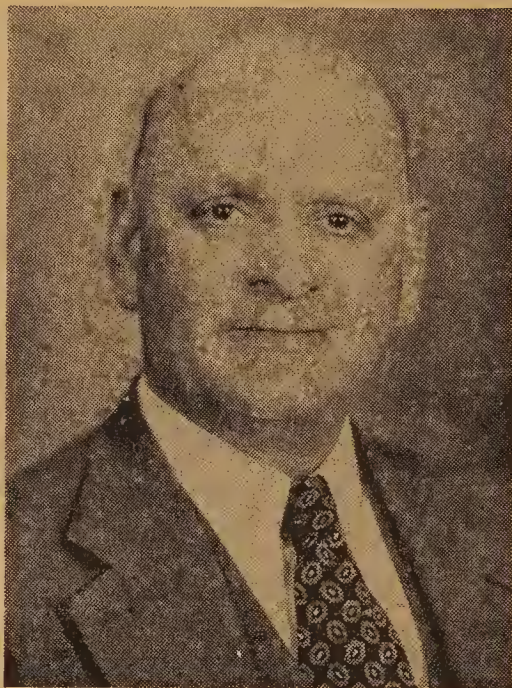
Rev. Fred S. Flurry, pastor, announces that the educational building at Clinton will be dedicated on Easter Sunday evening, at 8 o'clock. Bishop A. Frank Smith will preach the sermon and Dr. W. L. Doss, Jr.,

district superintendent, will be present and participate in the service. All friends and former pastors of the church are cordially invited to be present.

## REV. C. M. MORRIS MAKING GREAT RECORD ON THE LOTTIE CHARGE

Lottie charge in the Louisiana Conference is making a great record under the leadership of Rev. C. M. Morris. The whole of the Conference Benevolences for the year were paid on December 19; the apportionment for retired ministers was paid on January 15; and on January 31, a special offering of \$46.35 was sent to the Memorial Mercy Home-Hospital. During the month of February the annual askings for Bishops, Sustentation, Golden Cross, and Administration were raised, thus completing payment on all fixed District and Annual Conference obligations.

During March, thirty-three subscriptions



REV. C. M. MORRIS

to the New Orleans Christian Advocate were secured. In April, it is the plan to raise one hundred dollars for the Methodist Orphanage. May and June have been dedicated to a program of church improvement—the painting of the parsonage, and painting the church at Waxia. In addition to this program of sharing with others, the pastor's salary was reported paid to date at the second quarterly conference on April 11. If any pastor or charge in our territory has made a better record than this we have not heard of it.

At the present time, Bro. Morris is assisting Rev. A. R. Hoffpauir in a meeting at Gretna, Louisiana.

## ITEMS OF INTEREST FROM THE ALEXANDRIA DISTRICT

First round quarterly conferences were completed on the Alexandria District several weeks ago. There are evidences of progress, and a summary of the main points of emphasis might be of general interest.

The most hopeful outlook for a forward movement is the optimistic spirit of both laity and preachers. A large majority of the preachers have been in their present appointments one or more years, and are building on foundations laid in former years.

Pastors in places for the first year have been well received, and are fast adjusting to the total program of the church in their new fields of labor. The new district superintendent has been most cordially received. This spirit of general interest and good-will speaks well for the leadership of the district in former years.

Another sign of growing interest is an increased financial program. Pastors' salaries have been increased in many places. World Service acceptances show a general increase of 15 per cent over acceptances of the past year. The Week of Dedication offering will total around thirteen hundred dollars. Certainly the Orphanage and the Memorial Mercy Home-Hospital will receive generous offerings. The debt-paying spirit is on the move in many places. The Pineville people have paid a parsonage debt of approximately \$2,300 since Conference. First Church, Alexandria, is in the process of completely liquidating a debt of long standing. The church at Natchitoches has purchased a beautiful site for a new parsonage, and is waiting for the day when materials can be secured for such an undertaking. The people of Palmetto Church have purchased a lot for a new building and, even under restrictions on building materials, are making plans for the erection of a new church. The newly-organized church at Ville Platte has purchased a lot and erected a house of worship since the beginning of the Conference year.

The district had the services of Rev. G. W. Dameron for two weeks in a round of educational conferences. The district superintendent is attempting to continue this type of work through the spring and summer months. Teaching courses are being taught, and informal educational conferences are being held in the smaller churches of the district. In addition to the benefits derived from formal training work, these first-hand contacts with both people and preachers are most helpful. Response to this work is very encouraging, and the interest manifested is also an optimistic sign of a forward movement throughout the district.

R. R. BRANTON, D. S.

## THE NATIONAL WAR FUND DRIVE

The National War Fund Drive will be made this fall and will be conducted simultaneously in all parts of the United States. The organization and method of the drive will be like the Victory Bond drive now being made, and the appeal will include all nationwide calls upon the public except the Red Cross.

It will be an appeal to the American people for voluntary contributions for the relief of suffering in all parts of the world. This nationwide benevolence will doubtless provide the key to millions of hearts who, touched by our manifestation of good will in the time of their own great need, will not forget our sharing with them.

No material return will be expected for this service. We wish only to deserve the brotherly affection and gratitude of the destitute people after the war is over. No one should contribute with the feeling that it is a charity dole, but they should give with a sense of thankfulness that our Heavenly Father has granted us the prosperity out of which to minister to suffering humanity.

This effort upon the part of the American people should inspire a new missionary receptivity on the part of those who may share in this expression of our brother-



ly love. Naturally the churches will have a large share in this national effort, and every worker should give himself with the passion and enthusiasm of its being as missionary and evangelistic as it is humanitarian in its purpose.

Mr. J. W. Reily, a New Orleans Methodist layman and a member of the Advocate Publishing Committee, is a member of the National organization for promoting this drive. He confidently expects that the Methodist constituency of this paper will share enthusiastically in the promotion of this campaign when the time arrives for changing a noble purpose into a golden deed.

### CAMPAIGN BY DISTRICTS

#### Louisiana Conference

Alexandria	36
Baton Rouge	91½
Lake Charles	63
Monroe	49
New Orleans	46
Ruston	44
Shreveport	26

#### Mississippi Conference

Brookhaven	105
Hattiesburg	77
Jackson	104
Meridian	80
Seashore	136
Vicksburg	132

#### North Mississippi Conference

Aberdeen	91
Columbus	106
Corinth	176
Greenville	47
Greenwood	222
Sardis-Grenada	100½

### THE ASTONISHMENT OF EASTER

(Continued from page 5)

as a living reality permeating the lives of consecrated individuals in all ages and in different lands. Under the influence of Christ's spirit we have seen the gradual elimination of many ills that have plagued mankind. Under the influence of Christ's spirit we may envisage even the elimination of war and the spirit of conquest in the days to come.

The Century of the Common Man is dawning upon us with its freedom of religion and of self-expression, with its freedom from fear and want. The eight points of the Atlantic Charter include the principle that there is to be no territorial aggrandizement, that access to the raw material and the markets of the world is to be given on a just basis, with a view of benefiting all of mankind.

Christian people everywhere seem to be getting ready for the establishment of a brotherhood that would lift up the underprivileged everywhere. To this end served also our "Conference on the Christian Basis of World Order" at Delaware, Ohio, in March, 1943. The Christian perspective was turned upon many of the vexing problems of the day—post-war world economy, race issues, land and human welfare, politics, international relations, health, capital and labor, etc.

It seems that the time is near when the parable of the Kingdom of God is to come to its realization: "It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened" (Luke 13:21) and when "... the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:9).

### CAMPAIGN ACKNOWLEDGMENTS

#### Louisiana Conference

West Monroe—C. K. Smith	8
Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
Baker—H. D. Watts	4
Tickfaw—P. W. Sibley	5
Ringgold—E. W. Day	19
Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	3
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	3
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales	5
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	33
Ponchatoula—Mrs. Verna Coburn	8
Monroe, First Church—A. M. Serex	14
Houma Heights	8
New Orleans—First Church	4
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	99

#### Mississippi Conference

Adams—S. B. Watkins	5
New Augusta—H. B. Hilbun	35
Grace, Jackson—W. B. Alsworth	15
Meridian, East End—Mrs. C. M. Martin	3
Meridian, Poplar Springs—G. E. Allan	5
Roxie—R. E. Alsworth	7
Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	3
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	3
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4
McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	15
Homewood—R. E. Case	3
Hazlehurst—C. W. Wesley	20
Summit—T. E. Nicholson	3
Bucatanua—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	3
Magee—B. H. Williams	10
Gallman—W. L. Blackwell	4
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	10
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	21
Lucedale—A. J. Boyles	12
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—G. L. Oliver	25
Galloway Memorial—C. G. Chappell	14
Madison—L. T. Nelson	6
DeKalb—A. F. Gallman	4

Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	102
Anguilla—E. A. King	5
Satartia—F. J. Jones	9
Silver City—B. M. Lawrance	15
Gibson Memorial, Vicksburg	18
Washington—A. W. Wilson	9
Gallman—W. L. Blackwell	3
Miscellaneous	76

#### North Mississippi Conference

Bellefontaine—C. M. Ray	4
Marietta—C. L. Ivy	3
Tishomingo—J. L. Nabors, Jr.	8
Dublin—W. R. Crouch	4
Winona—J. T. McCafferty	3
Pickens—E. C. Driskell	5
Acona—W. M. Langley	4
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	4
Weir—J. N. Humphrey	8
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	3
Ebenezer—E. M. Shaw	7
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	16
Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
Moorhead—S. A. Brown	5
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	21
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	22
Sallis—E. M. Allen	9
Ionestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	4
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	11
Rienzi—B. F. Bullard	13
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	4
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	7
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	15
Belmont—H. C. Lewis	4
Corinth—W. R. Goudelock	9
Fulton—E. L. Jernigan	5
Iuka—N. M. Mamill	6
Durant—H. P. Lewis	11
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	23
New Albany—K. E. Clark	11
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	6
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	10
Clarksdale—J. H. Johnson	9
Inverness—T. M. Bradley	4
Tchula—W. T. Phillips	4
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	3
Merigold—J. M. Guinn	4
Miscellaneous	72



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

"Of the past mindful;  
To the present faithful;  
For the future hopeful."

The theme of the recent W. S. C. S. conference held in Monroe should be a challenge to every missionary woman, and especially the Spiritual Life groups. Our heritage is great, the issues of today require unquestionable faithfulness, and a sincere Christian must be hopeful for the future.

The Spiritual Life Committee meeting in Monroe was more than a planning committee. There is a peculiar help that comes from meeting with a group whose interests are united in thought. That same help comes to any group that meets "faithfully and prayerfully." Whether the group be large or small, the spirit is what counts.

The Spiritual Life groups are likened to a great dynamo that furnishes the power to be mindful, faithful and hopeful. E. Stanley Jones says, "Life can never be abundant unless it has abundant resources." Folks are looking to these groups for inspiration, and may we not be found "wanting." Tis said—

"If your life is unselfish,  
If for others you live,  
Not for what you can get out of life,  
But what you can give.  
If you live close to God in His infinite grace  
You don't have to tell it—  
It will show in your face."

Many experiences were shared at our committee meeting in Monroe. Questions of common interest were discussed and the following recommendations were accepted:

### Recommendations—Spiritual Life Committee

Realizing the need of comfort and spiritual uplift for families with loved ones in the service, we recommend that large circulation be given throughout our Jurisdiction to the new packet that has been created to give a special ministry to the wives and mothers of our men and women in the service of our country, and that prayer leagues composed of these wives and mothers be formed in the groups, circles, or the general societies wherever practical, setting aside a certain time during the day for prayer in their respective homes for each other, and for their loved ones scattered over land, on the sea, and in the air.

We recommend that conferences urge local societies to become "Colonels of the Kingdom," making the "Day Apart," held last September, an annual observance in their respective churches.

\* \* \*

The new report blank to be found in the corresponding secretary book for the quarterly report of the S. L. report is being used in a most encouraging number. If you as a leader have not filled yours out, get it from your secretary and fill it out for the last quarter and mail it to me, and do the same each quarter following. There is encouragement to be gained in all these reports; it makes us realize that there is a united effort in spiritual enrichment.

There is a very fine new missionary prayer book called "The Unseen Guest." It is published by the Editorial Department of the Joint Division of Education and Cul-

tivation, 150 Fifth Avenue, New York, N. Y. It is for the quarter and each day there is a picture of a missionary or a worker and a bit of information about their work and where they are located. You are to pray for that one on that particular day. It is almost overwhelming to think of the effect that could be achieved if women all over this land would unite in such a prayer group. The price of the book is only 10 cents. I beg you to order copies for your group and have a part in this moment of entertaining "An Unseen Guest" in your home every day.

There is so much information in the World Outlook and Methodist Woman as to inspirational literature to be obtained. I do hope you will order enough of the new size Prayer Cards and Prayer Calendars from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. They are free.

Please remember that each group is an individual unit. There aren't any suggestions that will completely fit every group. Also remember there isn't a group too small or too widely scattered to be an effective praying group. So I ask you again to use whatever help that comes to you that fits your group, but when that help isn't available use your own initiative. I have found these questions to be a challenge to me. Maybe if you clip them and keep them in a spot where you will often see them, they will challenge you also.

\* \* \*

### Some Personal Questions—Pick Out Yours

1. Have you read your Bible this morning?
2. Do you have family worship, or something to correspond to it?
3. Did the last book you read have anything in it worth telling anybody?
4. Are you spending as much money for religion as for amusement?
5. If you belong to the church, are you doing all you promised you would when you joined it?
6. How long has it been since you tried to get anyone to be a Christian?
7. When was the last time you said a prayer in public or private? Or don't you believe in prayer?
8. Are people always glad to meet you because you are so cheerful and helpful?
9. What have you done today that nobody but a Christian would do?
10. Eternity—what preparations are you making for it?

—Presbyterian of the South.

\* \* \*

### Your District Key Women Are:

- Alexandria—Mrs. L. A. Blevins, Glenmora, Louisiana.  
Baton Rouge—Mrs. E. A. Salassi, Route 1, Hammond, Louisiana.  
Lake Charles—Mrs. Eliza I. Harris, 625 Kirby, Lake Charles, Louisiana.  
Monroe—Mrs. C. B. Atkinson, Box 401, Monroe, La.  
New Orleans—Mrs. W. D. Boddie, Felicity Methodist Church, New Orleans, La.  
Ruston—Mrs. A. A. Meredith, Jonesboro, Louisiana.  
Shreveport—Mrs. J. R. Ingram, 3791 You-

ree Drive, Shreveport, Louisiana.

Don't forget your quarterly report and write your District Key Women when you need help, and again I beg you to try to fit the Spiritual Life program to your own locality.

Remember our Motto:

"By all means take time to salute thyself and see what thy soul doth wear."

May we be one in prayer and service and sincerely devote our lives to helping to make this a better world to live in.

MRS. C. N. SHAFFER,  
Spiritual Life Chairman.

\* \* \*

### "Study to be Quiet"

By Grace Noll Crowell

The shout of war is over all the land;

Men's hearts are like loud thunder in their ears;

The earth itself is shaken where we stand  
And minds are sick with tumult and fears.

We search the Holy Book to find release,  
And there Paul's clear command takes sudden light:

"Study to be quiet" and a peace shines through  
The world like candles lit at night.

"Study to be quiet" O my heart

Be still, and hands be able at your work.  
No one but you can do your special part.

Be steady now at tasks you must not shirk

And study to be quiet that you may  
Be strong to meet the perils of today.

### RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our midst, on April 2, 1943, our esteemed neighbor and friend, Mrs. G. W. Holloway, an honored member of Carson's Woman's Society of Christian Service, and,

Whereas, we, the members of said society, desire to express our appreciation of her Christian life and loyalty to her church, and to her friends. The society keenly feels its loss. In our hearts we shall ever cherish her memory, and always enshrine her as one of God's truest and best.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church, and her friends, shall remain with us, and her presence at our meetings shall be greatly missed.

Resolved, further, that a copy of these resolutions be sent to the New Orleans Christian Advocate, a copy to the family, and that they be entered on the permanent record of the society.

Respectfully submitted,

MRS. C. G. LAIRD,

and other members of the Woman's Society of Christian Service.

"I beg most earnestly that the public generally will prevent our young soldiers from being tempted to drink."—Lord Roberts, in an appeal just before his death.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Conference News. . . "Today's Responsibility—Tomorrow's Opportunity."

I am sure that you are glad to have had a part in the next two items on this page: (1) We made Bishop and Mrs. Bromfield Life Members of our Woman's Society of Christian Service; (2) We paid ten dollars on making Madame Chiang Kai-Shek a Life Patron from the Division of Woman's Society of Christian Service.

\* \* \*

Wood Junior College,

Mathiston, Miss., April 6, 1943.

Dear Mrs. Ratliff:

I want to thank you for the generous offering that was given by the Conference last week for those of us who stayed to work. I appreciate it so much.

The work was really a pleasure to me, for all of you were so nice to us. I hope that everyone who came enjoyed being here as much as we enjoyed having you.

I hope that it will be possible for your Conference to meet on our campus again next year. We would be very glad to have you visit our campus at any time it is possible.

Sincerely yours,

KARLENE PARKER.

\* \* \*

### Recommendations from Various Committees

1. That we accept a 5 per cent increase in our local pledges, this increase to be directed to work in South America.

2. That our pledge for 1943 be \$21,000 over our Week of Prayer offering. (This means that we must increase our giving individually or we cannot meet the two items listed here).

3. That we continue aid to the Student Secretary Fund at State College on the same basis as last year.

4. That contributions be made toward scholarships for Wood Junior College.

5. That all monies contributed for supplies be sent to Mrs. D. H. Hall, treasurer, designating its purpose.

The following is the list of Supplies taken from that session's committee:

#### Cash Offerings

Malvina Community Center. Lewis Memorial Hospital, Africa. India, Latin America, China Relief, Ministerial Fund.

#### Box Offerings

Malvina Community Center: Nursery school supplies. Simple layettes. Sheets, towels, pillow cases to be loaned in case of illness. Christmas boxes for children and young people. Report the number of used garments sent.

Wood Junior College: Guest and hospital linens.

Rust College: Christmas boxes for Negro girls.

6. Miss Cora Lee Glenn, our Conference worker, be available to assist the district secretaries and the local pastors in the organization of new societies.

7. The goal for 1943 for the Conference be 20 new societies.

8. A minimum increase of 8 per cent in society membership for 1943.

9. The use of Transfer Membership cards be made available to keep members

in close contact with the nearest society of the Woman's Society of Christian Service.

10. In every local church the Spiritual Life Group shall endeavor to promote some spiritual ministry as a part of their war service project, as, brief prayer service in Red Cross Canteen, or visiting homes of service men, of new people, of shut-ins, of lonely people; a reserve supply of Christian Literature should be kept to be distributed on these visits. This literature may include Upper Rooms, Christian Homes, Advocates, pamphlets.

\* \* \*

### High Point W. S. C. S.

The W. S. C. S. of High Point, Miss., was organized in January, 1943, and is making a start in the good work. Our community is small, but we have ten members on roll and an average attendance of eight at our meetings.

The third Sunday in February we observed our Flag Service for our boys who are in the service of our country. We are to have a mission study and lecture course at the church April 6, given by Bro. Suydam and our pastor, Rev. J. W. Holliday. The topic is, "The Latin-American Circuit." We shall have an all-day meeting and carry our lunch. We have been studying "A New Earth Wherein Dwelleth Righteousness" once a month. We are planning on playing the game of "Twin Sisters" in the near future so that we may be drawn closer together. We have a Spiritual Life Group in our circle that will help us build up the spiritual side of our life. We hope to do something for our boys in the service in the near future. On account of our president being ill, we were unable to attend the conference at Wood Junior College at Mathiston. We are sorry to have missed it. We hope to get better organized soon, so that we can do something to help our young people see the better side of life.

The following is a list of officers: Mrs. Jessie S. Smith, president; Mrs. Richard Porter, corresponding secretary; Mrs. H. W. Rhodes, recording secretary; Mrs. Homer Ward, connectional and local treasurer; Mrs. J. E. McKay, secretary of Christian Social Relations and Local Work; Mrs. W. J. Brown, secretary of Publications and Supplies; Mrs. W. M. McElroy, secretary of Octagon Coupons; Mrs. Homer Ward, secretary of Children's Work; Mrs. J. A. DuBrad, secretary of Study and Missionary Service; Mrs. Richard Porter, chairman of Spiritual Life Group.

We ask an interest in your prayers for our society.

\* \* \*

### Report of the W. S. C. S. of Itta Bena—First Quarter, 1943

We have done very good work in our W. S. C. S. for the first quarter of 1943, having had all meetings and carried out all planned programs. Our rural pledge and our Methodist Hospital Auxiliary dues have been met. Most all pledges were paid up to date.

Our secretary of Student Work sent out forty-four boxes of sweets at valentine to our boys and girls in the armed forces and to the students at college. Many grateful

thank-you notes received made her effort most worthwhile.

Our church-wide mission book was studied at an all-day meeting. We are having our regular Bible and mission studies with very good attendance.

We are happy to report that we have 3 active Spiritual Life Groups. At these meetings we have good attendance and splendid devotionals.

We are grieved over the death of one of our faithful members, H. H. Nabors. She will be missed from among us.

A most inspiring service was held in the observance of the World Day of Prayer, with Mrs. W. R. Stone as leader. All three churches of our community joined in this meeting, and all who attended received a great blessing.

We are praying God's blessing on our work for the remainder of the year, and we trust that it will be pleasing unto Him.

MRS. L. H. HIGHTOWER,

Chairman of Literature and Publications.

\* \* \*

### Rosedale Society Loses One of its Dearly Beloved Members


We are all deeply shocked and grieved over the tragedy at the Methodist parsonage on Sunday, April 4, 1943. Mrs. W. W. Hartsfield, wife of the pastor of the Rosedale Methodist Church, was killed Saturday night by carbon monoxide gas, caused by a faulty water heater or some leakage from the gas stove in their room. The Rev. W. W. Hartsfield was also overcome by the gas and was unconscious when found by members of his church Sunday morning, when he failed to appear to preach at the Benoit church. He was given artificial respiration and taken to the local hospital where oxygen was administered. He is now recovering.

Mrs. Hartsfield had been an active, interested member of our local society since she came to Rosedale in November, 1941. She was such a kindly, gentle person that her presence amongst us has been felt by all who love and admire the true Christian character. She was much beloved by those of us who worked with her and by those who met her in just a most casual way. We shall miss her in every way as we gather to serve the Father she was so loyal to, but we are grateful for these few years that we have had the opportunity of serving with her.

Religion is this transfiguration of all the facts of life: it is the view of all things sub specie aeternitatis, the realization of life as the incarnation of sublime ideals. Such religion is often spoken of as dreamy and impractical; but, until we get more of this ideal element into common life, the work of the world will never be properly done.

—Rev. Frank Walters.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Above the hills of time the cross is gleaming,  
Fair as the sun when night has turned to day;  
And from it love's pure light is richly streaming,  
To cleanse the heart and banish sin away.  
To this dear cross the eyes of men are turning  
Today, as in the ages lost to sight;  
And so for Thee, O Christ, men's hearts are yearning,  
As shipwrecked seamen yearn for morning light."

—Thomas Tiplady.

\* \* \*

### The Christian Family in War Time

It is time to make plans for the observance of Christian Family Week, May 2-9. This should be a church-wide observance, and the Christian Social Relations and Local Church Activities committee in the local society should cooperate with the pastor.

Pastors are busy people and most of them will be happy to have the local society plan the week.

A very helpful folder, "The Christian Family in War Time," may be ordered from the Committee on Marriage and the Home, 297 Fourth Avenue, New York, N. Y.; price 2 cents each, 15 cents per dozen, \$1 per hundred. This folder gives suggestions for activities in the community as a result of this observance.

Some of the activities which might be carried on during the week are:

1. Have the worship service and sermon on May 2 organized around family life. Invite couples whom the pastor has married as special guests—mark the pews.
2. Have a church-family night.
3. Have a church-school "Open House," with all the parents invited.
4. Present Christian family life plays.
5. Conduct a family hobby rodeo.
6. Hold an old-fashioned church and family supper.
7. Have a Golden Wedding Party for all couples married fifty years or more.
8. Arrange a series of home dedication services for the homes in the community.
9. Close the week with the Mother's Day service on May 9.

Follow the week of observance with some very definite activities in the community.

"Christian family life must be conserved and sustained in war time, because within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified."

Societies will do well to make a study of the pamphlet No. 7, "The Christian Family," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. This will be an "informal study" and can be reported as part of the work of the society.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
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It is not an approved course—just a simple informal study.

The April, 1943, issue of "The Church Woman," price 15 cents, from The Church Woman, 203 N Wabash Avenue, Chicago, Ill., carries several very splendid articles which could be used during this week.

\* \* \*

### Sorrow Comes to Mrs. Alexander

The many friends of Mrs. W. M. Alexander, who has endeared herself to the women of the Mississippi Conference as teacher at Pastors' School and in our Conference Retreat, will sympathize with her in the sudden death of her only child, Mrs. Elizabeth Alexander Thompson, which occurred in Chicago, Ill., recently.

Those wishing to send a card to Mrs. Alexander may address her at 1800 Primrose Avenue, Nashville, Tenn.

\* \* \*

### New Report Books

We have been asked by Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, to allow several weeks for orders to be filled, so it will be wise for local societies to order their corresponding secretary's report book immediately. If the new treasurer's report book has not been secured, it should be ordered, too. These books are 35 cents each.

It would be well to secure the corresponding secretary's report book and make a study of it all during the quarter as a guide for activities; then, at the close of the quarter, many of the requirements will have been met.

\* \* \*

### Conference Study Program

Societies which are following the suggestion of the Conference Study Committee are now completing the study of "Will a Man Rob God?" closing this week with the very beautiful stewardship ceremony as given in the September, 1942, issue of The Methodist Woman.

The study during the first quarter of "The Work of the Woman's Society of Christian Service," and during the second quarter of "Will a Man Rob God?" have been most profitable, and we are now being asked what we are to study during the remainder of the second quarter.

As has been suggested, the study of "The Christian Family" during May will be most timely and will be considered "an informal study."

Then, an opportunity for real study will be given at the Pastors' School, to be held at Millsaps College, Jackson, May 31-June 5. Secretaries of Missionary Education and Service and secretaries of Christian Social Relations and Local Church Activities are expected to be there, and as many other women as possible. Details of the School will be given later.

Societies which were late beginning their study program for the year may continue with the "Work of the W. S. C. S." and "Will a Man Rob God?"

\* \* \*

### Children Study Missionary Units During Spring Quarter

"Training children to become members of

a world-wide society is the challenging task upon which the leaders of children in Methodism are at work during the spring quarter. For, in churches in large communities and small, as groups of boys and girls take part in the study of missionary units, they are exploring under the guidance of teachers the horizons of a larger and more friendly world.

"Thus, during these days, when the world is being thrust upon children as it never has before, and when things that divide are being stressed on every hand, the church is leading its boys and girls into experiences that make for understanding, appreciation and peace. More than that, it is helping the children become conscious of being members of a world-wide Christian fellowship which includes peoples of every race, nation and class."

Mrs. J. B. Cain, secretary of Children's Work of the Mississippi Conference, has sent to all local secretaries splendid instructions for the presenting of the missionary units, also a copy of the "World Friendship Bulletin." She will be happy to assist anyone who will write to her about their individual needs. Address her at Columbia, Miss.

\* \* \*

### Life Memberships for Mother's Day

In two weeks we will observe Mother's Day. How will we honor our mothers?

There are many of us who wish that we had honored our mothers, who so dearly loved the missionary cause, with a Life Membership during their life-time, but we just let the time slip away, and then it was too late.

Deep down in the heart of many mothers there is the hope that someone will pin on them the little gold cross, signifying that \$25 has been given to missions in their name. Recently, one of them said to us: "I wonder if anyone will ever pin one of those pins on me?" There was an unuttered longing in her voice.

So, we just pass on this thought.

### ARRIVE IN SANTIAGO

A cablegram from Santiago, Chile, dated March 30, announces the safe arrival there of four missionaries of the Woman's Division of Christian Service who are en route to their fields after furlough—Miss Katherine Donahue going to Rosario, Argentina; Miss Ruth Hillis to Piracicaba, Brazil; Miss Rachel Jarrett to Sao Paulo, Brazil; Miss M. McSwain to Ribeirao Preto, Brazil. Since plane reservations were difficult to secure, they took the long trip down the West Coast of South America and across the Andes.

### Now Many Wear

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# CHRISTIAN EDUCATION

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## CHURCH SCHOOL LESSON APRIL 25, 1943

By Rev. W. C. Newman

### THE RISEN LORD

Lesson Text: John 20:1-17.

Golden Text: He is risen.—Mark 16:6.

From all appearances Easter has no deeper significance to some than that it is a time to display new clothes. To some others the joy in gala dress may also include a vague sense of a colorful earth—yellow jonquils dancing on the lawn; flowering peach, hawthorne, red-bud, and dogwood brightening a landscape too long drab with winter. And a discerning few go further to think that after all death is not the end, that those we have loved and lost awhile are really waiting for us in Life's New Land.



W. C. Newman

Well, this is true—but not all the truth about Easter. Easter does speak of these things, and more—of a Risen Lord, and our loved ones in the bosom of God. There is comfort in Easter. But the more I think of it the more sure I am that it is not so much comfort we ought to get from it as something else. Something the disciples got on that first Easter.

### Faith in "The Way of Love"

There was every reason for these disciples to quit on Good Friday. The talk about the meek inheriting the earth, about forgiving one's enemies, about the lilies of the field, about losing one's life to save it, sounded now like so much bosh. It could all be lumped under the term "visionary-impractical." Rather than saving his life Jesus had utterly lost it.

But the sight of the empty tomb reanimated them, inspired them for another try. From being disillusioned, cynical, bitter men and women, they now became certain, confident, bold—and faithful. Those who had cringed away from the persecution now faced it out with stout hearts, never wavering even when they became martyrs.

Certainty is more needed among us than comfort—and more difficult to acquire. Easter ought to bring us that.

### Holy Recklessness

"Expendable" is a new word in our vocabulary since that brilliant feat of courage performed by a small group of men has been immortalized in the book called "They Were Expendable."

Until that first Easter the disciples were cautious, self-concerned, leaving all to follow Jesus but forever asking him "what shall we have therefor?" To the last they

lived in the belief that he would reestablish the Jewish people and the Kingdom of Israel in its dominant role. They were as materialistic as we—thinking the only things worth living for, or dying for, were what they could hold for themselves. And even after the resurrection, before its deeper implications were known by them, they kept asking "Wilt thou at this time restore again the kingdom to Israel?"

But now, after the Risen Lord had made himself known to them, and they had gotten over their amazement at his resurrection, they became possessed of a reckless-

### METHODIST COLLEGE DAY

No untried experiment is Methodist College Day, the observance of which, on May 2, will be promoted by colleges and by Conference Boards of Education in many sections of the Church. Though this is the first year the day has been officially recommended for general observance, its value in producing goodwill and increased revenue for colleges and in increasing the service of the institutions to the Church has been demonstrated over and over in certain annual conferences.

As a Church-wide emphasis, it should prove timely for the colleges and beneficial to the entire program of the Church.

ness concerning their own lives that can only be termed divine. They literally threw themselves away for him, careless of the cost.

As I grow older I am conscious of an increasing caution. I more easily resign myself to the world's injustices; more seldom champion an unpopular but just cause. And I think that may be said of hundreds of thousands of church people, ministers and laymen.

Easter ought to do that for us—draw us out of this too selfish concern for our own comfort and safety, and make us expendable.

### Life's Dignity

One thing more Easter should do for us this year—bring us sharply back to a sense

of the dignity with which every human life ought to be invested.

Fatalism is the inevitable product of war. The imminence of death causes most of us, especially the young, to conclude that in such a world nothing really matters. Morals are thrown to the wind; goodness seems of little worth.

If the cross were the end of such a life as Jesus' this morbid conclusion would be justified. Nothing would matter much if goodness ended like that.

To our generation, wasting life in ruthless war, debauching it in drunkenness and lascivious living, belittling it with our cynicism, squandering it in uselessness, the Risen Lord speaks of life's eternal qualities—endlessness, incomprehensible value, creativity, divineness. And kindly, but effectually, the resurrection says, "You fools! What will it profit you to gain the whole world and lose such a life?"

No, Easter is not so much comforting to me as stirring. I cannot face Easter and be content with myself. Somehow I've got to do better.

"Alcohol, by diminishing the moral and material strength of the Army, is a crime against national defense in the face of the enemy."—General Joffre.



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# THE CHRISTIAN FIRESIDE

## CHINS UP!

By Rev. Vivian T. Pomeroy

"Chins up! And let's all sing together," says the cheery, inimitable Gracie Fields at the end of her nightly broadcast; and then her voice, which she can make as squeaky as an old ungreased cartwheel, rises sweetly, darts and disappears like a skylark. One is left refreshed by laughter, by a sentimental tear, but most of all by a happy infection of spirit. "We miss most the gay ones, don't you think?—those with whom we have laughed," wrote a friend to me the other day.

Chins up! Which reminds me of "a bit of a story for you," as our Gracie says. Queen Victoria was never a heroine of mine, although as a small boy I did, in a crowd of millions, attend her funeral and watch the oddly small casket pass on its gun carriage in the procession of great pomp with solemn music. Arthur Ponsonby, who was a page at the Victorian Court, has left it on record that Victoria, when quite a young princess, used in private to pin a piece of prickly holly close under her chin, to make sure that she held her head erect. The little woman had to face the world with a gallant bearing.

I fancy I see an invisible piece of holly under the chins of many people in these days. They are "keeping up appearances" in the best sense of the phrase. You meet them in the street; you sit at table with them; you have them in your closest company; they may be very near akin to you; but the way they hold their heads gives you no sign of inward anxieties and troubles. Quite ordinary people with their smiling, uplifted faces, adding every day their tiny bit of victory to the vast victory we are all resolved to win. They show the royalty of commonplace courage.

Perhaps only you know what your red-berried, sharp-pointed holly is. A bit of innocent pride, the constant recollection of a brave boy in battle, the trust of a friend, an inescapable duty, a grateful memory, the touch of Christ. Keep it in its place—invisible. Chins up!—Reprinted by special permission of the author and The Christian Leader.

## THE FOOLISH SKYLARK

Once upon a time there was a young skylark flying with its father. Papa Skylark was telling the youngster what fine birds skylarks were, but the little skylark had his mind on more mundane things, such as the appetite and the craving of his stomach for food.

When the little skylark got down to earth, he found a queer little man driving a red cart. The man was crying out: "Earthworms for sale! Earthworms for skylark feathers! Earthworms for skylark feathers!"

The young skylark loved earthworms. So he called out to the man in musical words: "How many worms will you give for a feather?"

"Two worms for a single feather!" replied the queer man. So the hungry bird plucked out two of his feathers.

Next day the little skylark traded another pair of feathers for another luscious meal. He did it day after day. Then one day, being very hungry, he traded five feathers for ten worms.

So it went on day after day. But on the twentieth day, when the baby skylark lifted its wings, it could not fly. It had lost too many feathers. It was tied to the earth, and there it died.

Ever afterward, each year at spring, all the skylarks gathered around that skylark's grave to listen to their elders tell of how a foolish little skylark had sold its wings for worms.

It's a simple tale, with an echo in it of an ancient Biblical wisdom about a man who sold his birthright for a mess of pottage.

—Selected.

## CHURCHES SEND RELIEF TO CHINA

By Leslie Bates Moss

About thirty schools and colleges of China—driven before Japan's advancing armies—have taken refuge in the city of Kukong, in south China.

About noon on January 5 last, a single Japanese plane dropped more than 200 bombs on Kukong. One hundred shops and 600 homes were gutted by fire.

Representatives of the Church Committee for China Relief learned that 20,000 people were homeless and immediately sent in help—soup kitchens, bedding, clothing and shelter.

In a large province in central China a famine is having its deadly effects. American news men declare conditions beggar description. The American Advisory Committee in China cabled to the Church Committee for China Relief in New York, for additional help—40 cents a day will keep a person alive on starvation rations. By next June a new crop will grow, but until then they need help desperately. The Chinese government is matching every dollar sent from America to aid these famine sufferers.

Relief workers stay as close to the battle lines as they can, helping civilians to evacuate to places of safety, rendering aid to wounded, and providing food and shelter for the homeless refugees. Aid is being given to help the people get on their own feet again. For example, after the American planes bombed Tokyo, there was a great deal of Japanese revenge bombing in China. In one city nearly 70,000 houses were destroyed. In still another city only twelve houses were left standing. Farmers in the area lost a great deal of their crops. In four districts 1,183 loans were made by representatives of the Church Committee to help farmers buy seed and plant crops. Each loan was for \$40 Chinese currency—that is, \$2 in our money. In projects of this kind, Chinese farmers have made a record of repaying 98 per cent of such loans within six months.

Education is only like good culture; it changes the size, but not the sort.

—Henry Ward Beecher.

## REDEDICATION

By J. F. Dorroh

Here in the presence of our patriotic Stars—  
Each Star a name, each name the name of one

Who fights for us in Europe's far-flung wars,  
Or tropic isles beneath the setting sun.

Here in the presence of these Stars of blue,  
And Him before whose mercy-seat we stand,

We dedicate our lives to be as true  
To God as these are to their native land.

We must draw closer to the Lord in prayer.  
And, keeping faith with Him, win faith's reward.

Seeking, and finding strength our loads to bear;

Upon the Arms of Love lean hard—lean hard!

Yes, we must pray and mean the words we pray;

Lord, Mold my life to meet Thy heart's desires—

As nature fashions from the mold and clay  
The daisies' stars, the phlox's soft pink fires.

And if some cup of grief be over-full,  
If your Star turns to gold in death's eclipse,

Remember—in that "vile place of the skull"  
Christ placed the self-same cup unto His lips.

Madison, Miss.

## MAKING EASTER REAL TO US

By Mrs. Irvin Rowland

"If ye had known me, ye should have known my Father, also, and from henceforth ye know him, and have seen him."

How quickly a place, a person, or a name becomes a part of our daily thinking when it connects us with some one we love or know, or some event that we are interested in. That which was unknown or quite unnoticed yesterday becomes a new friend today. Our attitude becomes one of interest and understanding. With enthusiasm we study it from every possible angle—that which was once dead to our thinking has suddenly become alive and attractive.

So, Good Friday and Easter Sunday becomes real and understandable to us when we connect them with a personal knowledge and experience of our Lord Jesus Christ. When He becomes our Saviour we begin to understand the price He paid for our redemption, and to marvel at the wonderful meaning of Easter. Before these events, even the disciples could not understand the significance of His words. They had to experience the tragic hours of the crucifixion and to see the glories of the Risen Christ before they accepted and comprehended His teachings. That which they despaired of became a beacon light in their lives during the years to come.

When we spiritually see the nail points and know Him as our personal Saviour, we will exclaim, like Thomas, "My Lord and my God." Then only can we know the depth and significance of Good Friday and the blessed Easter morn.

"Truth is inclusive of all the virtues, is older than sects or schools, and, like charity, more ancient than mankind."

—Amos Bronson Alcott.



## THE SACREDNESS OF HUMAN PERSONALITY.

By Bishop William Walter Peele

There was held in Delaware, Ohio, March 8-12, a Conference on Christian Bases of World Order and the Merrick lectures for 1943. There were 250 leaders from Methodism and the larger interdenominational Fellowship in attendance at this Conference. Twelve lectures were delivered and reports from twelve seminars were presented to the Conference for discussion. At the conclusion of this Conference some things stood out boldly, one of which is the sacredness of human personality. Every man is of inherent worth as a child of God, possessed of an immortal soul he is to be treated as a brother, regardless of his racial, social, intellectual or ethical condition. Emphasis was placed upon the fact that in educational institutions at home and missionary work abroad teaching about the Democratic way of life is important, but unless these institutions are organized and administered democratically with the recognition of the equal worth of each human soul before God they will not contribute their part to a Christian and Democratic way of life. Strong human characters are essential to a better world order.

We need today a Christian evaluation of man in terms of his eternal relationships. With this in mind let us see what Jesus has to say about the sacredness of human personality.

Jesus said, "Ye are of more value than many sparrows." "How much is a man better than a sheep?" When criticized for healing on the Sabbath day Jesus called his critics to remember that they led their oxen to water on the Sabbath and that if an ox were found in a pit it would be pulled out even on the Sabbath day. Jesus is here saying: "Men are better than birds, men are better than sheep, men are better than oxen." So spoke Jesus, because many of the people of his day did not believe this. We have come on a day again when this truth which Jesus emphasized should be shouted from the housetops—human personality is of supreme value. We can rebuild practically everything war destroys except the human lives snuffed out, and the broken bodies of the wounded and the shattered minds of these driven mad by the horrors of war. The dollar cost of war may be great—the cost in human personality is such that no estimate can be made of values destroyed because human life is of such transcendent value that there is nothing else with which we can compare it, to give us any idea of the character of the loss. We must quit selling human life short. Man must either dominate the earth or be destroyed by it.

Many things have suffered a great deflation in recent years. Many of them have deserved this deflation, some have not. Among other things, there has been a great deflation of the importance and the value of the individual life. We are increasingly set in a world of crowds, totals, aggregates, masses—these count more and more. There is a growing collective character of life in our world. There is the pressure of the collective mind. We are watching, in Germany and in Italy, one of the most complete denials of the worth of the individual in all history. While we must not deify ourselves and believe we are sufficient unto ourselves and can get along without God, still we must view the sacredness of personality through the eyes of God.

Let us not forget that the individual is

set inextricably in the very center of the Christian gospel. All through the gospel there is stressed the worth of the least person. Christianity stands historically for quality against quantity in life, and qualitative forces of life come from individuality. If these forces are to be preserved there must be vigorous rethinking of the place of the individual in this age of crowds. The supreme valuation put upon a person by Jesus and his test of all institutions are clearly expressed in his words, "The Sabbath was made for man, and not man for the Sabbath." The acid test of anything is the contribution that it makes for the development of personality. This goes for our economic system, the state, every institution of our civilization. There were two important words in the philosophy of Jesus—personality, brotherhood. He set himself first to develop persons into the best possible and then to unite these persons into a brotherhood. Personality is our best capital. It is the medium of our best service. The sacredness of personality is shown in the following facts:

(1) God needs man in the revelation of himself. In a consecrated man God finds the fullest organ of speech, the truest expression of himself. David was right when he said: "The Heavens declare the glory of God, and the firmaments sheweth his handiwork." Jesus was right when he said: "Consider the lilies of the field." The poet expressed a truth when he declared that every bush is aflame with God, but if you would see the glory of God revealed in all its fullness you must see it as it is expressed in the life of an individual. God is a spirit, and the best medium for the expression of spiritual power is a consecrated personality. What the world needs today is not more power, but the proper medium for the power that already exists to find the proper expression. The progress that has been made in the realm of mechanical science has been made not in the discovery of new power, but by the discovery of new ways of turning loose the power that already exists. The telephone does not create, it only uses. Neither does the radio create, nor the magnetic needle. They turn loose. When one discovers that the great forces of the universe are not physical but spiritual, and that the best conductors of these forces are human beings, one has made one of the great discoveries of life. God chooses to work and speak through people. The word still becomes flesh. Truth still moves into humanity through living personality.

(2) The highest, the finest and the mightiest power is spiritual excellency, not physical force. The true end of education is not to make experts in bread winning nor even in knowledge, but it is to develop men and women of spiritual and intellectual excellency. All things are under the feet of man not because of his body, but because of his soul. Lordship is in the kingdom of truth. The final fact of human personality is the spirit, within this flesh a personality is being built, the abiding spirit within the transitory frame, the permanent soul within the material support, so that when at last the scaffolding is taken down the eternal thing for which it all was purposed shall remain. "Dust thou art, and to dust returneth, was not spoken of the soul."

Tennyson writes:

"For tho' the Giant Ages heave the hill  
And break the shore, and evermore  
Make and break, and work their will;  
Tho' world on world in myriad myriads roll  
Round us, each with different powers,

What know we greater than the soul?  
On God and Godlike men we build our trust."

Browning writes:

"Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our Life's Star,  
Hath had elsewhere its setting,  
And coming from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of Glory do we come  
From God, who is our home."

(3) Man possesses the power of infinite growth, God is a living God, and as such loves life. If a parent rejoices in the growth of a child, how much more does God rejoice in the growth of His child. The power to grow is the single fact that invests one with eternal value, the one quality that makes one fit for the Kingdom of God. This was of tremendous concern to Jesus. He wanted to know what was the possibility of growth in the life of a person, therefore he never measured any man at the point of his beginning or at the moment of his greatest weakness. It is not how dull a person may be at this moment, it is not how backward he may be, but chiefly has he in him that force of mental and spiritual life that will outgrow these limitations. The most fatal calamity that can overtake one is to be overtaken by an arrested growth. It matters little what may be the cause, the results are the same. A young man graduates from college with a bright record and high hopes. Suddenly he ceases to grow, he becomes the victim of arrested growth and he falls out of the line of service and progress. This is too often the story of men. We should prize the power to grow and fight daily against the possibility of its loss, or even its slightest decay. All are called to be saints, and God never calls us to be something that he does not assist us to become.

(4) Man stands in the need of God. Christian salvation is more than a program of a good life. It is the energizing of the spirit. The empowering for realizing the good life. The opening of life to the power of God. The aspiration of the soul Godward is a great part of human life. Some people never look up. They never see stars, they miss much. Only men with stars in their hearts can see the planets of promise flashing in the firmament above. These are the men who lead us forward. The people who have meant the most to the world are the people who have discovered God. They have found some Bethlehem where divine ideals enter human life. Nothing can take the place of the upward lift. There must be the sense of childhood, the consciousness of divine life over us, with which we try to live in love, communion and obedience. It is when we realize that we are placed in this world to express the thought of God and to carry out the plan of God in making the world that life takes on new values and we begin to live and to see things from a new standpoint. One begins then to think of his relation to his fellow-men, not simply from the standpoint of his own impulsive affections, but as the seeking of his soul for their souls, because they belong to the great Father soul of God.

Rastus was urging upon his wife his dying wish. "Mandy, aftar Ah dies Ah wish you'd marry Deacon Shorter."

"Why so, Rastus?" asked Mandy.

"Well, Mandy, I'll tell you de truff. Deacon Shorter trimmed me on a mule trade once."



# Who's Delinquent?



His community is a slum. His playground is an ugly backstreet. His home is broken, and at 15 he is an outlaw. He is one of more than 230,000 juvenile "delinquents" in America annually. . . . and his number is increasing.

Wartime tensions have increased juvenile delinquency rates 100 per cent in some communities. Teen-age boys and girls are on trial today for every crime known to man! Their plight leads to one conclusion: *The society responsible for bettering conditions under which children must grow has been delinquent.*

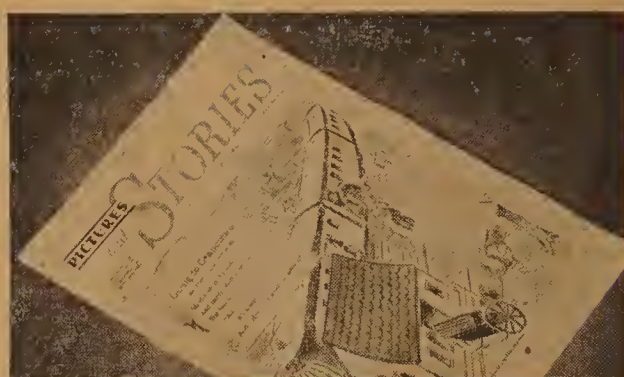
One way for churchmen to improve conditions is to provide children with wholesome reading—the Methodist Story Papers, publications that have behind them a gallant service tradition of 100 years. Ask your men's class or Woman's Society to get these weekly Story Papers for children in your church and community.

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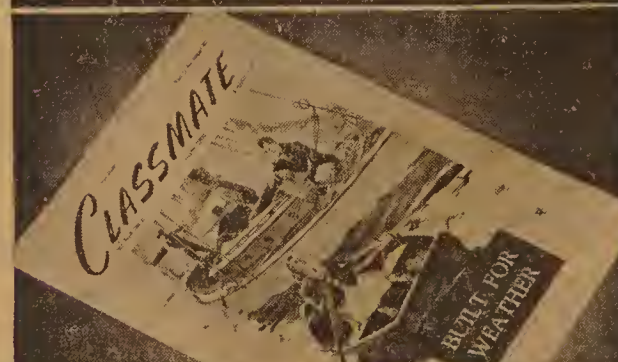
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For ages 15 and up. 20¢ per quarter.



# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

When you have enthroned the Lord within as King . . . before you open your morning letters, before you begin to read your daily paper, you will make one swift mental act of recollection; you will say, "The Lord is King, He sitteth between the cherubims."

—Basil Wilberforce.

## THE PRAYER-ROOM TODAY

Come and abide, Lord Jesus. Come on Thine own terms. Come as the Master, and do what Thou wilt with that which belongs only to Thee. Whatever displeases Thy sight, put it away. Come to deal with this sick soul of mine. Deepen the wound Thy hand has already made; leave me not till Thou hast wrought a perfect cure, nor leave me even then. Even if I should ask Thee to depart from me, heed me not. Listen not to the voice of my selfishness and my fear; listen to the voice of my need. Even so, come, Lord Jesus; come and abide. Amen.



LIEUT. CHAPLAIN G. D. YORK  
Member North Mississippi Conference

Rev J B Cain  
Oct 14





# WALLET OF THE WEEK



CRAPSHOOTING GOES TO COLLEGE and Lady Luck loses out in a few of the earlier "passes," if Dr. Rhine, Duke University psychologist, succeeds in demonstrating his theory of "psychokinetic effect" upon the ivory cubes. The main difficulty with this uncanny dynamic seems to be that it gets tired after a few throws and then the game reverts to its unadorned estate and Lady Luck regardless of its academic polish. What we would like to know is, if the craps shooter's bones come to college, what do the students in the psychokinetic clinic come to?

\* \* \*

THE ANOPHELES GAMBIAE, a mosquito whose home land is Africa, is said by The Rockefeller Foundation to be a particularly dangerous malaria mosquito. A map showing the distribution of this malaria carrier indicates that it is a pest and a menace to all of Africa south of an east and west line through Dakar. The Foundation reports that, unless this mosquito can be exterminated, or its effects neutralized, there seems to be little hope for the successful development of vast areas of the Dark Continent.

\* \* \*

THE SALVATION ARMY in France has been completely dissolved by the Vichy authorities according to report. The first step was to suppress the publicity maintained by the organization, and then the workers were required to abandon their uniform. The Army had been operating in France since 1881, and had fifty-nine corps with three hundred and thirty-nine officers, eighty-one outposts and fifty-two institutions. Before it was finally dissolved, its activities had been reduced to evangelistic work.

\* \* \*

THE TRUMAN INVESTIGATING COMMITTEE has unearthed some war scandals which have shocked the country. It is charged that the breaking apart of the tanker, Schenectady, on January 16, at Portland, Oregon, was attributable to defective steel. According to some, it was laid to fake tests, but others hold that it was not caused by false tests but by a very poor quality of steel. Pending a decision of the whole matter, many people are asking what the inspectors for the Maritime Commission and for the Navy were doing, and why they accepted reports which had not been checked and verified.

\* \* \*

THE ANNUAL TEACHER TURNOVER in the schools of the nation for 1942-43 is said to have averaged nearly thirty per cent of the total number employed. In normal times the turnover total is about ninety-three thousand and for all reasons, but in 1942-43 there was a turnover of one hundred and fifty thousand with an added thirty-nine thousand men drafted into the Armed forces. The turnover on account of marriage was up sixty-six per cent as compared with normal times. The heaviest losses were to war and private industries which classification trebled the retirement for the same cause in normal years.

AMERICAN HOSPITALIZATION of the wounded soldier is one of the truly bright spots in the story of the war. It is reported that of four thousand wounded men in the South Pacific area, only seven died, giving the amazingly low death rate of .18. The injuries include all classes: burns, bullet wounds, shell fragments, fractures of the skull, chest and abdominal penetrations and various other wounds. The results were achieved by the speed in the handling of the wounded, the good medical care and the liberal use of sulfa drugs.

\* \* \*

DEAN WILLARD L. SPERRY, of Harvard Divinity School, is of the opinion that a revival of personal religion will result from the war in which the world is engaged. It was noted that there had been quite an increase in the attendance at Harvard Memorial Church, according to attendance records. Dean Sperry said also that there is less disposition to use the church for political or military ends than was the case in the last war. In Europe the trend of religion is away from the world, and there is evidence that there may be such a swing with us.

\* \* \*

A NEW VOLCANO broke into fury recently in the field of a Mexican farmer. The location is near the city of Mexico. It is reported that about six weeks ago what had been a perfectly peaceful scene broke into a roaring volcano hurling boulders the size of an automobile high into the air, and spewing up lava which is rapidly becoming a small mountain. The volcano is already approximately a thousand feet high, is nearly a mile across, and is growing rapidly every day. There seemed to be no channel leading to an old crater and a new outlet was the result.

\* \* \*

THE ARMY PLANE DEATH TOLL was one thousand seven hundred for the first nine months of last year—from January through September. These accidents occurred in continental United States and in the training of air cadets. This is one fatality for every eight hundred and fifty thousand miles flown, and for the month of September the accident rate was one fatality for one million seven hundred and fifty thousand miles flown. It was estimated that ninety-five per cent of pilots and students in the United States would fly during the next twelve months.

\* \* \*

BISHOP ADNA WRIGHT LEONARD, of the Methodist Church is on a visit to the war fronts as a representative of the Protestant faiths. The President suggested the visit and indicated Bishop Leonard as his choice for the mission. The tour was suggested when a score of Bishops were making a "courtesy call" at the White House. Bishop Leonard is accompanied by Col. Frank Miller from the Office of the Chief of Chaplains, and the visit will include England, Ireland, Scotland, Iceland, China, India and North Africa. Bishop Leonard is the first representative from the Protestant churches to visit the war fronts officially.



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## EDITORIAL

### LENT—AFTERWARD

The celebration of Lent is too often a calendared enthusiasm which flowers and then withers away before the time of fruitage and harvest. After the forty days are ended, there is a change of spiritual tempo which seems to indicate that the discipline has been more formal and artificial than personal and real. We bring forward a forty-day period of nearly twenty centuries ago and appeal for a voluntary conformity to a schedule of spiritual humiliation and renunciation without an established sense of contact with either the fact or its timeless implications.

It stands to reason that a forty-day observance based upon a remote and half mystical event of history must be more a conventional celebration than the expression of a great spiritual dynamic. As a practice of our religious life, it may serve as a kind of moral tonic for frayed-out loyalties, but it could hardly be regarded as an effective means of soulbuilding. This is particularly true of a church into whose program Lent is an importation and an afterthought which does not fully harmonize with the historic attitude and interpretation upon which that church was founded.

Leaving out of consideration all historic questions, the Lenten season just ended should have furnished sufficient reason for sober reflection and an added seriousness which the observance has too often lacked. The Christian Church has been, and still is, passing through the experiences of a world-wide Gethsemane. For four decades, there has been a persistent effort to undermine the influence and to discredit the teachings of the Church. Our country has been drawn into the cauldron of horrors in the world's greatest war. The common proprieties of life, and even the sacredness of life itself, have been disregarded. There has been an upsurge of drinking among both sexes, a loosening of home ties, and an alarming spread of juvenile delinquency. Surely these things should be the occasion for profound chastening and a deep sense of humiliation before God. At least, the signal for the halleluiahs of Easter is nowhere visible on the portent of the world's disaster and moral dissolution.

Surely at the end of a season which has brought us so many reasons for humiliation, we should ask ourselves: To what extent am I prepared to carry through on the impulses of the Lenten season? Am I ready to translate into a year-long dedication the commitments of the days just ended? We need not expect the victory of Easter unless we are willing to face honestly and courageously the issues of our Lent. Lent is not more a period of testing for the Church than are the days and months which

follow. It is in the afterward that we make secure the spiritual values of our period of meditation.

### "PIONEERING"

The ministers of Jacksonville, Florida, are credited with the announcement that they are "pioneering in a new method of solving the liquor problem which may well be a solution that ultimately will be applied throughout the nation." Whatever else may be said of this announcement, it is our idea of optimism gone to seed. As we understand it, the committee of ministers is holding conferences with representatives of the liquor, beer and wine industry of Jacksonville, and after a trial period, the effort at self-regulation by the liquor business will be reviewed by a special committee of the City Council with a view to enacting further ordinances as may be required. To us, this means that the **unnice**, the **unpretty** and the **unspiritual** aspects of a business which has been a dispenser of personal and social damnation throughout all its history, are to be ironed out.

These self-confessed neophytes will be disillusioned soon enough. Our interest is in the principle involved in the method which is to fix the moral attitude toward the liquor business throughout the nation. First of all, the Scriptures are explicit regarding all alliances with evil as a means of achieving good. The differentiation between clean and unclean runs through the Bible like a thread of gold. When Jesus was charged with casting out devils "by Beezeleubub the prince of devils," he dismissed it as a preposterous idea because it would mean that Satan was arrayed against himself, not to mention the partnership which it would involve on his part. St. Paul says: "What fellowship has righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" These passages emphasize the folly of making common cause with evil by the forces ordained for the reproof of evil.

The ministers are not so much "pioneering," perhaps, as they think. The effort to get the liquor business to be decent is a long way from new. We cite only the adventure of Bishop Potter of New York who, a generation ago, established the "Subway Tavern." He imagined that he was "pioneering," but it was soon just another liquor joint if, indeed, it was ever much else. It certainly never became a "model" for application to other communities, and it did not immortalize its clerical founder as the redeemer of the saloon. Our good friend, Dr. Ramey, of the *Virginia Methodist Advocate*, thinks that "the liquor crowd is taking the preachers for a ride." It



sounds to us like a "snipe hunt" torch-lighted by preachers. Many years ago, we knew a callow young fellow who attended a party where "barnyard" was a feature of the evening's entertainment. This young man was chosen for the leading role, the donkey. The precentor in a whisper apparently assigned names to all of the guests and emphasized the fact that at the call, "barnyard," all were to rise simultaneously and imitate the animal whose name had been given. At the appointed signal, this unsophisticated youth leaped to his feet and sent forth a lusty bray, and then sat down in utter confusion. He played a stellar role, but it was entirely different from what he had envisioned.

### "THE BELOVED PHYSICIAN"

The two titles by which our Lord is most often called and lovingly remembered are, "The Great Physician," and "The Great Teacher."

The Advocate has recently carried notices and editorial comments upon the life and labors, recent illness and death of Dr. George S. Brown, of New Orleans and of Rayne Memorial Church.



Dr. A. P. Hamilton

A sketch of his life has already been given. What I have to say has a bearing not so much upon his professional life, his vocational impact upon his times, but rather the avocational aspects of his career.

It is often said that what a man really is comes out in his moments of relaxation, his play time. It was thus that I knew Dr. Brown, at the Seashore Campground. If I may reverently paraphrase an old song he used to sing, and that I used to hear my father sing, I will use it to describe his love of the Campground. It ran something like this, as I remember:

"O, Galilee, blue Galilee,  
Where Jesus loved to be."

So it was with him and the blue waters of the Gulf. He was never happier than when he was rowing out to the "mud-hole" and throwing in his line to snare the unwary "speckles."

No, I am mistaken; there was a time when he was happier than that, and it was on Sunday morning at the Tabernacle teaching the Sunday School lesson or leading the song service. I don't know which he enjoyed more—teaching or singing.

To the preparation of his lesson he gave the same meticulous care and study as he would to the diagnosis and treatment of the most serious case of illness he had to treat. He was, through the years, a physician of souls just as much as he was of men's bodies. It is difficult to say how many men and women, yes, and boys and girls, have been ministered to by him through the years at the old Seashore Campground.

It was here also that he met his lovely wife, Mary Carradine, niece of that brilliant and marvelously eloquent divine of other days, Beverly Carradine, whom I knew in my childhood.

I think he would like to be remembered not only as

the beloved physician, but as the great teacher, also. And with it all, what a gentleman he was!

A. P. H.

## Others Say. . .

### CHASING THE GOOSE ORIGINALITY

Originality is a swan. The moment you chase her, she turns into a goose. When you touch originality, it vanishes. It is one of those things you have lost the moment you consciously seek for it. It flees before its own name like a ghost before cock-crow. It is an unhappy moment when we think: "Now I am doing something really original," for in that moment we have missed it.

When you meet a man who announces himself as original, set him down unhesitatingly as a fraud or a victim of hallucination. Do not linger over him. It were as wise to dally with one who offers to make you a rainbow. There is such a thing as originality, and there are such things as rainbows. But they are not made to order. They occur.

Original ideas do not rain down from heaven on an empty skull, nor are they created in trance. They are a perfectly practical product of knowledge, experience, and ability. They are original not because they are different, but because they are the best ideas for the specific purpose.

The goose-chaser imagines that he does something original whenever he does it in a way different from that used by everybody else. In his dealings with his fellow-man he uses a majestic patter which he and his fellow goose-chasers call Psychology instead of commonplace common sense. To compose an advertisement for shoelaces, he looks into the dictionary instead of the shoelace problem.

Originality is an effect, not a cause. It comes from intelligent mastery of a problem, not from fishing in the air for a solution. It is the unconscious and unexpected results of the conscious working effort. The goose-chaser does his bad verse in vers libre, paints his bad pictures a la Cubist, uprears his bad buildings in Arte Nouveau, and composes his bad printing with "distinctive" type. Whenever his goose utters a new cackle, he thinks she has laid an original egg.

The really original man goes next door, the way everybody else does. All that he looks for is the best way, not a queer way. He has no time to waste in attempts to be "different." In a world consisting of ninety per cent of people struggling to be unconventional, he is original enough to be perfectly conventional if it happens best to suit his purpose. He is not a rebel, because he is not a slave. Originality is freedom, not rebellion.

The goose-hunter is forever trying to find something brand new. The truly original mind is forever finding new things in the old. The greatest quality of originality is that it perceives something that has been staring all the time into the unseeing eyes of mankind. Almost all the great original achievements have been the obvious ones—things that were pleading to be done. That is what Watt got out of the kettle-lid lifted by the steam, what Newton evolved from the falling apple; all "old stuff" on which no goose-chaser would have wasted his phosphorous.—Linotype.



## REPORT TO THE CAMPUS-CHURCH RELATIONS COMMITTEE, LOUISIANA STATE UNIVERSITY

Since our last meeting, the Army Administration School has made it necessary that we share our center with the Lutheran student group. Their coming has resulted in the making of a chapel with a seating capacity of fifty or more. The Lutherans use the chapel for their Sunday morning service, and varying schedules make it available for both groups at other times during the week.

The chapel affords us an excellent place for our new mid-day worship services, which begin at nine minutes past one and last only fifteen minutes. With two exceptions, no person has been given a part on a program more than once, because the aim has been to offer opportunity for self-expression to as large a number of students as possible.

Not only has the center expanded in religious activities but, also, improvements have been made in the building itself. Our reception room is much more attractive because of beautiful Venetian blinds, three new pieces of furniture (a desk and two chairs), and new wall paper, for which the Woman's Society of Christian Service of First Methodist Church gave us funds. There is a balance of thirty dollars for further improvements.

Contributions from University group amount to \$17. This money is to be spent for the chapel.

The father of one of the boys living in the Center paid for the papering and painting of their room. A new chest of drawers was purchased through the sale of two discarded pieces of furniture. The result is most gratifying.

During Religious Emphasis Week we were fortunate in having as our speaker Dr. W. H. Wallace, one of the outstanding religious leaders of the South. He spoke each afternoon to an interested group of students. A highlight of the week's activities was the noonday luncheon served by the Woman's Society of Christian Service of University Methodist Church. The seventy-five people who were served filled the room to its utmost capacity, breaking previous attendance records. Miss Ethelene Sampley, Director of Methodist Students, Winston-Salem, North Carolina, and the Woman's Religious Emphasis Week speaker at L. S. U., gave an inspiring message to the group on the importance of a Wesley Foundation in today's world.

A "Marriage Seminar" was conducted three afternoons by Mrs. Alice Bays during the week of the Training School held by Baton Rouge Methodist churches.

The students were fortunate to have as their guest Dr. Dewitt C. Baldwin, National Missionary Secretary of Methodist Student Movement. He preached Sunday morning at University Church, spoke in the chapel Sunday night to a large student-soldier audience, conducted the Monday mid-day devotional, and had many personal conferences with members of the council and other students.

For the first time the Center has offered its hospitality to the University employees, known as the "Staff." Under the chairmanship of Mrs. Helen Michael, they have organized for social purposes. They have enjoyed a weenie roast, and evenings spent playing games and the accompanying fellowship. Monday night at the Center is known as Staff night.

The OPA has allowed us 150 points a month for food in order that our Sunday

night suppers may be continued. The loan of an electric refrigerator will make the keeping of food supplies less difficult in the future. "Hymns" was the central theme chosen for the last Sunday supper. The program included a violin solo by a soldier, vocal solo, vocal trio, vocal quartet, with no person taking part in more than one number. Fifty-seven suppers were served by the women of University Church.

Recent socials for students have been, "George's Wash Party," and a "Jumble Party." Open house has been held each Saturday night at the Center, at which time light refreshments have been served. These occasions have been enjoyed both by students and by a large number of soldiers from the Adjutant General's School stationed at the University.

Not only have the service men taken part in the social life of the center, but they have also been active in the entire program. Their participation in the worship service and in the choir has been appreciated.

Following Vesper services each Sunday, a fellowship hour has been so enthusiastically entered into that the hour of song and games has often stretched into two or more. Fifteen new "Get Together" song books have been put to excellent use.

In these ways our center is seeking to minister to the spiritual growth and to the social well-being of the young people of our campus.

Respectfully submitted,

CYNTHIA NIXON,

Associate Director, Wesley Foundation.

## THE STONE THAT HAS BEEN ROLLED AWAY

By George F. Patterson

Easter finds our world standing before the closed tomb of its dead hopes. So many of the things that we thought could not happen here have occurred, so many assurances have disappeared, that we feel we are being swept along on a mighty wave of fate toward an undisclosed destination from which there is no escape. The issues are so vast, the scale so huge, the cost so terrific, that it numbs all human conceiving. The exigencies of wartime necessity, actual and prospective, are such that our American way of life seems to be disappearing in the maelstrom of the titanic battle between the darkness and the light.

But it is not darker for us than it was for the friends of Jesus on that day so long ago when they saw their hopes of the Kingdom of God go the way of all flesh. They did not know that there was in the Son of Man, that there is in all the sons of men, that which does not perish with them—a mysterious power that failing flesh does but free for a larger work. In all times, bearers of the truth have been beaten, imprisoned, killed; but truth, baptized in their blood, has received new impetus.

Democracy has not failed. It has not yet been fairly tried. It is still young in our world, and still "the last, best hope of earth." Only its abuses are decadent. America is not old, hopeless, ridden by the ghosts of a thousand years of festering hatreds. America is young, "always young for liberty." The closed tomb of our night of humiliation will—must—give way to the transcendent glory of the empty tomb and the splendor of the Easter morning. We shall have a new birth of freedom that has paid

the price of liberty and knows that eternal vigilance is the only safeguard.

—The Christian Leader.

## WITH THE PASTORS

## AFTER EASTER SUNDAY

By Charles O. Ransford

Easter Sunday in most churches is the outstanding Sunday of the year. It is the one particular Sunday for which we make many plans. The day itself, commemorative of the resurrection of our Lord, should have consideration. Easter Sunday also marks a turn in both the civil and church calendars.

Wise pastors always observe the times and the seasons and accordingly plan their work. January 1st is the beginning of a new year. Business plans begin to take development. Civic affairs are regulated by the approach of a new year. Schools and colleges determine their schedules by the order of the year. The mind of the people generally segments itself by calendar changes. Orderliness begins to characterize the people and their work. The church accommodating itself to the ways of the world's work practically adjusts its programs. He who does not observe the times and the seasons will not be prepared to spread his sails when the winds blow.

If the church's programs have been well planned there will be a culmination at Easter time in success and blessing. The progress that has been made will demand other plans. "Prepare thy work without, and make it fit for thyself in the field, and afterward build thine house," is a very practical exhortation.

Happy the pastor and people whose success rather than their embarrassments demand new plans. Farmer folk know what it means to be compelled to let the ground lie idle because of neglect and abuse. Jeremiah said, "Break up your fallow ground, and sow not among thorns." Hosea said, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

Church programs that have been faithfully carried out during the first four months of the year always result in success. The spiritual gains have been inspirational. The fellowships of the church members have resulted in cooperative efforts. The raising of the collections and the new members received should make glad all hearts.

No live, wide-awake pastor and church should be willing to stop for a vacation and turn aside to worldly frivolities and dissipations. The faithful and true will want to go on. Our times demand our very best.

"Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh?" "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Wherefore, seeing we have good success, lay aside every weight, and looking unto Jesus, the author and finisher of our faith, let us continue in good works.

"It is good to have money and the things that money can buy, but it is good, too, to check up once in a while and make sure that you have more things that money can't buy.—George H. Lorimer.



# CONFERENCE NEWS AND PERSONALS

Reports of the pastors from the Lake Charles District indicate that a large number of new members will be received on Easter Sunday.

Bishop A. Frank Smith was the preacher in the Easter revival at Noël Memorial Church, Shreveport, La., of which Rev. F. M. Freeman is pastor.

Rev. Heaton S. Crammer, pastor at Jonesville, La., reports that the work on his charge is going well and that he is enjoying his third year with the people of that charge.

The church at Vinton, La., of which Rev. J. A. Bell is pastor, has \$400 cash in hand with which to remodel the parsonage. This is in addition to \$300 raised to retire an old debt on the church property.

A conference on the rural church will be held at First Church, Corinth, Miss., May 10-12, with Rev. J. E. Stephens, director, and Dr. A. J. Walton, discussion leader, according to a program sent to the Advocate office.

Rev. R. F. Harrell, of Mississippi City, Miss., was a caller at the Advocate office a few days ago. Bro. Harrell, who is a retired member of the Louisiana Conference, came over for a day with a friend and had only a short time in the city.

It is with sincere regret that we have received the news of the illness of Rev. W. M. Campbell, of the Lake Cormorant charge in the North Mississippi Conference. Our information is that he is now in Hot Springs in an effort to regain his health.

A card from Rev. and Mrs. H. P. Wall, announcing the arrival of a son, Byron Emerson, is acknowledged by the editor and his wife. The newcomer arrived on April 19. We extend to the father and mother our congratulations and good wishes.

Rev. W. E. Trice, pastor of University Church, Baton Rouge, La., was a visitor in New Orleans on Monday of last week and paid an appreciated call at the Advocate office. Bro. Trice reports good progress and a good outlook for the work at University Church.

Mrs. Mark E. Lytle, of Gulfport, Miss., paid the Advocate office an appreciated call on Tuesday morning of last week. Mrs. Lytle was on her way home from Fort Ord, Calif., where she had been on a visit to her husband, Chap. Mark F. Lytle. She is now living at 1709 19th Ave., Gulfport, Miss.

Rev. J. Henry Bowdon held two services on Easter Sunday morning at First Church, Lake Charles. The number received into the church on Easter brings the total for the Conference year to 150. Forty children were baptized in the afternoon and the financial budget is \$1,000 ahead of schedule.

Bishop W. C. Martin, of Omaha, Neb., conducted a pre-Easter revival at First Church, Shreveport, La. Dr. Dana Dawson is the pastor, and the services continued through Good Friday. The Week of Dedication offering was \$1,700. Bishop Hoyt M. Dobbs, of Birmingham, Ala., will be the preacher on Sunday morning, May 16.

Rev. W. F. Henderson writes that after a twenty-seven months battle with arthritis, coronary occlusion, and some other complications, he is now able to attend church

services nearly every Sunday. Bro. Henderson's friends will be glad to know that he has been able to weather the storm of affliction to such an extent, even though he is still far from well.

Dr. S. H. C. Burgin, well-known throughout the Church, was married to Mrs. Josephine C. Holt, of Altus, Oklahoma, on April 1. The marriage took place at the parsonage of First Methodist Church, Vernon, Texas. Dr. Burgin's wife, the former Miss Elizabeth Kilpatrick, of Corinth, Miss., died several years ago. Dr. Burgin, now retired, lives at McKinney, Texas.

Mrs. I. M. Gordin, of New Orleans, La., now in her 98th year, has had the Advocate in her home from its first issue. We do not know, of course, but we suspect that there is no other who can say as much. Sister Gordin has difficulty in reading the Advocate and is a shut-in. We therefore appreciate all the more her continued loyalty to the paper which she has known from its beginning.

Rev. Andrew J. Boyles, who was recently removed from Lucedale to Moss Point, Miss., says that he is getting a good start and that his people are responding to the program of the church. He is trying to take up where Bro. Walton left off. Bro. Boyles did his own preaching in his pre-Easter revival, every service of which was preceded by a session of the Church Membership School. He will have a Mission and Church Extension School the first week in May. On the material side the windows of the church are being reworked.

Mrs. W. N. Duncan, whose late husband was an honored member of the North Mississippi Conference, has returned to Drew, Miss., following the close of the school at Becker, in which she is a teacher. Sister Duncan speaks beautifully of the work of the young pastor at Becker, Rev. W. D. Waugh, who has wrought well in the transformation of an old brick store into a well-appointed church for the congregation. Sister Duncan says that the Greenbrier church is over 90 years old and has a glorious history. The new Greenbrier is an edifice of which the people are justly proud.

## BISHOP DECELL SPEAKER

Rev. Otto Porter, dean, announces that Bishop J. L. Decell, of Birmingham, Ala., is to be the speaker for the early morning devotions during the Mississippi Conference Pastors' School, which is to be held at Millsaps College, Jackson, Miss., May 31-June 5.

His devotional messages will be an inspiration to all who attend the School.

## DISTRICT CONFERENCE DATE CHANGED

Rev. A. M. Freeman, district superintendent, requests that we announce the change of date for the Shreveport district conference from the 1st to the 2nd of June. This change is made to avoid a conflict with the Lake Charles district conference. The place, Mangum Memorial, remains the same.

## CHANGE OF APPOINTMENTS

Following the entrance of George Pearce into the chaplaincy, we are authorized by Bishop A. Frank Smith to announce these shifts in appointments: Leonard Cooke, from Mangham to Broadmoor, Shreveport; J. P. McKeithen, from Houghton-Doyline to Mangham; F. H. Harrison, local preacher, from Shreveport to Houghton-Doyline.

H. M. JOHNSON,  
A. M. FREEMAN,  
District Superintendents,

## MRS. M. C. POOLE PASSES

Mrs. M. C. Poole, mother of Rev. D. W. Poole, of DeRidder, La., was called to her heavenly home on Monday, April 19. She had been an invalid for nine years following a stroke. She was one of the oldest members of Centenary Methodist Church of Franklinton, and one of the outstanding Christian characters of this community. She was 75 years old.

## LOUISIANA ANNUAL CONFERENCE ENTERTAINMENT

Rev. W. H. Giles and his good people of Lafayette have invited the Annual Conference to meet there in November.

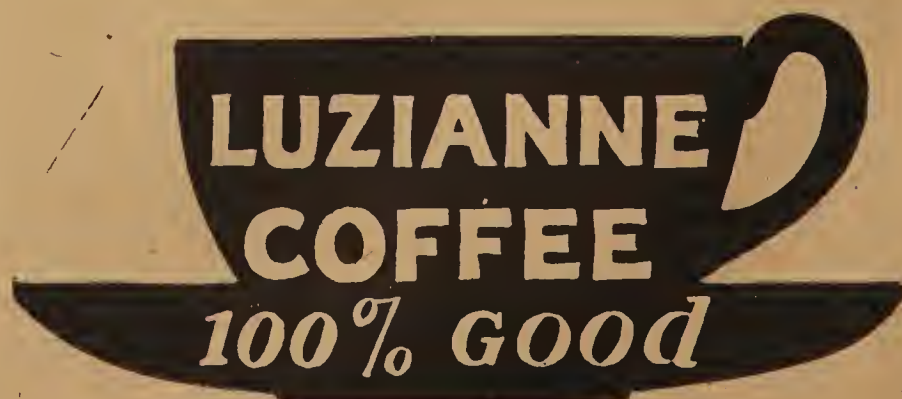
The Conference Committee on Entertainment has unanimously voted to accept the invitation, and the action of the committee has the unanimous approval of Bishop A. Frank Smith and his Cabinet.

The Conference will be held some time during the week of November 9 to 14, the exact date to be announced later. We are looking forward with much pleasure to meeting in the hospitable city of Lafayette.

DANA DAWSON,  
Chairman, Annual Conference Committee on Entertainment.

## MINISTERIAL ASSOCIATION, LAKE CHARLES AREA

The Lake Charles Area Ministerial Association met in Simpson Church, Lake Charles, La., April 20, 1943. The following





were present: B. H. Andrews, J. Henry Bowdon, W. H. Bengtson, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, Sam Nader, C. W. Rodgers, James Waltrip, S. H. Yockey, Martin Hebert, W. Graham Walker, and J. A. Bell.

Each pastor reported on the activities in his respective church during the Easter season. By common consent the following goal was set at the suggestion of the district superintendent: that each church seek to pay in full by the meeting of the district conference all annual assessments except those relating to ministerial support.

The district superintendent and secretary were instructed to send a telegram to the Curtis Publishing Company, urging them to continue their policy of no liquor advertising in their publications.

Martin Hebert was host to the group at the noon hour, serving a delicious mutton dinner. The next meeting will be held on May 11 in the First Methodist Church Jennings, La.

LUMAN DOUGLAS,

Secretary.

### POPLAR SPRINGS, MERIDIAN, MISS.

The friends and former pastors of the Poplar Springs Methodist Church of Meridian will be glad to learn that the parsonage has been completely repaired and refinished inside and out at the expense of about \$1,000, which is all paid.

The committee appointed by the quarterly conference consisted of Mr. J. L. Hamrick, Mr. J. I. Williams, and Mr. O. E. Horne, and this committee was authorized to do anything and everything that was needed as long as the money was in sight. They started with one contract which called for all the money in hand, and then more money came in and another contract was let, and then more money and another contract, until now the building is like new.

The W. S. C. S. added a new dining room suite and new floor coverings. The chairman of the committee donated a new rug for the dining room. Mrs. E. E. Vance, a member of the W. S. C. S., donated a new set of dishes. These furnishings, together with other new furniture that has been

added since the present pastor has been here, leaves very little of the original furniture in the house.

### RELIGIOUS LIBERTY IN LATIN AMERICA

Those interested in the controversy regarding the recent Roman Catholic campaign opposing Protestant missions in Latin America will find the pamphlet giving the documents on this subject and a table of bibliographical material both valuable and informing. It sets forth in the original documents both Catholic and Protestant positions on that subject. The pamphlet may be had for ten cents from the Committee on Cooperation in Latin America, 156 Fifth Avenue, New York City. We commend this pamphlet to all who would be informed regarding a controversy which promises to assume even greater importance in the years ahead.

The pastor, Rev. G. E. Allan, is serving his fifth year on this charge, and the membership has responded to the program of

the church in a very fine way, and this cooperation has made possible a steady growth.

Plans are under way for a special Easter offering to make possible the payment in full of the apportionment for World Service.

All financial obligations are paid to date or beyond.

### RELIGIOUS INTEREST AMONG THE MERCHANT MARINE CADETS

The interest displayed in religious matters by cadets in training at the U. S. Marine Cadet Basic School, Pass Christian, Miss., is far greater than that of the average civilian congregation, Lieut. (j.g.) G. D. York, Protestant Chaplain at the Cadet School, said this week.

Chaplain York is a Methodist minister, member of the North Mississippi Conference. He was assigned to his present post on February 1 of this year. He was previously pastor of the Boyle Methodist Church, Boyle, Miss.

Chaplain York has had large experience in dealing with young men of the age group assigned to Merchant Marine Cadet Training. He was formerly Chaplain in the Civilian Conservation Corps in 1941 and 1942, serving in districts throughout the South.

Sunday services and communion services for cadets being assigned to sea duty are held regularly by both Chaplain York and Senior Chaplain Peter McNulty, Catholic chaplain for the Station.

Both chaplains agree that there is a widespread desire for religious guidance among the cadets who are the future officers of America's fast growing merchant fleet.

Inauguration of the Corps of Chaplains within the U. S. Marine Service and the U. S. Merchant Marine Cadet Corps—both units of the training organization of the War Shipping Administration—was begun last January. At present there are 22 chaplains in the Training Stations and Cadet Schools throughout the country.

Heaven will be a new home for us. There we shall have new experiences, new joys, new pleasures and new associations. May we be faithful unto death that we may be among the number when the saints go marching into the new Jerusalem above!

—Gospel Broadcast.



BLACK HAWK METHODIST CHURCH

Where the Greenwood District Conference will be held May 4



ENON METHODIST CHURCH

The home church of the editor of the New Orleans Christian Advocate, formerly on Carrollton Circuit, now on Black Hawk Circuit. R. E. Wasson, pastor.



## PERSONAL NOTES AND INCIDENTS

Easter services in the Methodist churches of New Orleans so far as we have had reports had overflow attendance and in some of them standing room was at a premium.

As we go to press the condition of Dr. G. F. Winfield, pastor at Tylertown, Miss., is reported as being unchanged. Of course he is very ill, but the longer he is able to hold out against the ravages of disease, the better his chances for ultimate recovery.

Rev. Van R. Landrum, district superintendent at Brookhaven, Miss., was in New Orleans on Friday of last week to visit Dr. G. F. Winfield at the Baptist Hospital, who is one of the preachers in that district. We are sorry that we failed to see Bro. Landrum.

Rev. J. H. Bowdon, who is doing a splendid work at First Church, Lake Charles, La., issued a beautiful Easter bulletin in which he reports a constantly growing list of membership additions as well as the program for the morning and evening Easter services.

Rev. W. M. Hester, pastor of Myrtle circuit, in the North Mississippi Conference, is meeting with good success in that field. Some needed and substantial improvements on the parsonage have been made and the outlook is good for the year. Bro. Hester sends a list of 17 subscriptions, five of which are new.

Rev. D. E. Vickers, pastor at Lorman, Miss., is delighted with his people and reports that the prospects are good for success in the work of the year. Benevolences have been increased 25 per cent and the pastor's salary 20 per cent. Bro. Vickers commends the work of the new district superintendent, Rev. O. S. Lewis.

Rev. R. G. Lord, district superintendent, is pressing the Advocate campaign in the Greenwood District, and he says that he hopes to reach the goal by the time of the district conference, May 4. Owing to some confusion as to the credits in the campaign they may not be able to reach the goal by that time. They feel sure that they will soon after.

Friends of Chap. M. H. Twitchell will be interested to know that he is again at sea, following an extended tour of duty ashore at Athens, Ga. He reports a wonderful group of shipmates, a challenging field of service, and thorough enjoyment of his work. Chap. Twitchell sends his regards to friends in North Mississippi and asks an interest in prayers for his support in a great task.

## GOLDEN CROSS

To the Pastors and Golden Cross Committees of the Mississippi Conference:

The following literature is available for use in your Golden Cross enrollment, and I suggest that you put in your order at once, and it is all free:

"Committee on Hospitals and Homes in Local Church" (pamphlet; "Methodism's Program of Philanthropy" (pamphlet; "The Good Samaritan" (pageant).

It would be very interesting and helpful to put on the pageant in each church, and order enough to have three for your church. The first two are for informational purposes and can be had in limited quantities. Order your literature and a Golden Cross poster from Board of Hospitals and Homes, 8 East

Long Street, Room 731, Columbus, Ohio.

Do not forget our goal of \$2,000 for the enrollment this year.

W. D. HAWKINS,  
Golden Cross Director.

## SHREVEPORT METHODISM

Dear Dr. Duren: Shreveport District Methodism and the Kingdom of God have been advanced greatly under the leadership of that Freeman, who knows about all the Methodists in the district, and most of them know him. He seems to have a way about him that gets things done. Hats off to our new district superintendent.

Bishop Smith is closing a very successful pre-Easter campaign at Noel Memorial Church, Bishop Martin at First Church. Some of the churches held their services earlier so that they and their congregations might hear the bishops.

Cooke, our newest man, at our newest church, who succeeded Pearce, now a chaplain, is making a fine start. Watson, at Wynn, has recently "dug in," making a base-

## METHODIST COLLEGE DAY

By means of perverted education, Hitler instilled within his people such spirit and skills that they were able to find "a thousand ways, each of which leads to a weapon."

By means of Christian education, the Church must find a thousand ways that lead to peace. Wise churchmanship demands of the Church the full utilization of its educational facilities now and through the years before it while it works for the making of a Christian world.

Methodist College Day, which will be observed in many areas of the Church on May 2, will be a definite contribution toward this noble end.

ment class room for men, which is always full.

Seegers has a mission each Sunday afternoon—"Park Avenue Mission"—that bids fair to make a good church at some time. Caddo Heights Mission is sponsored by all the churches of the city, and services are now held in a new residence; they are raising money for a building when it is possible to build. Bossier City and Wilson are two names that mean progress along all lines. Cedar Grove and Morgan are both working that a new education building may be built. They are getting money every Sunday and on other days, with the hope of building as soon as conditions will permit, and having it all paid for. Morgan is doing a splendid work. Summer Grove and Bogan are anxious to begin spending some of their money on their new building. Watch them.

W. F. H.

## A FINE GOOD FRIDAY SERVICE

A most delightful Good Friday program was rendered at eight o'clock on the evening of April 23, at the church in Arcola, Miss. The Baptist pastor here, Rev. J. W. T. Siler, assisted the local Methodist pastor in discussing the seven sayings of Christ on the cross. Had some special music which the congregation enjoyed and there was a most excellent atmosphere pervading the audience. A house full of people gave us their closest attention and a fine impres-

sion was made. We are contemplating a great day tomorrow.

E. S. LEWIS, P. C.  
Arcola, Mississippi.

## THE AMITE (LA.) METHODIST CHURCH

The Amite Methodist Church was built to replace the edifice demolished by the tornado of April 7, 1940, and was formally dedicated on Easter Sunday morning, April 25, 1943, at the eleven o'clock hour. Bishop A. Frank Smith, who delivered the dedicatory address, used as his text: Isaiah 54:2: "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes."

A capacity crowd attended, with many former residents who had been prominent in the activities of the church of the past were among the many out of town guests.

All debt on this \$25,000.00 church building was reported paid in full at the close of the conference year in November, 1942. The debt which was financed to run for eleven years, was liquidated in less than three years. The building committee was composed of Claude V. Johnston, chairman; Mrs. Roy M. Stewart, secretary; Fred C. Smith, treasurer; Dr. J. H. McClendon; B. W. June; A. E. Hood; W. H. Brumfield, and Mrs. S. M. Kilpatrick.

This building was completed and the opening ceremonies and the sealing of the corner stone were held on March 23, 1941, a little less than a year after the old building was destroyed. The Rev. A. A. McKnight, pastor, delivered the first sermon in the new church. The Rev. J. Henry Bowdon, presiding elder at that time, conducted the rites for the corner stone.

The first funeral to be held in the new church was on April 26, 1941, when the last rites were conducted for Claude V. Johnston, chairman of the building committee.

The present church building is the fourth place of worship built by the Methodists at Amite. The three former structures all met tragic ends. The first one, built in 1872, was destroyed by fire in 1885. The second church was demolished by the tornado of April 24, 1908. The third structure was built, and just one year later on Easter Sunday morning, 1909, the first services were held in that church, and on Sunday morning, October 16, 1910, the church was formally dedicated. Bishop W. B. Murrah, of Jackson, Miss., dedicated that church, while Rev. H. W. Bowman was pastor, and the Rev. C. C. Miller, presiding elder of this district.

This third building was swept away by the tornado of April 6, 1940, and the fourth edifice, now dedicated, was given the corner location of Mulberry and Laurel Streets, some fifty feet west of the site of the demolished church.

The history of Amite Methodism, however, dates further back than the buildings. The Rev. Allen Castle, early Methodist circuit rider, in 1846, held services in a log building which was also used as a school. The Rev. Mr. Castle was grandfather of Dr. J. H. McClendon who was a member of the building committee of this new structure.

The Amite congregation was at that time part of the Greensburg circuit of the South Mississippi Conference. In 1862 it was made part of the Arcola circuit, composed of Amite, Arcola and Greensburg. In 1900, Amite was taken off the circuit, and made



an independent charge. It had, previous to that time, been a part of four districts: Summit, Woodville, Seashore Districts of the Mississippi Conference, and is at present part of the Baton Rouge District of the Louisiana Conference.

#### Mission Special

With the church debt entirely cleared away, the congregation at Amite is not resting on its laurels. Instead, it is now placing special emphasis on mission work, and a substantial sum has already been volunteered, without solicitation, for the purpose of maintaining a missionary on the foreign field. Such a project will put an annual financial responsibility of between nine hundred and twelve hundred dollars or more upon this congregation.

#### Organization and Growth of the Sunday School

The first Methodist Sunday school was organized in 1871 with 40 members and 5 teachers. At that time, the Methodist services were being held in part of a store building. The present Sunday school has a membership of 158, with 14 officers and teachers, and is divided into three major departments. Robert C. Fussell is the present superintendent.

#### Women's Organizations

The first record of a woman's organization was in 1882, under the name of the Wesleyan Society. In 1900 there was a Foreign Missionary Society organized, and in 1910, both Home and Foreign Missionary Societies, which united in 1915 into one group. It was known as the Women's Missionary Society until September, 1940, when its name was changed to the Woman's Society of Christian Service, in conformity with the national organization of the united branches of The Methodist Church. There is also a Wesleyan Service Guild of business women, which is active at this time.

#### Finance

The general financial condition of the church is the best in its history. In addition to the support of a single missionary, the Conference and General Benevolences have been raised to \$400. Two years ago, World Service was \$150. There has been a material increase in the pastor's salary also.

#### Pastors Who Have Served Amite Since 1862

Since 1862, the following pastors have, in the order named, served the congregation at Amite:

J. W. Neil, D. W. Dillehay, C. Chamberlin, W. B. Hines, T. P. Price, Lyman Carley, D. P. Bradford, G. F. Thompson, H. W. Coleman, G. F. Thompson, B. S. Raynor, B. T. Pierson, C. W. Barrier, Ira B. Robertson, J. M. Pugh, F. M. Keen, G. A. Anders, Paul M. Brown, J. J. Smylie, S. S. Keener, E. T. Denson, J. I. Hoffpauir, H. W. May, T. J. Upton, R. O. Weir, L. C. Wilson, H. W. Bowman, John F. Foster, H. T. Young, Alonzo Early, Ellis Smith, Thomas H. Mills, L. N. Hoffpauir, J. W. Booth, B. H. Andrews, O. L. Tucker, S. A. Seegers, R. S. Walton, H. B. Hines, A. A. McKnight, and A. T. Law.

This history compiled by Fannie E. Burch, editor The Amite Progress, Amite, La.

#### DR. S. E. GRAHAM

Dr. Graham was born in 1888, and died on March 25, 1943. He was married to Miss Ella Montgomery on August 27, 1913, to whom were born two sons—Dr. S. E. Graham, Jr., who graduated from L. S. U. Medical School on March 11, and James T. Graham, who is now in the Navy, in California.

Dr. Graham was not only a good physician, but also a good man. It was my pleasure to have been associated with him. I felt that he was my friend, and I knew that I was his. He stood for and believed in the essential things of life such as honesty, truthfulness, and virtue. He expressed himself many times to me on the subject of Christianity, often saying that almost any one could be religious, that is, have some form of religion; but to be a true Christian meant a great deal more, that it went beneath the surface, required the very best, and was the highest tribute that could be paid to any man. He was also a Mason, and had many friends. His belief was that all Christians should work and worship together; there was but one God, one faith, and one Christianity; and that we were one in this faith, which centered in Christ, and in him alone. He was a man who did not stoop to unworthy acts, but lived a clean, upright life.

It is my prayer that God will bless and keep his loved ones.

C. B. POWELL.

Truth is the secret of eloquence and of virtue, the basis of moral authority; it is the highest summit of art and life.

—Amiel.

#### THOMAS D. ROBERTSON—RESOLUTION OF RESPECT

Whereas, our esteemed friend and co-worker, Mr. Tom D. Robertson, departed this life Sunday morning, March 14, 1943; and,

Whereas, we have sustained the loss of a friend whose fellowship was an honor and a pleasure to enjoy, whose loyalty and devotion to the Church was an inspiration to others; and,

Whereas, as a faithful member of the Indianola Methodist Church, a loyal member of the Board of Stewards, and a regular attendant of the Men's Bible Class of said church, he made a splendid contribution of his time and means; and,

Whereas, his genial and cordial nature will be greatly missed in all the activities of the church which he loved so well. Be it therefore

Resolved, that the Board of Stewards of the Indianola Methodist Church extend to Mrs. Robertson, her two fine sons, Billie and James, and Mrs. Mattie Cooke, its deepest sympathy, love and prayers.

Resolved, that we pray that our Heavenly Father will lighten the load from their hearts and sustain them by His grace. Be it further

Resolved, that a copy of these resolutions be sent to Mrs. Robertson, a copy spread on the minutes of the Board of Stewards, a copy given to the local papers and a copy to the New Orleans Christian Advocate for publication.

Board of Stewards Indianola Methodist Church.

MRS. H. M. TRICE,  
MRS. W. W. GRESHAM,  
S. E. ASHMORE.

Committee.

#### RESOLUTIONS ON THE DEATH OF MRS. MABEL CAMPBELL LEWIS

Whereas, on the 9th day of February, 1943, the Creator called to her heavenly home, Mrs. Mabel Campbell Lewis, a beloved member of the Woman's Society of Christian Service of the Durant Methodist Church, and,

Whereas, Mrs. Lewis, in the short period of her membership in the Durant Society, manifested a keen interest in the work, and,

Whereas, by her generosity of time, talents and gifts, she demonstrated her faith in her Lord and her unalloyed devotion to the great missionary program of the woman's work, and,

Whereas, Mrs. Lewis has imparted to her fellowmembers a challenge of high principles and courageous Christian living; therefore, be it

Resolved, that the Woman's Society of the Durant Methodist Church express its appreciation for the life of this noble woman, whose memory will be a reminder of faith and love, and extend to the family our deepest sympathy and prayers. Be it further

Resolved, that copies of these resolutions be sent to the family and the New Orleans Christian Advocate, and a copy spread on the minutes of the W. S. C. S. of the Durant church.

Respectfully submitted,

MRS. J. W. NORWOOD,  
MRS. C. H. CARRUTH,  
MRS. D. G. COMFORT,



METHODIST CHURCH, AMITE, LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### May, 1943

- 2-9—Festival of the Christian Family.  
18—Goodwill Day.  
31—Pastors' School.

\* \* \*

### May: Christian Family Month

Last week on this page we gave some suggestions for the observance of the Festival of the Christian Family, which is observed from May 2 through May 9. We hope that many societies will follow these suggestions.

May, 1943, lays on each one of us, as church women, a unique compulsion to save our own homes and the homes of humanity! Realistically we face the fact that the structure of our world society has rested upon the "shifting sands" of:

1. National pride and isolation.
2. Racial pride and discrimination.
3. Economic pride and injustice.
4. Materialism and pleasure madness.
5. Godlessness and the denial of moral law.

All too many of us in the building of our own homes have thoughtlessly been content to rest our foundations on the same shifting sands. Within the inharmonious human world many storms have brewed and broken—the tragic results revealed in:

1. The alarming increase in divorce and separation.
2. The rising tide of delinquency and crime.
3. The deepening tension between racial groups.
4. The widening breach in industrial conflict.

Now the greatest storm of all—the storm of war has descended with devastating force upon all homes.

#### Do you know that—

The family is war's first casualty?

War industry has uprooted 500,000 families?

Children are exposed to neglect, danger and sordid excitement?

Delinquency and crime is on the increase?

7,000,000 men and boys have been called from their homes?

War has come to every woman's home—to your home and to mine?

Let us strengthen the foundations of our homes! "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

The Christian family can withstand the hazards of total war because its inner life is sustained not by possessions nor by a particular standard of living, but by a concern to help each person to be always at his best and to fulfill his highest capacities for growth in Christian character.

During this month we should make special studies concerning family life and how we may make it Christian.

In a recent letter from Miss Thelma Stevens, our secretary of C. S. R. and L. C. A. in the Woman's Division, we read:

"The Austin-Wadsworth Bill, providing for full conscription of man and woman power, has not been brought from the Committee. Representative Edward H. Rees, of Kansas,

made a recommendation some weeks ago,

Before the Manpower Commission gives too serious consideration to requiring women to leave their homes for employment in industry, it may be well to utilize the services of a half million persons engaged in the liquor business." If there are 400,000 retail liquor stores in the United States, there should be considerably more than half a million people employed in this non-essential industry."

\* \* \*

### Goodwill Day

Goodwill Day, May 18, may easily be tied in with the program of the Christian Family, by working out a program showing the very best in the family life of all nations.

\* \* \*

### Troops from Hawaii

We are indebted to Mrs. H. H. Hinton, Methodist church worker in Hattiesburg, for some very interesting items concerning the arrival of the Hawaiian soldiers at Camp Shelby.

A former chaplain at Camp Shelby, Chaplain McIntosh, now in Hawaii, in a letter to Mrs. Hinton, said:

"These fine young people are real Americans and you will not want to miss having them in your church or knowing them. Many have nice voices, and if you can get them to sing 'The Song of the Islands' it will be a thrill. I am delighted that these young men will be at Camp Shelby, and am hoping that some of your Hattiesburg people will be nice to them and learn to know them."

What a challenge to Christianity and to democracy!

"Pullman porters and conductors were loud in the praise of the men's conduct on the trains from the West Coast. One conductor said it was the most orderly soldier train he had ever seen, and he has made 500 such trips."

The men are very much interested in the churches in Hattiesburg and they want to attend services on Sunday."

"Upon alighting from the train, one boy picked up some soil and said: 'U. S. dirt—good firm dirt.'"

There were many humorous incidents: One boy wanted to see a snake. He has never seen one, but implied that he would probably run at the sight! Another wants to see an alligator!

Mrs. Hinton writes that many of the church people are cooperating to help her show that "Christian America" is not just a legend. She also tells of her joy in the service she is rendering the soldiers: "You know, if I never received a cent of pay, the letters from oversea, closing, 'God bless you, Mom,' would be worth all the gold in the world!"

(Yes, we do know, and we wish that every member of the Methodist Church in Mississippi could know that feeling!)

\* \* \*

### Sorrow Comes to Mrs. Warden

Many of our women will remember Mrs. K. W. Warden, secretary of Wesleyan Service Guilds for the Southeastern Jurisdiction W. S. C. S., who was our very charming

guest at the annual meeting in McComb in 1941.

Recently her husband passed away after a very few hours of illness from a heart attack.

Members of Guilds, or others, who would like to send her a card of sympathy, may address her at 2284 Evelyn Street, Memphis, Tenn.

\* \* \*

### News from Mary Thornton

Mary Thornton Lindsey, who is now at Scarritt College, Nashville, Tenn., writes:

"Scarritt is still wonderful, and every day I appreciate more and more the opportunity of being here. I'm majoring in Religious Education and like all of my courses.

"Have enjoyed all the reports of the conference and showed them to Miss Ruth Heflin, a furlough worker, whose home is at Forest."

\* \* \*

### The May Program

The May program from "A New Earth Wherein Dwelleth Righteousness" will be "Child Labor Safeguards in Wartime" and ties in with the Christian Family theme.

We suggest that "A Children's Charter in Wartime" (adopted by the Children's Bureau Commission on Children in Wartime, March 18, 1942) be ordered. It is free from Federal Children's Bureau, Washington, D. C.

"In the midst of the overwhelming problems that face us we must remember that the fundamental needs of children remain much the same in peace and in war. We must continue to study, adapt, and improve our educational, health, and welfare services so that all our children may have the opportunity to develop into the kind of citizens that will cherish and maintain this democracy."

\* \* \*

### S. O. S. for the S. F. A.

Have you written to your Congressman concerning the Farm Security Administration?

The fight is now on, so hurry with your letters!

This Administration has been most helpful to the small farmer in our State. We should keep it.

### NEWLY-APPOINTED CHAPLAINS

#### ARMY

Walter Garfield Batty, Chrisman, Illinois.  
Wilmer Arthur Briggs, Cottage Grove, Oregon.

John Frank Cagle, Durham, North Carolina.

Carl Jesse Dodds, Jr., Mountville, Georgia.  
Gail William Hines, Mt. Vernon, Illinois.  
Charles Herman Jennings, Jonesboro, Indiana.

Ernest D. I. Kistler, Elkhorn, Wisconsin.  
Emile Francois Mignery, Ronan, Montana.  
Millard George Roberts, Chicago, Illinois.  
Theodore Runyan, Shelton, Connecticut.  
Wallace Zona Wiggins, Bowdon, Georgia.

"The only conquests which are permanent are those we make of ourselves."—Napoleon.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### A Prayer for Every Day

By Mrs. Clara Chesnut

I pray this day, O Lord, Thy will be done through me,  
Here in this home, this church, and this community,  
That we together may grow kind and strong  
To work for what is right, yet face the wrong—

Within this shattered place.  
And, Lord, I pray this dedicated life may be  
An instrument of peace and God-directed victory.

Let me be true to Christian womanhood,  
And cultivate within my heart the good—  
Relying on Thy Grace. Amen.

\* \* \*

### Prayer Suggestions for April

Pray that the "Good Neighbor" policy may continue to bring rich harvests of understanding between the United States and the other republics.

Pray for the Christian Church in Latin America, the missionaries and native leaders. (Mention leaders in the new missionary prayer book for Methodists, "The Unseen Guest"; see page 1 for description).

\* \* \*

### Memorial Service at Conference

The memorial service at Mathiston opened with organ music, "The Pilgrim's Song of Hope," rendered by Rev. E. M. Sharp, and was followed by a service of Remembrance, led by Mrs. Neblett. The lovely phrases of "Let not your heart be troubled; ye believe in God, believe also in me," opened the service of remembrance. The memorial roll was read by the secretary, Mrs. N. N. Maxey, with the following special tribute being paid Mrs. G. C. Jones, who was for many years the recording secretary of the Conference. On this occasion we are sitting in the hall of remembrance, and we are silently paying tribute to those who have gone since last we met.

Of all who have left us, there is one whose memory is encircled with a halo of light—our good friend and fellow-worker, Mrs. G. C. Jones.

Her life was a testimony of Christian living and serving. In her death we sustain the loss of one who meant much to us individually, to the Conference and to the Woman's work of the church.

We count her one of our pioneers, for she and others like her bridged the years between organization of the first woman's work and the vast structure in which the women of our church take such pride today. We rejoice that it was the privilege of the North Mississippi Conference to have Mrs. Jones as an officer for so many years. Into this service she poured a full measure of ability, unselfish devotion, and consecration. Such a contribution will not soon be forgotten.

We are grateful for our association with her. We feel enriched by our contact with her. About her there hovered an atmosphere of friendliness, sympathy, and joyous optimism, born of an unrestrained faith in God. To know her was to love her; to hear her was to respond to her spirit of sincerity

and peace. Those who knew her as the recording secretary will long remember the oft-recurring smile that played upon her face as she presided at the secretary's table, evidence of the joy she derived from the job she was doing. Unhurried in her actions, she always had time to renew friendships and make new ones.

In his definition of success, B. A. Stanley says: "He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his tasks; who has left the world better than he found it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction." If this is success, Mrs. Jones truly achieved it, for hers was a life like that. She possessed the qualities of mind and heart that endeared her to others and singled her out as one of those rare souls lent by God to live and bless the earth awhile and then return to Him. We shall miss her in her earthly walk, but heaven will be the richer by her going. She is not dead, just away; and some day, in God's good time, we shall see her again when we have passed from "living to the higher life."

Following this lovely and fitting tribute to Mrs. Jones whom we all loved was a Litany of Dedication and this poem:

#### Our Friends

I cannot think of them as dead,  
Who walk with me no more;  
Along the path of life I tread—  
They have but gone before.

The Father's House is mansioned fair,  
Beyond my vision dim;  
All souls are His, and here and there  
Are living unto Him.

And still their silent ministry  
Within my heart hath place,  
As when on earth they walked with me,  
And met me face to face.

Their lives are made forever mine;  
What they to me have been  
Hath left henceforth its seal and sign  
Engraven deep within.

Mine are they by an ownership,  
Now time nor death can free;  
For God hath given to love to keep  
Its own eternally.

—Frederick L. Hosmer.

\* \* \*

### Is It Worthwhile?

Miss Addie Greely brought the challenging question, "Is it worthwhile?" and closed her message with the statement that the women of the Conference would supply the answer. Miss Greely has been at M. S. C. W. since December 3, meeting situations as they arose day by day. There are 328 Methodist students at the college. Many outstanding girls of the college are Methodists. The president of the student body is a Methodist girl. Is it worthwhile that twenty-two girls give of their time to the Council? Is it worthwhile that others participate? Is it worthwhile that 20 to 35 girls come to cot-

tage prayer services and enter reverently into the service? Is it worthwhile that when Rev. W. C. Newman held services at the Cottage that every available space, even into the adjoining offices, was filled? Is it worthwhile that these girls are laying aside a small amount for Rust College? Is it worthwhile that they are taking a course in worship? Is it worthwhile that a Jewish rabbi spoke to the girls on the Jew in history? Is it worthwhile that they had a Tomato Juice Shower for the Methodist Home? Is it worthwhile that they furnished toys for underprivileged children at Christmas? Is it worthwhile that the supply committee is looking after the yard at the Cottage and making curtains and cushions for the cottage?

\* \* \*

### Methodist Work at Blue Mountain

This was an interesting report, given by Rev. Mr. Beasley, of Blue Mountain. There are twenty-five Methodist girls and ten Presbyterians who work in the Wesleyan Foundation. They have their own counselor and hold their own vesper services. This is a most devoted and loyal group to their own church. They attend Church School, have a Youth Fellowship, furnish the music at church services. Recently they have discovered an unused room in the basement and are now papering it for a reading room. Among the things they wish to study is Woman's Society of Christian Service. Our Conference furnished one hundred dollars toward this work this past year.

### THE POST-WAR WORLD

Restrict Japan to her own islands and liberate Korea from outside dominance.

This is part of the formula for post-war territorial planning offered by faculty members of 135 Methodist colleges, reached in a survey conducted by the Board of Education of The Methodist Church.

In reference to the European theater, less than 5 per cent of the educators suggested establishment of a Balkan confederacy of states under the guidance of Russia. All, however, were agreed that it would be impossible to return to 1930 boundary lines.

Selected faculty members in the Methodist institutions have been asked to state their views on some of the matters that should be taken up in planning for a more durable peace after the war is won, according to Dr. Harry Wright McPherson, executive secretary of the Board's Division of Educational Institutions.

Almost unanimously, these professors feel that a "cooling off" period is necessary before peace and boundaries can be planned to the satisfaction of the entire world. During the reconstruction period, unlimited time should be given to the question of restoration of properties and financial assistance for other countries. Agreement was complete in that aiding, not coddling, other nations would be advantageous.

All felt a well-arranged program not devised in the heat of war feelings would lead to a saner and more balanced world program.—Board of Education Release.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

To know what to do is wisdom.  
To know how to do it is knowledge.  
To do it as it should be done is service.

\* \* \*

### Service—A Keyword for Vice-Presidents

"Uniting all the women of the church in Christian living and service." This is the first objective of the Woman's Society of Christian Service. Therefore, we must measure every activity we enter into by the yardstick of service. What results we can justly expect in our promotion of the World Federation of Methodist Women and Special Memberships if we determine in our hearts to make our efforts be of service to mankind through our societies of Christian Service.

\* \* \*

### Following is a Copy of the Material for Vice-Presidents that was in Every Delegate's Envelope at the Conference at Monroe

#### Duties:

1. Chairman of Program Committee.
2. Responsible for promoting and securing Special Memberships.
3. Responsible for promotion of World Federation of Methodist Women.

Materials each vice-president will find necessary to her work:

1. Revised Guide. (Pages 29 and 40 give details of her duty as chairman of program committee).
2. A copy of the latest Conference Minutes. (Every society is sent by their district secretary enough copies for each officer's use at no cost to the society).
3. Joint subscription to the Methodist Woman and the World Outlook. (Price \$1.50 for combination offer. Literature Headquarters, 520 Plum Street, Cincinnati, Ohio).
4. Leaflet on Special Memberships. (Free for distribution. Literature Headquarters).
5. Leaflet on World Federation of Methodist Women. (Price 10 cents. Literature Headquarters).
6. Supply of Prayer Cards. (Free for distribution. Literature Headquarters).
7. Subscription to New Orleans Christian Advocate. (Price \$1.50 for one year's subscription. Order from New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. Each week three full pages carry inspiration and information of value to every Woman's Society of Christian Service).

Suggested goals for 1943 for each local vice-president:

1. The presenting of Special Memberships in your society over and above your pledge to missions.
2. Every member of every Woman's Society of Christian Service familiar with the history, purpose, and projects of the World Federation of Methodist Women.

3. Presentation of the twelve monthly programs in the Program Booklet, "A New Earth Wherein Dwell Righteousness," in such an effective way that the members will feel each meeting has actively furthered the program of the Woman's Division of Christian Service as set forth in its Purpose.

Kinds of Special Memberships offered by the Woman's Division of Christian Service (found also in Revised Guide, page 35):

1. Honorary Membership for Little Children, \$5.
2. Honorary Membership for Primaries and Juniors, \$10.
3. Honorary Youth Membership, \$15.
4. Adult Life Membership, \$25.
5. Honorary Life Membership, \$100.
6. Honorary Life Patron, \$300.
7. Memorial Membership, \$50.

Send money for membership, name of one to be honored, and by whom given, to Conference Treasurer. Your certificate and membership pin will be mailed to you direct from headquarters.

\* \* \*

### Conference at Monroe

Of special interest to vice-presidents in attendance at Monroe was the luncheon at the Francis Hotel, when all vice-presidents of local societies gathered together to discuss, in an atmosphere of informality and comradeship, problems of interest to their work. This proved to be a profitable as well as enjoyable occasion, and many were the new ideas carried away.

Out of this "better methods hour" came the following suggestions:

Farmerville has adopted the plan of the giving of a life membership to a member of their society by the group of women who are already life members. They have presented their president, Mrs. Stein Baughman, with a life membership this year.

From Columbia came this suggestion: That where a society is sending money for an adult membership, they include a dollar for the cost of the pin when the society is asking credit for the membership on their pledge.

Shreveport, First Church, showed and explained a calendar made by the vice-president in her capacity as chairman of the program committee, of the meetings for the entire year.

\* \* \*

### Promoting of Special Memberships Now a Jurisdictional Project

Following a suggestion sent to the Conference vice-presidents from the Jurisdiction vice-president, Mrs. W. C. Hanson, an appeal was made on the conference floor during the first session for Special Memberships to be given during the conference. Just before the close of the last session an opportunity was given for any person or group to present a membership. This proved to be a very happy time for all, as many memberships were presented, creating a feeling of oneness and love among those present and bringing to many minds Paul's words, "Steadfast in trouble, earnest in prayer, and in honor preferring one another."

Since the promoting of Special Member-

ships, beginning this year, has been accepted as the duty of all vice-presidents of the Conference of the South Central Jurisdiction, emphasis is being placed on this method of giving throughout the entire Jurisdiction. The goal for the Jurisdiction is "an average of one Special Membership for each society of the Conference of 1943." This will mean that for our Conference of 265 societies we must give 265 memberships, either adult, youth, junior, or baby. Last year we gave in Louisiana 171 memberships. To reach our goal, a little simple arithmetic will show us that we will have to give approximately half as much again as we did last year, or an increase of 94. Can we do this? I believe we can. In fact, our first quarter's report has just arrived and shows that, in comparison to last year's giving in the first quarter, we are well on our way to achieving that goal. 1942 first quarter we gave 20 Special Memberships; 1943 first quarter shows we have given 52 Special Memberships.

Vice-presidents, here is our opportunity to lead women into this line of giving to God's cause and at the same time bringing happiness to many who justly deserve honor. Truly we will be carrying out the first objective of our Purpose, that of "uniting all the women of the church in Christian living and service."

MRS. J. J. McKEITHEN,  
Conference Vice-President.

### ERNEST YOUNG

Ernest Young was born on May 16, 1869, and passed to his reward after an extended illness on April 10, 1943, at 6 o'clock p.m. Funeral services were ably conducted by the Rev. H. B. Crammer, in the Methodist church at Jonesville, on April 11, at 3 o'clock Sunday afternoon, interment following in Harrisonburg cemetery in the presence of many sorrowing friends and relatives.

He was married to Miss Effie Blackman on January 14, 1900, who survives him. Those besides his widow who mourn his passing are a daughter, Mrs. J. W. Peyton, of Shreveport, La.; two grandsons, E. Y. Peyton, of Alaska, and Joe, Jr. a high school student in Shreveport; four sisters, Mrs. J. B. Ray, of Hughes, Ark.; Mrs. G. R. Hanks, of Gilbert, La.; Mrs. J. S. Chennault, of Gilbert, and Mrs. H. T. Young, of Florien, La. He united with the Methodist Church in his early married life, to which faith he was loyal to the end.

The widely known and universally respected aged citizen had led an active life for many years. He had operated farming properties of extensive proportions, also had wide experience in the mercantile business, where he spent most of his life, in Catahoula Parish. He was a leader in civic and other affairs of interest to his community until 1927, at which time he suffered a stroke of paralysis, rendering him an invalid the remaining years of his life.

"A strong man alone may last a long time, but men together somehow last longer."

—Capt. Eddie Rickenbacker.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MAY 2, 1943

By Rev. W. C. Newman

### LOVE, THE MASTER MOTIVE

Lesson Text: John 21:15-24.

Golden Text: Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

One of the things that amazed the disciples and angered the enemies of Jesus was the simplicity of his directions for their living. The Pharisees had worked out for themselves a complicated ritual of life, a set of petty rules and regulations that surrounded every day and every act. And the disciples had set up for themselves a spectacular conception of a dramatic march to victory and the establishment of the Kingdom of Israel with Jesus as the temporal ruler.



W. C. Newman

Imagine the surprise of the disciples and the indignation of the Pharisees when Jesus came along and set aside both the temporal ambitions of the one and the legalistic religion of the other, and in their place enunciated a few very simple principles by which men were to attain the abundant life, the greatest of which was that spoken in answer to the lawyer's question: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself."

"Thus," said Jesus, "all of life and all of living, all of religion and all of salvation, all of God and all of man can be put into one short word—love."

### Things That Prevent Our Loving

Now many of us will approve those words of Jesus so long as they are interpreted in general terms. Surely love and good will and neighborliness are excellent virtues, and talk of them is always pleasant—so long as we are not asked to carry them out to their logical conclusion. But once we begin to take them seriously, to apply them promiscuously to daily living, they are neither easy to achieve nor always happy in result.

For one thing they cut clean across all our prejudices. For Jesus made it plain that the love of which he talked was inclusive. Who is my neighbor whom I am to love? The rich whose riches I may resent and covet; the poor who are sometimes very unlovely just because of their poverty; my enemy who has probably done me incalculable harm; the Japanese who have proven themselves dangerous to my freedom; the wicked, whose wickedness is infuriating to my self-righteousness; the Catholic, the Jew, and the Negro who are constant threats to

the superiority I want to feel is my just and God-given right?

Now you see why there was such an immediate and indignant reaction to Jesus! Now you can see why they killed him! They could not tolerate the implications of such teachings as he gave them.

### Love—Life's Highest Expression

If you will think this matter through honestly, however, you will see that wherever a human life has risen to its highest possibilities it has been by following this law of love. The human relationships which have brought you the most of beauty and of goodness are the relationships in which love was the dominant factor. Father—son, friend and friend, teacher—student, pastor and congregation, husband—wife, man and God. These are the realms of the highest life we know, and in each of them the distinguishing characteristic is love. Take love out of these relationships and there is really nothing left.

But there are so many relationships in which we have either deliberately withdrawn love or in which we have never allowed love to enter. Employer—employee, landlord—tenant, merchant—customer, race with race, nation with nation. And it is in these realms that our keenest conflicts occur. It is here that human dignity reaches its lowest ebb. The absence of love here has destroyed beauty, joy, and goodness in all too many instances.

### Love—Power For Achievement

"Love never faileth!" What a broad statement that is! Yet it was made by one who had tried it, and that one did not modify or qualify his statement. He did not say love sometimes wins, or love only fails occasionally. Love NEVER fails, he said.

What are the means that we commonly employ to insure our success? They are well-known: shrewdness, energy, courage, work, thrift, competitive skill, self-concern—all these we know well.

But love—we are not adept at its use, not confident of its efficacy, not willing to pay its price, not able to believe that it works.

Yet strangely enough that is the verdict of history. The men who have really given the world its great advances in noble living have been the men who learned and trusted love as the power for the achievement of greatness. So true is this that it may be laid down as a guiding principle. If you want money, use shrewdness; if you want power, use ruthlessness; if you want fame, use the spectacular. But if you want greatness, use love.

### IN MEMORY OF IRA H. HOWARD

With deep sorrow, the members of Soule's Chapel Adult Class, of Route 1, Moselle, Miss., record the passing of one of their beloved and faithful members, Mr. Ira H. Howard, on March 17, 1943.

His was a consecrated life of loyalty and service in his home, his community, and his church. Within the membership there was none more devoted to God, none more faithful in attendance at Sunday school, prayer meeting and preaching services, none more generous with his means and his service than was Mr. Howard. The last years of his life found him badly broken in health and deeply grief-stricken because of the loss of loved ones from his home, first his devoted wife, then two sons into the armed services. But in sunshine and rain, in heat and cold, he was in his accustomed place of worship on the Lord's day.

We shall sorrowfully miss him. He has gone to his eternal reward. Therefore, be it

Resolved, first, that we give thanks to God for having known and loved one so faithful.

Resolved, second, that we strive so to live that when we have passed from this life it may be said of us, as it can be said of our beloved brother, He hath done what he could.

Resolved, third, that we forget not in our prayers his children, and fail not in our service to them.

Resolved, fourth, that a copy of these resolutions be placed with our church records.

Resolved, fifth, that a copy of these resolutions be sent to his children and his aged parents, and to the New Orleans Christian Advocate.

BETTIE RIDGWAY,  
Teacher of Adult Class;  
ANDERSON WALLACE,  
Assistant Supt. of S. S.;  
L. G. RAINEY, Adult Supt.;  
S. C. LOWRY,  
Secretary of Adult Class.

### ALMIGHTY GUIDANCE

The story is told of a man who came running up to Caesar with the cry, "The library is on fire! The memory of man is burning!" Caesar is said to have answered calmly, "Shameful memory, let it burn!"

The story of humanity is, indeed, a sad one. From the first tragic fall in Eden to the present moment, man has experienced a series of "declines and falls," with intermittent attempts to climb. How true it is that "in vain we grovel here below; in vain we strive to rise!" Yet how easy the climb would be if nations and individuals would be led by the almighty Guide.—Henry Wingblade, in the Presbyterian Tribune.

The most precious thing anyone can have, is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parrish.



# THE CHRISTIAN FIRESIDE

## JIMMY'S LEGS

Jimmy had quick, strong legs. All his little friends said so.

"We always like to have Jimmy on our side when we're running a race, because he wins for us," the other boys said.

"I like to run," said Jimmy to his mother. Whenever she was in a hurry for something from the store he was glad to run for it.

But because he could go so fast Jimmy began to feel boastful. He lived on a busy street, and mother told him always to go to the corner when he needed to cross to the other side. Mr. Gordon, the cheerful officer, stood there in the middle of the street and told the cars when to stop or to go.

Mr. Gordon was always glad to help a boy or girl across the street. He always smiled and nodded, and they liked to say "Hello" to him.

"Mr. Gordon is our friend and helps us," said the boys and girls.

But now Jimmie began to think that he didn't need to bother to go to the corner and wait for Mr. Gordon to tell him when to cross the street. He thought that he could run right across wherever he wanted to.

"But you might trip and fall down, Jimmy," said Dorothy.

"My legs are quick. I can dash over when no cars are coming close," declared Jimmy.

One day Jimmy saw two of his friends, Phil and Harry, talking together across the street from his house.

"I'm going right over to see them," said Jimmy.

There was a street car coming a little way down the street, but Jimmy wasn't afraid. "I can run fast," he said aloud.

"I can run fast, too, Jimmy," spoke up little Billy, who lived next door to Jimmy, but Jimmy didn't hear him.

Jimmy ran across the street and reached the other side, but Billy, who was only five, fell down. "Help!" he cried.

Billy was beyond the car track, but the street car stopped anyway, while Jimmy and his friends helped the frightened little boy.

"You are both naughty boys to run across the street like that," said the motorman.

"Oh, I won't do it again! I don't want to," cried Billy.

Jimmy hung his head. "It was my fault, not Billy's," he said. "I didn't think about smaller children trying to do what I do, and maybe getting hurt."

When he thought about it, Jimmy saw that he, too, could get hurt by running across a busy street. "I guess my legs aren't really so much more surer than Billy's, after all," he said soberly. "After this I'll take time to cross at the corner."

Billy was only frightened, not hurt, except for a scrape on his knee, and Jimmy was very glad of that. The street car went on, and Jimmy and Billy walked up to the corner to wait for cheerful Mr. Gordon to tell them when to go across to their own side again.

"I'm glad that my legs are quick," said Jimmy. "They're quick enough to take me up to the crossing, instead of hurrying over just anywhere. I'll remember after this."

—Story World.

## PLEASE STRIKE "A"

It was a rather interesting letter that a radio broadcaster received some time ago. It was from a sheep-herder—or should we call him a shepherd—on a lonely ranch out in the far west. The letter ran, in part, "Will you please strike 'A' on your broadcast? I'm . . . far away from a piano and the only comfort I have is my old violin. It's all out of tune. Will you strike 'A' so that I can get it in tune again?" The radio man granted the simple but unusual request, and some days later received a letter of appreciation from the lonely man, saying, "Now I'm in tune again." By the way, there may be some lives that need to hear a clear, striking "A." One does not have to be on a lonely ranch in an isolated place in order to be out of tune. And to be in a position to sound the chord for those who have lost it and are groping for it, is to be in the way of blessed service. Of course such a person must himself be in tune—in tune with God's great universe, in tune with truth, in tune with God himself—ready to strike the right chord in a discordant world. Yes, strike the chord, whether or not people are asking for it, for multitudes are out of tune and don't know it. Remember—

"Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving hand, awakened by kindness,  
Chords that were broken will vibrate once more."

—Religious Telescope.

## "THE TRUMPETS SOUNDED"

He was just a Chinese peasant, with no great learning, knowing nothing of the heroes of the past, with little knowledge of the Christian traditions to inspire him. You wouldn't have looked at him twice, this simple countryman, with his bundle slung over his shoulder as he tramped the lonely mountain-paths of Yunnan selling his Scriptures. To be quite frank, we didn't think he was in any way outstanding—certainly never dreamed that he was of the stuff of which martyrs are made.

His name was Ma, and this, together with his general appearance, might have suggested to you that he came of Mohammedan stock, and you'd have been right—or almost right, for he was Mohammedan no longer. A year or two ago, the great experience had come to him and he had found Christ, the first of his people in Southwest China to do so.

There were mutterings amongst the Muslim community, threatenings against this renegade who dared go about pleading with others to take the step which had meant so much to him. But Ma quietly went on with his work, from village to village, market to market, sitting with two or three around the pinewood fire, selling a Gospel here and there, and always telling what Christ had done for him—and for them. The murmurings continued, and at last, they could bear it no longer.

At the side of the road to Stone Gateway, on its most desolate and sinister stretch,

not far from a spot where, more than once, our missionaries have met bandits, there is a volcanic depression, about twenty feet across at the top, but how deep no one knows. We call it "the bottomless pit." We used to amuse ourselves sometimes by throwing down large stones and listening to their rebound from side to side, fainter and fainter until we could hear no more.

It was here that they waited for Ma as he slowly and unsuspectingly climbed the steep slope to the pass where the skylarks sing; here, far away from human aid, that the gang caught him and delivered their ultimatum. Either he recanted and gave up the hated Jesus-religion, or they would fling him into the depths of the pit.

He didn't recant. The "trumpets sounded for him on the other side."

—Methodist Recorder.

## IF I WERE A MILLIONAIRE

"If I were a millionaire" (I seem to hear you say), "I'd live on just a modest sum and give the rest away. I'd found a home for the aged folks where they could spend in ease the twilight of their fading lives, as happy as you please. I'd make a home for widows, too, to save their homes from wreck, and see that every month that passed each one received a check. A home for homeless animals I'd heavily endow, and make a happy hunting ground for every lorn bow-wow. I'd scatter seeds of kindness with a free and generous hand, but as I'm not a millionaire, I can't, you understand."

But though you're not a millionaire and never can be one, you still can practice giving and you'll find it's lots of fun.

The happiness of helping needs no Rockefeller's pile; it doesn't take a million to win an orphan's smile; it doesn't take a million to do a lot of things that bring a happiness beyond the happiness of kings. So, when the chance of giving comes, remember every time—if you haven't got a dollar, do your best with a dime.

—Wichita Light.

Lord, lift us out of private mindedness and give us public souls to work for thy Kingdom by daily creating that atmosphere of a happy temper and generous heart, which alone can bring the great peace.

—Bishop Hackett, 17 Century.

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## LENT AND WAR

By Hallam M. Richardson

Note: When millions of our Methodist fellowship are wholeheartedly engaged in civilian and combative war services, and when our Methodist chaplains are asked to oversee the spiritual needs of one-fifth of our armed forces (and when only 321 in the C. P. S. Camps profess any connection with Methodism) it is amazing that Lenten publications so studiously refrain from expressing or providing suitable prayers for those whose disciplined sacrificial service is so truly Christian.

In this year of crisis it particularly behooves a Christian to remember those triumphant assurances Christ uttered as events were drawing to the climax (especially in John 12, 23 to 32), and we should be both comforted by them and by the knowledge that His ultimate purpose was not to suffer and die, but to comfort us and triumph over death.

The glad tidings of the gospel has swept the world because it is a glorified and conquering resurrection-centered religion very different from the defeatist or crucifixion-centered complex which some theological ritualists seem to favor. Too often we tend to judge the infinite powers of God by our very finite limitations, looking upon the fact of the Resurrection (of the word of God which was made flesh to dwell among men) as though it was a miracle, whereas, all our Christian knowledge confirms our belief that it was the inevitable consequence of the presumption of scheming men absurdly hoping to entomb and seal the Divine Spirit which came for this cause, to be glorified by dying and rising, manifesting thereby the clear truth Christ pointed out so often—that our Heavenly Father was not a God of the Dead but of the Living (Mt. 22, 32; Mk. 12, 27; Luke 20, 38) and that there are indeed many Mansions prepared for the children of God when they shall be born again.

It behooves us to remember that while we should be humble before God and tolerant of our personal enemies, it is required of us that we stand squarely athwart the path of the lawless aggression of all public enemies whose wilful evil-doing is aimed, not at the individual privileges which we may surrender, but are affronts aimed at the liberties of mankind which are implicit in the will of God and teachings of Christ. It behooves us to distinguish between surrendering a personal right and shirking a social responsibility and the Lenten season of self-evaluation should not be used to consider our petty civilian sacrifices but to pray both humbly and gratefully for those whose wholehearted and truly Christian "soldierly" actions are in keeping with the traditions of the only profession whose members were always praised and never condemned by Christ and His apostles.

In the name of all that Christ came to teach, we should be stirred to wonder what Christian beliefs motivate the formal ritualistic prayers published for war time and Lenten services, but which so carefully avoid directly blessing sacrificially inspired service men. Whereas, Christ and the apostles never missed an opportunity to commend professional soldiers and record the mutual respect and esteem which saint and soldier, man of God and man of valor, had for one another, too much of our institutionalized literature never misses an opportunity to ignore the most truly devout doers of the word and the work of enforcing God's will

while praying for those who minister less hazardously. If the limitations of time or space prevent all we wish to remember in our Lenten prayers, let us occasionally forget ourselves, our doubts and fears, and those civilians who are too confused and bewildered to recognize the issues worth righteously waging war for, and if our time and space forbids, we might even omit mention of the brave nurses, doctors, orderlies, and others so heroically ministering to those on the real forefront of service, but let us, for the duration of both Lent and the war, never fail to specifically pay our humble respects and ask God's especial blessing on those who, in these trying times, are the most worthy successors of those who always stood first on the Master's roll of honorable mention.

Since, in the Old Testament days of Gideon, less than one out of one hundred was emotionally, temperamentally, and physically qualified for soldierly service (and almost 70 per cent of the recruits were frankly ready, willing and anxious to be exempted from active service), we should rejoice that today only one out of 2,000 of our recruits cannot bring themselves to endorse, support and participate in the all-out war efforts which are required of all who would stand squarely athwart the path of lawless aggressors and public enemies of all religious and social ideals.

Certainly no confused theology or war-phobia is going to persuade clear-thinking Christians that the Hindu passivism of Ghandi is comparable to the actionist faith and righteous determination required of Christians. The notion of withdrawing to the other side of the way when faced by the harsher necessities of life is so directly contrary to all the direct commands and graphic parables of preparedness, allegiance to lawful authority, resistance to lawlessness, actionist conduct and interracial relationships that surely Christ's emphasis on avoiding the equally absurd extremes of jingoism and passivism will be followed by all who admire soldierly conduct. We should not only remember that professional soldiers always received the Master's praise but that He was most outspoken in his condemnation of professional priests and scholars, jurists, physicians and teachers.

Few clear-sighted Christians are ever apt to imagine that the temptation to withdraw from the hazardous tasks of disciplined and sacrificial service has any real root in the teachings of activity and zeal which are so nobly expressed by the writers of our great hymns and in the books of the New Testament, all of which record the mutual esteem which men of God and men of valor had for each other, in the ages before a cartoon propagandized generation relapsed into pagan conceptions of war as a personified Mars (to be subject of blessing or cursing), forgetting all that Christ specifically taught concerning wars, which must be the inevitable consequences of the clashing of uncompromising forces of decency and indecency.

When millions of Methodists of all ages are wholeheartedly aiding the United Nations, we have reason to feel that our Church is true to its splendid traditions of practical service in the hour of crisis and we can feel that the spirit of the Church Militant is still advancing the cause of the Church Triumphant under the same conscientious leadership as in the days when our great "Gospel Rover" George Whitefield did more than any other one individual to prepare the colonial mind to receive the Declaration of Independence, and when Asbury and Coke under the commission of

the Christmas Conference of Baltimore were the first to declare the loyal devotion of an American Church to the government and its first President, and when Joshua Soule and Matthew Simpson represented opposing but sincere schools of thought, and when embattled missionaries fought and prayed with Frank D. Game-well in the Boxer-besieged Legation Compound, to these critical times when both lay and ordained Christians are cooperating to integrate the civic and religious forces which alone can realize and put into operation the practical ideals of Christendom.

150 Fifth Ave., New York, N. Y.

## HATRED IN WARTIME

By Bishop James Cannon, Jr.

In view of statements which have appeared in the secular press editorially, and from individual correspondents, it is not only interesting, but important to note the action taken by the Executive Committee of the Federal Council of Churches of Christ in America, at the meeting of the Executive Committee of the Council on March 16th, last, with Bishop Henry St. George Tucker, President, presiding, and with about 100 members of the Committee present. It was the carefully considered judgment of the Committee that the propagation of hatred in the United States and other countries will not only hinder the War effort, but will make exceedingly difficult the achieving of a Just and Durable Peace. The Federal Council's statement is in part as follows:

"We record our gratitude that even in the throes of war there has been so little hatred among the people of the United States, and so much discipline and restraint. We commend the recent statement by the National Education Association counseling against 'intense and revengeful rancor,' and specifically against teaching hatred of the enemy and desire for revenge. We note with hearty approval that the British Commander-in-Chief of the home forces, and the Chief of the Special Services Division of the United States Army have both advocated the same policy in the training of men for combat. After five years of war, Madame Chiang Kai-Shek, speaking for the Chinese people, said: 'While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of aggression, let us remember that hatred and recrimination will lead us nowhere.' The people of Great Britain have won our respect because, while facing their enemy with implacable determination, they have refused to permit this resolution to turn into blind hatred, and indiscriminate desire for revenge.

"We, therefore, deplore the public statements of certain citizens in civilian and military life, urging that we should foster attitudes of hate among our people. It is our conviction that if we are to achieve the ends we seek as a result of the world conflict, we dare not sacrifice those very values for which we are contending. We do not dispute the necessity for taking such measures as justice requires against evil-doers; but we do protest the attempt to develop attitudes of persistent enmity and rancor leading to mere retaliation.

"Some pretend that hatred, however evil in itself, and however destructive in its long range consequences, is nevertheless necessary for military victory. Even were this argument sound we would reject it. For this is a matter where our spiritual allegiance



takes precedence over any temporal allegiance. But the argument is demonstrably false. Modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts. We would never tolerate a General Staff whose decisions were determined by emotional hatreds, or whose armies moved under the directive of anger hysteria. Similar coolness of judgment and discipline in action are, in total war, required of a civilian population. That this does not weaken the national will has been shown by the British people.

"We call upon our fellow-Christians, while striving for right and justice, to reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the harshest duty imposed upon us by our consciences under God, to remain ever mindful that He alone

may say, 'Vengeance is mine; I will repay.'"  
Richmond, Va.

### CAMPAIGN BY DISTRICTS

#### Louisiana Conference

Alexandria	36
Baton Rouge	95½
Lake Charles	70
Monroe	49
New Orleans	49
Ruston	44
Shreveport	26

#### Mississippi Conference

Brookhaven	105
Hattiesburg	80
Jackson	107
Meridian	85
Seashore	141
Vicksburg	144

#### North Mississippi Conference

Aberdeen	97
Columbus	118
Corinth	193
Greenville	47
Greenwood	235
Sardis-Grenada	102½

It would be an absurd and an entirely unjustified self-glorification if we were to assume that we are more energetic or more intelligent than the ancients—our materials for knowledge have increased, but not our intellectual capacity. For this reason, we become immediately as obstinate and insusceptible in regard to new ideas as people in the darkest times of antiquity. Our knowledge has increased but not our wisdom.

—C. G. Jung, in the Presbyterian Tribune.

### CAMPAIGN ACKNOWLEDGMENTS

#### Louisiana Conference

Lake Charles—J. H. Bowdon	8
West Monroe—C. K. Smith	8
Simsboro—L. P. Moreland	4
Pelican—A. D. St. Amant	12
Baker—H. D. Watts	4
Tickfaw—P. W. Sibley	5
Ringgold—E. W. Day	19
Gueydan—C. W. Quaid	5
Crowley—J. B. Grambling	4
Leesville—A. A. McKnight	23
Loranger—P. W. Sibley	5
Zachary—B. A. Galloway	3
Carrollton Ave.—E. C. Gunn	5
Grayson—C. W. Lahey	6
Baton Rouge—J. H. Crowe	4
Bogalusa—G. W. Pomeroy	3
Golden Meadow—C. B. Powell	3
Athens—B. P. Durbin	4
Fisher—A. W. Coody	7
Gonzales—L. W. Cain	7
Hornbeck—E. H. House	18
Clinton—Fred S. Flurry	4
Oak Ridge—J. F. Dring	6
Rayne Memorial—H. L. Johns	6
Choudrant—C. L. Elliott	6
Natchitoches—Mrs. W. E. Moreland	22
Lottie—C. M. Morris	33
Ponchatoula—Mrs. Verna Coburn	8
Monroe, First Church—A. M. Serex	14
Houma Heights	8
New Orleans—First Church	5
Parker Memorial—E. B. Emmerich	5½
Miscellaneous	99

#### Mississippi Conference

Long Beach—Jas. L. Sells	4
Moss Point—A. J. Boyles	4
Lena—J. H. Dillard	4
Lorman—D. E. Vickers	9
Adams—S. B. Watkins	5
New Augusta—H. B. Hilbun	35
Grace, Jackson—W. B. Alsworth	15
Meridian, East End—Mrs. C. M. Martin	4
Meridian, Poplar Springs—G. E. Allan	5
Roxie—R. E. Alsworth	7
Georgetown—W. Baylis Alsworth	4
Pelahatchie—R. I. Moore	3
Raleigh—Murray Cox	3
Chunky—J. H. Cameron	3
Fannin—Norman Purvis	4
Collins—T. R. Holt	7
Yazoo City—R. H. Clegg	35
Gloster—R. A. Allums	5
Harrisville—W. J. Dawson	4

McComb—F. E. Dement, Jr.	5
Meadville—Wesley Ezell	9
Canton—J. L. Carter	7
Wiggins—P. O. Nix	3
Bogue Chitto—D. H. McKeithen	3
Brookhaven—M. L. McCormick	4
Newton—Geo. H. Jones	17
Homewood—R. E. Case	3
Hazlehurst—C. W. Wesley	20
Summit—T. E. Nicholson	3
Bucatanua—E. D. Simpson	3
Brooklyn—E. E. Samples	4
Moselle—J. A. Bridewell	4
Vaughan—J. H. Grice	5
Meridian—T. J. O'Neil	5
Gallman—W. L. Blackwell	4
Sartinsville—N. S. Loftus	6
Magee—B. H. Williams	10
Jackson—R. H. Kleiser	4
Decatur—D. R. O'Connor	12
Centreville—D. M. Ulmer	21
Lucedale	12
Philadelphia—G. A. Broadus	3
Prentiss—Roy Wolfe	28
Cross Roads—D. P. Yeager	7
Brandon—G. L. Oliver	25
Galloway Memorial—C. G. Chappell	15
Madison—L. T. Nelson	6
DeKalb—A. F. Gallman	4
Philadelphia—H. C. Castle	13
Gulfport—C. C. Clark	102
Anguilla—E. A. King	5
Satartia—F. J. Jones	13
Silver City—B. M. Lawrence	15
Gibson Memorial, Vicksburg	18
Washington—A. W. Wilson	9
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#### North Mississippi Conference

Kosciusko—T. B. Thrower	5
Rock Hill—G. T. Sledge	5
Myrtle—W. M. Hester	17
Bellefontaine—C. M. Ray	4
Marietta—C. L. Ivy	3
Tishomingo—J. L. Nabors, Jr.	8
Dublin—W. R. Crouch	4
Winona—J. T. McCafferty	3
Pickens—E. C. Driskell	5
Acona—W. M. Langley	4
Minter City—W. P. Bailey	10
Ethel—E. G. Potts	7
Weir—J. N. Humphrey	8
Coahoma—M. E. Armstrong	3
Indianola—S. E. Ashmore	3
Ebenezer—E. M. Shaw	7
Sardis—J. O. Dowdle	3
Webb-Sumner—A. W. Bailey	18

Ruleville—W. C. Beasley	12
Coldwater—H. E. Finger, Jr.	3
Moorhead—S. A. Brown	5
Ripley—E. R. Smoot	4
Longtown—G. L. Nicholas	4
Shuqualak—R. A. Thornton	21
Winona—J. H. Holder	3
Como—W. H. Mounger	8
Itta Bena—R. T. Hollingsworth	22
Sallis—E. M. Allen	9
Ionestown—M. E. Armstrong	3
Potts Camp—Z. A. Jumper	4
Verona—W. C. Mattox	4
Water Valley—E. H. Cunningham	15
Rienzi—B. F. Bullard	13
Dublin—W. R. Crouch	4
Blackhawk—R. E. Wasson	5
Sunflower—J. W. Gibson	22
Victoria—B. D. Benson	3
Baldwyn—A. C. Bishop	7
New Albany—C. T. Floyd	29
Leland—W. B. Baker	4
Lula—J. C. Wasson	3
Becker—W. D. Waugh	6
Okolona—Marlin McCormack	10
Tupelo—W. A. Tyson	9
Mathiston—H. D. Suydam	4
Derma—J. D. Simpson	5
Corinth—W. C. Newman	59
Sidon-Cruger—W. S. McAlilly	6
Nettleton—W. C. McCay	15
Belmont—H. C. Lewis	4
Corinth—W. R. Goudelock	9
Fulton—E. L. Jernigan	5
Iuka—N. M. Hamill	6
Durant—H. P. Lewis	11
Tutwiler—J. V. Stewart	20
Olive Branch—N. N. Maxey	17½
Columbus—T. E. Gregory	26
New Albany—K. E. Clark	11
Arcola—E. S. Lewis	8
Greenwood—W. R. Lott	29
Swiftown—W. W. Brunner	6
Byhalia—W. W. Milligan	36
Prairie—Milton J. Peden	11
Shannon—G. R. Meaders	5
Water Valley—A. S. Brisco	6
Kilmichael—S. B. Potts	9
Louisville—J. J. Baird	10
Clarksdale—J. H. Johnson	9
Inverness—T. M. Bradley	8
Tchula—W. T. Phillips	6
Vaiden—A. L. Davenport	26
Oakland—W. S. Selman	3
Pleasant Hill—John M. McCay	5
Merigold—J. M. Guinn	4
Miscellaneous	72



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Thou hast thy way to go; thou hast thy day  
To live; thou hast thy need of thee to make  
In the heart of others; do thy thing; yea, slake  
The world's great thirst for yet another man!  
And be thou sure of this: no other can  
Do for thee that appointed thee of God.  
—Richard Watson Dixon.

## THE PRAYER-ROOM TODAY

Saviour Christ, I thank Thee for what  
Thou hast been to those who have known  
Thee, their strength in weakness, their  
joy in sorrow, their rest in labor. Let me  
know that all that Thou hast been to  
them Thou still canst be to me. Let me  
learn to look to Thee in every need, to  
count upon Thy help in every task, Thy  
guidance in each new perplexity. And  
sometimes grant me, even when I am not  
seeking Thee, the joyful surprise of being  
found of Thee. When my own heart seems  
too cold and dead to lift itself to Thee,  
come Thou Thyself, and let me know it is  
Thy cheering voice I hear, Thy life-giving  
touch my spirit feels. Amen.

## Man Turns to the Word of God

A fighting man speaks from the floor of a storm-tossed raft . . . "Is there a Bible among us?"

On a burning African desert a voice reads quietly . . . and a thousand heads bow reverently.

In the silence of night on a Kansas farm . . . a mother finds solace in its thin, worn pages.

Quietly . . . its words of comfort are spoken in solemn requiem . . . as rough hands, grown tender lower a hero's body overside.

In the search for peace through generations . . . man has turned to the Bible. For the things that men live by are found in this book that is the Word of God.

In its pages . . . men have found help for their deepest needs. Comfort for their shattered spirits. Light for their darkest hour.

Always, the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its words on their lips.

Now, an anguished world turns to this book that has molded the life of man. For its lessons of mercy, humanity, tolerance, charity. For a restoration of the spirit torn with grief. For a return of the hope and faith grown weak under the whip of despotism.

And here in its pages to seek the flame that lifts men's souls. The courage to face tomorrow. The faith, that in good time . . . the sound of war will end . . . and men shall live again in brotherhood and peace.

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# WALLET OF THE WEEK



MEMORIES OF MR. GLADSTONE, England's great Commoner-Premier of a generation ago, were revived recently by the death of Mrs. Matthew Gillam, of Preston, England. Mrs. Gillam was a hospital nurse who in the late nineties was designated to nurse Mr. Gladstone on the melancholy journey to Cannes, France, where the fatal nature of his illness became known. In addition to this memorable service to the then Premier and to her country, Mrs. Gillam was a lifelong and devoted church worker.

\* \* \*

THE METHODIST PLANNING COMMITTEE, of London, has disclosed the fact that of the five hundred and eighty-four churches and halls owned by the Methodists of Greater London, fifty-one were completely destroyed, eighty-one were seriously damaged, and one hundred and ninety-two were slightly damaged. Only two hundred and sixty are unscathed. The Committee met on February 26, to plan for the reconstruction and the relocation of Methodist missions for such a coverage of Methodist mission interests as may be indicated by conditions when the war shall end.

\* \* \*

BENEVOLENT PAGANISM is a term coined by Russell W. Davenport, an Episcopal layman and the Managing Editor of *Fortune*, to indicate the link which bound the concept of "a new perspective" and "a new love of life" in what he terms the "innocent" phase of the collapse of our civilization. It was innocent because it did not look like a collapse, but through the unconscious emptying of the "image of God" of its meaning and power, the world was plunged into the greatest war of all history and after four years the fate of civilization is still in the balance.

\* \* \*

THE QUAKER SECT, noted for its pacifism, is said to be in the thick of the war as the "friend of the needy." After American invasion of North Africa, six American Quaker men and two women were interned in Southern France where they were heroically striving to save several thousand undernourished children. At the present time the Quakers are doing relief work in North Africa. Four friends, using natives for the distribution of food and clothing, are dispensing relief in an orderly and efficient manner. All this work is directed from headquarters in Philadelphia.

\* \* \*

AT A VALEDICTORY SERVICE held in Leicester, England, on March 20, 1793, William Carey and Dr. John Thomas were set apart for work in India. The Baptist Missionary Society had been formed in "Widow Wallis' parlour" at Kettering five months earlier. The committee first considered the South Sea Islands, but that field seems to have been preempted by other societies. The change came about when Dr. Thomas appeared on the scene seeking funds and workers for a mission in Bengal. Carey introduced Thomas' name and in so doing fixed the course of the enterprise of which Carey was destined to be the leading factor.

FIVE THEOLOGICAL SEMINARIES of the eastern section of the United States are uniting in an "accelerated program of theological study" at Union Theological Seminary, according to *Religious Telescope*. The course is to run from May 24 to August 13, and the cooperating institutions are: Colgate-Rochester Divinity School, Drew Theological Seminary, Hartford Seminary Foundation, Union Theological Seminary, and Yale University Divinity School. A full semester's work will be offered in the twelve-week period. This plan will enable students to complete the three-year course in two years.

\* \* \*

AIR-MINDED CANADA which had no national airline before 1937, is now making definite plans to have an important part in international air transportation following the end of the war. According to a statement made by the Trans-Canada Air Lines, there are at present four hundred thousand Canadians who are either building or operating aircraft. In our country, airmindedness has gone so far that a Boston company is reported to be planning a post-war helicopter "air taxi" to carry mail and passengers to the tops of office buildings.

\* \* \*

IN CONSERVATIVE AND ORTHODOX SYNAGOGUES, Jews throughout the United States will observe a six-weeks period of mourning and intercession for Jewish victims of Nazi persecution in the occupied countries of Europe. Beginning with the last day of their Passover, a week devoted to mourning for the dead will culminate on May 2 with the day of intercession. The Jews will be joined in their special observance by many people of other faiths who will share in both their sorrow and their intercession.

\* \* \*

FRANS VAN CAUWELAERT, a British Roman Catholic who made a tour of Latin America recently, published his observations in *The Tablet* in August, 1942. He spoke of the pitiable estate of the field in which Catholicism did such splendid work in the first century of its establishment in Latin America. He described the neglect of the churches, the decline of religious life, the inadequate supply of priests, and the "distorted or displaced" piety produced by prevailing superstitious practices. A summary of the article appeared in *The Catholic Digest*, St. Paul, Minn., November, 1942.

\* \* \*

THE FREEDOM OF RELIGION controversy raised by the effort of the Roman Catholics to preempt the Latin American Republics for themselves, presents some interesting angles. The supply of priests as compared with Spain, Belgium, Italy, and France in Europe, and with the number in the United States, hardly seems to justify the assertion that it is distinctly a Catholic field. In the four European countries there is an average of one priest for every six hundred and fifty-six of the population. In the United States there is one priest for every three thousand six hundred and thirty-seven, and in Latin America an average of one for every seven thousand three hundred and ninety of the population.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### MOTHER'S DAY IN WARTIME

Once again we come to the day when the American mother receives nation-wide recognition by her children. Under ordinary circumstances, the tribute is somewhat formal and conventional—the idea is even cheapened by a yielding to commercial exploitation. But the Mother's Day of 1943 will doubtless express a seriousness in its evaluation of her place and worth which will result in an unrestrained outburst of affection which has never before marked the celebration. From camps, barracks, and foxholes across the world, the hearts of stalwart soldier sons, who in the care-free days at home accepted the observance as a fitting acknowledgment of a universal emotion, will pay tribute which will be as a libation of tears and their messages will be suffused with a spirit of adoration and worship. The American mother will occupy an elevated throne in the midst of a vast throng of soldier sons.

If this day of sacramental devotion is to be more than a passing show, it must quicken in the hearts of mothers and their children a sense of responsibility for the American home which has been throughout our history, the inspiration of our culture and the cornerstone of our national and social progress. A true mother is more than a face in a gilded panel. Her true adornments are not matters of external grace, beautiful as they may be, but they are the virtues and the loyalties of a tender and responsive soul. Her sacrificial charm provides a peaceful harbor where her children, with all their vagrant impulses, anchor and find security. She is not an institution of a day, but the hope of the eternities. She is not a divinely-conceived provision for an ordeal of fire, but a steady beam of light for the darkness and an unfailing measure of strength for every day and its need. The mother of wartime is the mother of all times wearing a tragic crown. She needs the help, the sympathy and the love of her sons and daughters as never before.

### RUMORS AND RACE TENSION

For some weeks past, we have been hearing of vague and veiled intimations that an outbreak of race strife is impending. We did not regard the rumors with any measure of seriousness until a letter from a good friend brought us the suggestion that we write an editorial on a proper approach to the solution of the race problem. That is all we know of what he had in mind. Having heard the rumors to which we have referred, we yield to the impulse to state our opinion upon the dangerous effects of under-cover agitations upon the public mind

in a period of tenseness and strain such as now exists.

The danger in such rumors does not depend upon a foundation of fact for causing harm. The immediate danger is in their discovery of every violent tempered person in the land who, under the strain of apprehension, will be inclined to read significance into words and acts which were not of a malignant nature. Under a misapprehension, there are those in every community who might lend themselves to a struggle which would be unjust and unnecessary. Matches are dangerous in the hands of an injudicious person working in a powder plant. Threatening rumors bear a relation to race upheavals not unlike that of a pistol in the hip-pocket of an irresponsible bystander when a fight begins. Both urge an inflamed mind to a course which would not be taken under different circumstances.

The second element of peril lies in the fact that the effect of vague intimations of impending race trouble upon overwrought minds is a form of subversive activity. We very much fear that these reports, no matter where they come from nor the assumed benevolence of those who promote them, are deliberately and intentionally divisive and are like enemy land mines planted on American soil.

We cannot say that there will be no instances of friction between racial groups, but we do say that the chances for such are greatly increased by the atmosphere of tension created by fatherless rumors. We believe that the agitation of race issues in war time is a form of political and social blackmail which no good citizen can afford to encourage and which no true Christian will condone. It is not the intention of the editor of this paper to lend its columns to race agitations, particularly rumors, which at present do not seem to him to be justified. We believe that it would give aid and comfort to our enemies at a frightful cost to our sons, and the possible loss of freedom for our children. Nothing can be permanently settled by sheer force, whether the duress be imposed by persons or circumstances. It behooves all classes and all races to be discreet and Christian, and there should be no place on the radiodial of a good citizen for opportunist tirades and agitations which may end in strife and in dire consequences for the nation and the world.

### BACK ISSUES OF THE ADVOCATE

We have been having a great deal of trouble in supplying back issues of the Advocate for our subscribers. This results, in a majority of cases, from two things. First,



some article is sent to us and no order for extra copies accompanies the article. This means that, having no advance notice of the demand, we issue approximately the number needed for our subscribers. The second factor making the difficulty is that some of our good friends permit their subscriptions to expire and after they are cut off they renew their subscriptions and ask for the issues which they have missed. We appreciate such an interest in the paper, but it is fair that our friends meet us half way. We are glad to supply any papers desired when we have them, but we cannot print a supply in anticipation of a need which may not arise. Only last week we had requests which left us with one each of the issues of April 8 and 15, in our working or reserve file. Please try to anticipate your needs and do not be disappointed when we are not able to supply the extra copies which may be desired.

### A SMALL BOAT ON A BIG OCEAN

The story is told of a mariner of Brittany who prayed: "Help me, my God, my boat is so small and Thy ocean is so wide." After all, this is a truth which applies to us all, whether we come to its realization as the mariner did, or whether we are brought to it by a world on fire as is the case today. But however, it may come to us, or whatever the age, our anchorage depends upon the assurance that, though we are small as contrasted with our world, yet our destiny is in the hands of Him who is Creator and Ruler of the world which threatens to swallow the little bark in which we sail. It is a great day for any soul when that truth dawns upon it.

### LITTLE THINGS

Much has been said and written lately about absenteeism and its dire effects on our war production program. Our production workers have been charged with everything from treason to sabotage. There is no question but



B. P. Brooks

that this has materially reduced the quantity of war materials so much needed by our fighting forces, and everything should be done to improve the situation. I am wondering, however, if the trouble doesn't lie largely in the fact that we have all grown careless about little things. A man reasons that he is only a small cog in the machinery and his absence a day or two from work can't possibly mean much one way or another. He forgets that thousands of others reason the same way and the result, in the aggregate, is staggering. Some of us have felt that surely our small purchase of bonds cannot contribute much to the war effort and consequently do not appreciate the fact that the great bond drives, such as the thirteen-billion-dollar drive which has recently been successfully consummated, have been accomplished, and could only have been accomplished, by everyone doing his part, however insignificant it may have seemed.

A man decides on Sunday morning that it will not mean much if he remains away from church on that particular day, so he stays at home. Other thousands follow the same inclination and, as a result, church attendance is about thirty or forty per cent of what it should be. These

are all illustrations of absenteeism as we understand the term. I wonder if all of us haven't been guilty of this offense in one form or another.

All of this is due to our inclination to be unconcerned about trifles. The French people spent vast sums of money and employed the greatest engineers their country could supply to build the Panama Canal. They failed. Why? It was because they failed to take into account a tiny, insignificant-looking insect—the mosquito. Financial magnates and great promoters would have scoffed if they had been told that their project would fail because of this insect. American genius succeeded in building this great monument to modern progress only because they first solved the problem of this little seemingly innocent pest.

Moments are the golden sands of time. Every day is a little life; and our whole life is simply a day repeated. Those, therefore, who dare lose a day are dangerously prodigal; those who dare mispend it are foolishly desperate. The little things combined form the great bulk—character, fortune, and all the concerns of life. If we look well to the disposition of these, the sum total will take care of itself. It is the minutes wasted that hurt the hours and mar the day. It is the pennies neglected that squander the dollar. It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit of life.

If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness.

B. P. B.

### THE STREET CALLED STRAIGHT

Enlightened selfishness is so vast an improvement over the other kind that it deserves respectful recognition. But, after all, enlightenment tacked on selfishness is only a pair of spectacles that can but slightly improve hopelessly blurred and short vision. If the world wants to see any farther than just in front of its toes, it needs better vision than that. Enlightenment and selfishness can't go far together. They don't match.

"The Street Called Straight" is straight and wide, but it isn't straight enough or wide enough for those two. Yet, down that street the world must go, sooner or later, for it is the only thoroughfare that leads anywhere except to swamps or deserts. There is one chart for it and its name is Enlightened Unselfishness.

Enlightened Unselfishness doesn't imply the enthusiastic surrender of purse, watch and laundry to the other fellow. It doesn't even demand that we should turn the other cheek to an individual who has already stung us good and plenty on one. It means simply the realization that all human transactions include at least two parties and that no arrangement can be permanent or even of reasonably long endurance if it is only for the selfish interest of one side or the other.

Enlightened Unselfishness means that "putting something over" on somebody is not smart, but blind stupidity; that grabbing while the grabbing is good, is to grab two dollars' worth of hatred for every dollar of cash; that what is bad for one side to a bargain is bound in the long run to be bad for both. Enlightened Unselfishness knows that Honor is the keystone of every human relation and that magnanimity is not a luxury but a necessary part of the business of life.—Linotype.



## THE CHURCH PEACE UNION AND THIS WAR

By Bishop James Cannon, Jr.

The Church Peace Union was founded and endowed by Mr. Andrew Carnegie early in 1914. It is made up of 29 trustees—Catholics, Protestants, and Jews. It is a self-perpetuating body, and carries on its work through an executive committee and officers elected by the trustees at their annual meetings. The founder, Mr. Carnegie, while not himself a member of any church, believed that the influence of the churches could, and should, be one of the strongest factors in the promotion of world peace. To insure effective permanent activity, having selected the original board of trustees with great care, he furnished sufficient endowment to make the board an independent, positive force in the promotion of peace.

Chartered and organized only a few months before the outbreak of World War I, the board has taken an active part in all peace movements and plans down to the present time. It established and has maintained the World Alliance for the Promotion of International Friendship Through the Churches, and through this subsidiary it has in Europe, and probably in the United States, more than any other organization focused the attention on the problems connected with world peace.

Never since 1914 has it faced more serious problems than right now. Since June, 1940, it has emphasized more strongly than ever before that any permanent world peace must be based on righteousness and justice, and that the only way to win a permanent peace will be by first winning the war. When the board of trustees met on June 13, 1940, it was faced with the necessity of issuing a realistic statement, setting forth the facts upon which were based its attitude toward the war. First of all it was declared:

"The World War has entered upon a phase of unspeakable horror. Solemnly pledged national agreements have been repeatedly broken, the small neutral nations have been violated, the policy of ruthlessness has been pushed to inhuman extremes in Europe and Asia—all of this without any moral justification whatsoever." Czechoslovakia, Austria, Poland, Denmark and Norway had been attacked one by one, and brought under German domination. And just a month before, Holland and Belgium had been attacked without warning, and conquered by fire and sword. France was on the verge of collapse, with Great Britain as the next target. "Unspeakable horror" truly expresses the attitude of the civilized world, and in the United States that "horror" had stirred a deep sense of responsibility for action in defense of the innocent, helpless, persecuted people from unprovoked, cruel, merciless warfare.

Some members of the board of trustees had made strong, positive statements concerning the responsibility and the duty of the United States under such conditions. The writer had already declared, and believes now, that it was the duty of the United States to declare war in defense of righteousness, justice, and freedom, that peace was impossible without the overthrow of Hitlerism and all for which it stood. The William Allen White Committee had been formed to help the Allies, and three score outstanding church leaders had called for every possible aid to the Allies short of War, a number of them being trustees of the Church Peace Union.

At that first meeting after the war began, on June 13, 1940, the board of trustees in

its statement also emphasized "the primacy of justice," declared "Peace is the result of justice and goodwill," and concluded by declaring: "We are convinced that the entry of the United States into the war as a belligerent could not aid the Allies in this crisis, or achieve the larger desired objectives. However, we favor every other measure which can actually help them while they need such help." While the writer did not agree with the first sentence, yet as it was simply an expression of judgment as to how the United States could best aid the Allies, and as the second sentence was a sweeping declaration in favor of giving all help possible, he voted for the statement as a whole, as declaring that the

## MOTHER'S DAY—1943

By Lewis Rothenberg

Not on the walls will you find it—  
In letters of searing flame;  
Midst the names of those emblazoned—  
In the gilded halls of fame.

Not on the field of fierce battle—  
Where the campfires gleam at night;  
Where the clash of sword and cannon  
Mingle in the fearful fight.

No, this is not where you find her,  
Where warriors brave contend;  
Though hers the battle of ages—  
The battle without an end.

This is the mother of mankind—  
The mother of all the world;  
Her struggle the greatest ever—  
With her flag of love unfurled.

This the mother whose children  
Are we—as we look to her—  
To rescue from human folly  
The honor of those who err.

Hers is the vigil unceasing,  
Like the watchman of the night;  
Hers are the prayers invoking,  
To save mankind in its plight.

Guardian of the home and heart,  
With that love that never dies;  
Hiding her fears from all the world—  
The silent tears in her eyes.

Yes, this is the mother we know,  
In our hearts the only one;  
Her duty to God and mankind—  
This is her task—and well done.

Meridian, Miss.

Church Peace Union believed that righteousness and justice were the bases of genuine, permanent peace, and that all help which could actually help should be given the Allies by the United States.

At the January, 1941, meeting the board appointed a committee to prepare a statement on "Peace Aims." This statement was discussed, amended and adopted on June 19, 1941. The three basal statements are as follows:

"All of our peace objectives rest upon the principle of the sacredness of human personality. This idea is expressed not only in the concept of love, but also in the concept of justice. There can be no durable peace without justice. We believe also that there can be no justice without supranational law, no law without supranational

(Continued on Page 8.)

## WITH THE PASTORS

## KEEPING UP THE CHURCH PROGRAM

By Charles O. Ransford

The vitamin is a constitutional builder. Vitamins do not cure diseases. They build up a resistance against disease. Balanced rations contain vitamins. If one has proper food and care he should always be in good health. The increase in the average age of the people is due largely to the observance of proper dietetic rules.

Some readers of this paper will recall the methods of the older preachers when beginning a four-weeks' protracted meeting. About two weeks were usually spent in warming up the church members and getting ready for the meeting. Even then success did not always come. There had been such a let-down and so much backsliding since the previous meeting that all efforts were in vain.

We are learning some things in these modern days. We are planning an all-year program and we endeavor to maintain an interest in church attendance and church activities throughout the year.

The most important factor in maintaining an all-year program is in the pulpit ministrations. There should, for different periods of the year, be a change of style and thought in preaching. The preaching must be new and adapted to the times and seasons of the year.

Preaching on the Advent is very proper before Christmas. Preaching about Jesus and the resurrection is proper before Easter. Between Christmas and Easter there should have been some variety in the kind of sermons preached. The late spring, the summer season, and fall of the year demand other types of preaching. No matter how sermons elsewhere were received, every new charge presents new minds, new kinds of people, and new types of work.

The church program may occasionally be presented in sermons from the pulpit. The best church programs are developed in small groups with an open discussion.

What do the people—not the preacher—think should be done? What do the people want to do? What do they think the congregation wants to do? Will the people be willing to assist in service and with their money?

It isn't the time after Easter to have a church loyalty campaign to secure church attendance. Many church activities are operative outside of all church services. Happy the preacher who can so interest his members that they are always talking among themselves and friends about our church and its work.

The personality of the preacher will count largely in developing and maintaining church programs. If it is difficult for the pastor to create an interest, then he should develop something new when the district superintendent holds his quarterly conference. Church dinners and suppers always attract the people.

Should the pastor and superintendent need help, then call in the conference secretary of education, a college representative or other special preacher. Unless a church is hopelessly dead, there is always enough tinder to kindle a fire by some Boy Scout method. The material can be found by searching. The searching should interest all the people.



# CONFERENCE NEWS AND PERSONALS

Rev. W. D. Kleinschmidt has our thanks for a copy of his calendar giving the programs for both his Palm Sunday and Easter services.

Dr. A. M. Serex, pastor at First Church, Monroe, La., reports two morning services on Easter Sunday and the turning away of people from all services, both morning and night.

Rev. W. B. Baker reports a great Easter service at Leland, Miss. A large congregation was in attendance, with good music as a feature, and 15 members were added to the church.

Mr. Wm. C. McDonald, Advocate representative of the Rodessa, La., church, places us in his debt by his word of commendation for the Advocate and the inspiration and helpfulness which it affords him.

Rev. A. Y. Brown, pastor at Lexington, Miss., places his charge upon the Advocate map with impressive emphasis. A list of 30 names, 24 of which are new and a check for \$45.00. Our hats are off to our good worker and friend.

Rev. David M. Ulmer reports a good revival at Centreville, Miss., in which there were 27 persons definitely converted. Last week Brother Ulmer assisted his father, Rev. D. W. Ulmer, in a meeting at Burton Memorial church, Gulfport.

Rev. J. L. Neill, district superintendent at Meridian, Miss., will have Dr. Harry Denman for two addresses at his district conference in Quitman, Miss., on May 11. He will speak at 11:30 a.m. and again at the close of the district conference session.

Dr. W. H. Nelson, former editor of a church paper in the West and now a retired member of the California Conference, was a welcome caller at the Advocate office on Tuesday of last week. He is manifestly in good health and his home is in San Francisco.

Dr. Dana Dawson, pastor of First Church, Shreveport, reports the addition of 128 members during the week of his Easter revival in which the preaching was done by Bishop W. C. Martin, Omaha, Neb. Thirty-nine babies were christened in addition to the membership.

We regret to learn of the illness of Rev. C. F. Sheppard which necessitated his release from the Olla, La., charge and a temporary retirement from active service. We sincerely hope that Bro. Sheppard's health may soon be fully restored and that he may be able to take up his work again.

Rev. T. F. King, pastor at Second Church, New Orleans, had an operation for throat trouble on Monday of last week which will necessitate his being out of his pulpit for a few Sundays. The pastors of the city have come to his relief by filling his appointment during the time that he may be absent.

Chap. W. Ralph Cain, of the Louisiana Conference, is now stationed with the 327th Service Group, RCAAB, Rapid City, South Dakota. The Advocate goes to Bro. Cain at that address and we send it to all chaplains when we have an address to which it can be sent under government regulations.

Dr. A. M. Shaw, retired, says that he and his wife are happily situated in the midst of a host of friends at Oakdale. He sel-

dom has opportunity to preach and the best employment he has is reading, writing, thinking, and praying. Well, that is our idea of a happy cadence for a worthy minister's life.

Rev. C. L. Elliott, now serving Choudrant circuit, in the Ruston district, reports a good day on Easter Sunday at Douglas church, in which he took an offering for the Orphanage and received 5 young people into the membership. Bro. Elliott is now practically over the effects of his accident and is enjoying both his work and his people.

Rev. Virgil D. Morris, pastor at Homer, La., had Dr. J. P. Bartak for two services at Easter. Bro. Morris informs us that Dr. Bartak is preaching under the auspices of the Board of Missions at Arcadia, Haynesville, Homer, Ruston, Jonesboro, Natchitoches, Winnfield, Monroe First Church, West Monroe, and Columbia.

The Advocate and the editor appreciate an invitation to attend the commencement exercises of Jena High School on the evening of May 12. The invitation was sent by Miss Roberta Carolyn Roberts, daughter of Rev. and Mrs. W. F. Roberts. We join with many friends in wishing her happiness and a useful career.

Mrs. Clementine Jones writes us that they had a good Easter service at Gueydan, La. Collection for the Orphanage was \$150. Rev. C. W. Quaid, pastor, has been carrying a study of Latin America and is now presenting a booklet, "Will a Man Rob God?" The work is going forward in a satisfactory manner under Bro. Quaid's aggressive leadership.

Rev. Wm. Fulgham, who was assigned to the Lucedale, Miss., charge since the session of the annual conference, is much pleased with his people who are cooperating with him in a program of parsonage improvements and in the entire program of church work. He looks forward with pleasure and enthusiasm to the work of the church in the days ahead.

Rev. W. J. Cunningham, pastor of Oxford-University Church, has our thanks for the favor of a copy of his beautiful Easter calendar. Bro. Cunningham says that Bishop Peele has been invited to dedicate the first unit of the church at some time convenient to him in the fall. The work of the Oxford-University church has been greatly increased by the presence of a large contingent of soldiers on the University campus.

Dr. W. L. Doss, Jr., district superintendent, reports that he is having quite a little difficulty in supplying the places which have

become vacant for various reasons. In some cases the support is so small as to make it difficult to secure a full-time man as pastor. Bro. Doss reports the illness of Rev. L. W. Cain, who after a sojourn in a Baton Rouge hospital is now sufficiently recovered to be at home again, but not able as yet to fill his appointment.

## REV. J. P. BONNECARRERE AND BATON ROUGE DISTRICT CONFERENCE

Blackwater, La., is to be host to the approaching session of the Baton Rouge District Conference. Bro. Bonnacarrere promises the conference a chicken and spaghetti dinner and all former pastors and connectional men are especially invited. Twenty-five members have been added this year, all benevolences and other collections for the year have been raised in full, and the sum of \$130 was raised for the Orphanage on Easter Sunday. Magnolia church, on the Greenwell Springs road and successor to the abandoned Beech Grove church, has been built at a cost of \$500, is free of debt, and will be dedicated soon.

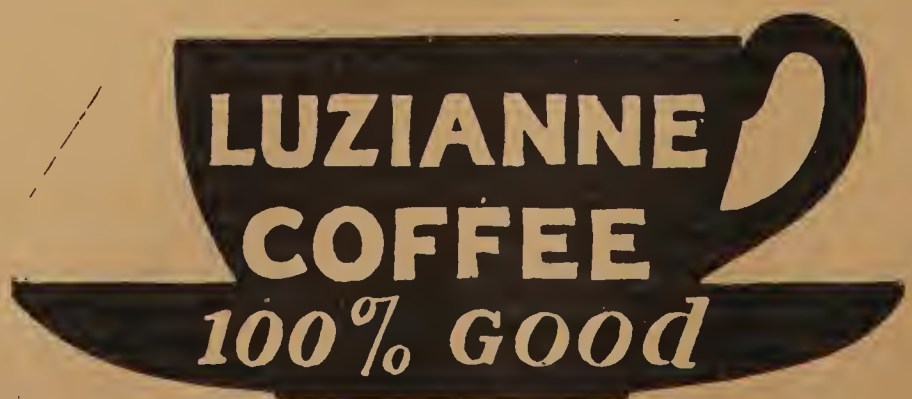
## REV. HAROLD BREMER, SECRETARY YOUTH FELLOWSHIP

Rev. Harold Bremer, of Ohio, recently elected secretary of the National Methodist Youth Fellowship, is now located at 810 Broadway, Nashville, Tenn. He is 29 years old, a native of Iowa, and a graduate of Iowa Wesleyan. In addition to his relation with the National Conference of the Methodist Youth Fellowship, he will work in cooperation with the Board of Education in its youth and student work.

## DOWNTOWN NEW ORLEANS TRAINING SCHOOL

Beginning at 3 p.m. on May 9, the downtown Methodist churches will sponsor a training school to be held at Second Methodist Church, according to Rev. R. L. Clayton, dean of the school. Beginning with the Monday classes the school will meet each night at 8 p.m.

The courses to be offered include, "The Educational Work of the Small Church," taught by Rev. Robert B. Crichlow; "Guiding Youth," taught by Rev. C. Reginald Hardy; "Christian Beliefs," taught by Rev.





Jolly B. Harper, and "Worship," taught by Dr. Ruth Nuttall.

The churches sponsoring the school are Aldersgate, Chalmette, Church of the Redeemer, Gentilly, Second, and St. Mark's.

### COLUMBUS DISTRICT CONFERENCE

The Columbus district conference was held in the new and splendidly appointed church at Eupora, Wednesday, April 28. Dr. V. C. Curtis had the work well planned and kept well to the schedule as mapped out. Rev. M. E. Scott, pastor, neglected no detail which might be necessary for the comfort of the delegates or the handling of the business, and his genial good humor was an added grace.

The Week of Dedication offering was \$1,225, with two or three charges still unreported. Nineteen charges reported that one-half or more of the benevolences had been paid. The next session of the conference goes to Sallis.

At the 11 o'clock hour, Rev. J. D. Wroten, of First Church, Columbus, brought a very practical and helpful message based upon the words, "If I may but touch his garment, I shall be whole." It was well wrought out, and was direct and forceful in its emphasis. The reporter had to leave before the session concluded its business, but this first conference of the year in that State sets a pace which augurs well for the work of the year.

### CEDAR GROVE, SHREVEPORT

Dear Dr. Duren: With the addition of fifty-nine names to the roll since last Annual Conference, Cedar Grove Methodist Church, Shreveport, now has a membership of seven hundred.

As a result of special revival services, conducted by the pastor and congregation recently, the spiritual life of the church has been deepened and enriched. At one service seventy-five people knelt at the altar in rededication. Eighteen new members were received on profession of faith on Palm Sunday and Easter. The Easter offering for the Orphanage at Ruston was increased considerably over that of last year. All financial obligations are met on a monthly basis.

A special fund is being raised and set aside for the erection of an education building. Work will be started just as soon as a permit can be had.

This is a delightful appointment. My predecessors wrought well and the church is well organized. The pastor and his family are happy and the people seem to be.

Yours sincerely,

G. A. MORGAN.

### O. E. PRICE DIES

O. E. Price, civic, business, and religious leader of Logansport, La., died in a Shreveport hospital on April 27. His death was the result of an attack of pneumonia which developed about ten days before. He had been an active leader in the Methodist church at Logansport for about thirty years. He is survived by his widow, three daughters and two sons. Funeral services were conducted by Rev. W. O. Lynch, pastor of the Methodist church, and interment was in the new Logansport cemetery, the development of which Bro. Price was superintending when he developed the cold which ultimately ended in his death.

### MEMORIAL IN HONOR OF REV. A. S. LUTZ

A painting, "Christ in Gethsemane," was presented to the Methodist church in Greenwood, La., in memory of Rev. A. S. Lutz, to whom Greenwood was a second home. The painting was presented to the church by the son and daughter of Dr. Lutz at a service on Thursday evening, April 22. It was unveiled by, A. S. Lutz, Jr., and the presentation was made by Mrs. Sidney F. Sale, the daughter, who lives at Haynesville, La. The painting is an eight by ten foot reproduction of the famous painting, and hangs on the wall in the space back of the pulpit. The artist who did the work, Howard F. Edgar, discussed the painting, and Rev. Frank C. Collins, pastor of the church, paid memorial tribute to Dr. Lutz. The painting was accepted on behalf of the church by A. J. Scott.

### REV. C. F. EMERY CALLED HOME

On Easter Sunday afternoon, April 25, Rev. C. F. Emery, long a member of the Mississippi Conference, answered a final summons and was at rest. He died in Houston, Texas, following a long illness. A native of Indiana, he was reared in Yazoo City, Miss., he practiced law for a number of years, and then entered the ministry at the age of thirty-six. After thirty-three years of active service, he was retired at his own request in 1923. Following his superannuation, he and his wife, now dead, made their home with their only living son, C. F. Emery, Jr., in Houston, Texas. Rev. D. Carl Emery, their other son, died in the twenty-sixth year of his age. After eighty-eight years, father, mother and son are reunited in the heavenly home and await the coming of the only surviving child, C. F. Emery, Jr. The funeral was held from First Methodist Church, Houston, with interment of the body in Hollywood cemetery beside that of his wife.

### FROM YAZOO CITY, MISSISSIPPI

Dear Dr. Duren: May we give a word about our Easter activities?

January, February and March we followed the plan given by our church in preparing teachers for leading the pupils to accept Christ as Savior, and give their lives to the church. This the teachers of the Church School did very effectively.

April 11 was named Decision Day, when the final appeal was made and the decision reached. We had the boys and girls meet for training in church membership.

On April 18 we baptized and received into the church thirteen boys and girls, and one adult. Also baptized two children. Two adults came by vows, four by certificate, making a total of twenty received into the church from April 18 to 25. Had received twenty already this year.

We had services each day April 18 through 25. The pastor did the preaching, and the choir had charge of the music. There was good interest and attendance all the week, with a packed house on Sunday morning and evening—Easter Sunday.

The board of stewards made an appeal for one-half of the benevolent acceptances and received an offering of \$543 Easter Day for benevolences alone.

The church seems revived, and there is outward evidence of a determination to go

forward. All in all, it was a great experience for the church and pastor.

Very sincerely yours,

R. H. CLEGG.

### HOLY WEEK SERVICES

The Rodessa Methodist Church observed the Lenten season and Holy Week in a very fitting manner. Beginning with Layman's Day and the Week of Dedication, services had been centered around this observance.

This day was a high point in the life of the laity when the chairman of the official board presented a lay speaker, who brought a great message. There followed messages from a layman on Wednesday evening, and from the pastor on Sunday, closing with the dedication service Sunday evening. The response, both in participation by the members personally and in the offering, was gratifying.

The services of the entire Lenten season were meaningful and inspiring.

Holy Week services began on Palm Sunday, with the infant baptismal service in the morning, and the reception of a large group of children and young people in the evening, the parents taking part in both services.

Pre-Easter services Wednesday, Thursday and Friday evenings, with the Holy Communion "in the shadow of the Cross" on Holy Thursday.

Themes for these services were: "The Triumphant Christ," "The Meaning of the Cross," "He Went a Little Farther," and "Mistaken Tears."

Easter Sunday began with a 6:30 a.m. sunrise service, 11 a.m. "The Message of Easter" climaxing the week with an Easter play at 8 p.m., entitled, "For He Had Great Possessions."

The choir rendered special music for every service, which was very fitting and inspiring. They were vested (in new white choir robes, a gift to the church) for the Easter Day observance. The entire offerings of the day were given to "our children" at Ruston.

It was fitting for the occasion that, just preceding this season, a large painting, a copy of Hoffman's "Christ and the Rich Young Ruler," painted by an artist, Mr. Howard Edgar, of Bethany, La., had been presented and dedicated (also a gift to the church).

The people here are feeling the need of God and the strength the Church has to offer for the living of these days and are seeking and finding Him.

Our work is growing, both in interest, participation in "the job" to be done, and attendance.

Special visitations, evangelization contacts in Divisions, special studies in adult classes, W. S. C. S. and Youth Division, and a cooperative "work project" on the educational building for the Children's Division, have furthered the work.

A training class for teachers and workers is to begin soon. Our people are working together for the advancement of the kingdom under the guidance and leadership of the pastor, Rev. Jack Cooke, and Mrs. Cooke.

"Truth is the secret of eloquence and virtue, the basis of moral authority; it is the highest summit of art and life."—Amiel.

"The greatest friend of Truth is Time; her greatest enemy is Prejudice, and her constant companion is Humility."

—C. C. Colton.



## PERSONAL NOTES AND INCIDENTS

Rev. J. T. Garrett, pastor at Chatham, La., reports a very successful pre-Easter revival in which 7 members were received into the church, 3 of them by baptism. Bro. Garrett reports his work as progressing nicely.

We note from the *Wesleyan Christian Advocate*, issue of April 30, that its camera man has Dr. Umphrey Lee pinch-hitting for Bishop Leonard, which is proof that the "devil" is an irrepressible character even in a printer's office.

Rev. Ashley T. Law, pastor at Amite, La., reports that Bishop Smith preached a great sermon at the dedication of his church on Easter Sunday. His people were delighted with the service and they are very happy over the conditions of the church.

Many friends of Bro. Fred McDonnell, of the Mississippi Methodist Home will sympathize with him in the sorrow which came to him and to the other members of the family in the death of Mrs. J. R. Buford, a sister, of Jackson, Miss., on Wednesday, April 28.

Rev. W. F. Ragsdale reports a very profitable pre-Easter meeting at Provencal, La. The meeting began on April 22 and was concluded with a sunrise service on Easter morning. Everyone gave the fullest cooperation and the results are encouraging.

We appreciate the good word of our loyal friend, Rev. Frank E. Dement, Jr., of La-Branch Street, McComb, Miss. We regret exceedingly that we will not be able to attend the district conference which meets in his church, as we have an engagement elsewhere on that day.

Mrs. Stone, widow of the late Rev. S. C. Stone, of North Mississippi, died at Longview, Texas, a few days ago. Following an attack of pneumonia, she was carried to the home of her brother in order that she might be properly cared for, but she failed to rally and her strength failed until death came to her with release.

Rev. Hubert A. Gibbs, pastor of Istrouma Church, Baton Rouge, La., reports that he is very happy in his pastorate and that his people are responding in a very fine way. Through Easter there had been 90 additions to the church, 24 of them on profession of faith. The Easter service was a great occasion.

Rev. W. B. Slack, pastor of Winnfield Memorial Church, Little Rock, Ark., will be the speaker at the afternoon service at Southwestern University, Georgetown, Tex., on May 31. This is the one hundred and third commencement of Southwestern. Among those receiving honorary degrees will be Rev. W. B. Slack, receiving the degree of doctor of divinity.

Rev. G. Eliot Jones, pastor at Pachuta, Miss., sends us a list of 11 subscriptions, ten of which are new. These, added to one already sent in, gives the charge a credit of 12. We appreciate the faithfulness of Mrs. Stuart Wilkins and Mrs. R. F. Brashier, who made this list possible. Added is the note: "Other subscriptions will follow." Such extensions of a subscription list really build a paper.

Rev. Carl Lueg, pastor at Natchitoches, La., seems to be behind on moving, since he is moving in the middle of the Conference year. The change is occasioned, however, by the sale of the parsonage. The money realized from the sale of the parsonage has

been invested in war bonds until such a time as a parsonage can be built on the new lot on Percy Street. Bro. and Sister Lueg moved to their temporary quarters on last Monday.

## GOLDEN MEADOW CONFERENCE

Our first quarterly conference convened on April 18, at 7:30 p.m. Rev. W. W. Holmes, our district superintendent, was present and gave us a great message on the crucifixion of Jesus, combining it in part with the resurrection. All present seemed to enjoy it very much. It had been about thirty years since I heard him preach, until the other night. I wish to say that he still maintains the same way of expressing the love and power of God. May he have many useful years in the ministry, and be a blessing to many.

After the preaching services, Mrs. M. E. Brossette was elected secretary, and the conference proceeded with its business.

Sister Holmes came with him on the trip, and wife and I had the pleasure of entertaining them in our home.

Cordially,

C. B. POWELL.

## THE PACHUTA, MISS., CHARGE

I am enjoying the happiest year of my ministry on the Pachuta charge. Our attendance at the preaching services has been increasing with regularity.

So often a preacher who has five churches has two good churches and three disorganized groups. In other words, some are up and some are down. The five churches of this charge are all at work, with each doing its best according to size in membership and opportunity.

The charge paid its acceptance on Benevolences at Christmas, and the acceptance was doubled over last year. The other items of the budget were substantially increased, and all of these are paid to date.

Every church has held a Vacation Church School and a School of Missions. A training class will be held in every church, followed by a revival. The purpose of every activity or offering is to help others find Christ, or to share Christ with others.

G. ELIOT JONES, Pastor.

## THE METHODIST HOME

Dear Friends: Mother's Day affords you the privilege of finding God anew by extending unselfishly a bestowing hand to your children at the Methodist Home.

"Now abideth faith, hope and charity; these three, but the greatest of these is CHARITY."

Sunday, May 9th, has been set apart as a day to recall the memories of the mothers that are gone and through loving words and care to brighten the lives of mothers that remain; to comfort and cheer motherless children.

The Church's foundation is Jesus Christ, the Lord. He led the way when He took a

little child and placed him in their midst; when He took a little child into His arms and near His heart and blessed him.

Let the light of your church so shine for the helpless children at the Methodist Home that others may see your good works and be constrained to share willingly, share joyously, share regularly, and share abundantly. If you share with one of the least of these children, you share with Christ.

In mother's name or memory—help a motherless child.

We have faith in you, and know that your offering will be liberal.

Very sincerely yours,

FRED J. McDONNELL,

Superintendent.

## THE CHURCH PEACE UNION AND THIS WAR

(Continued From Page 5.)

institutions to develop, maintain, interpret and, without collective sanctions, to enforce it.

"The present conflict presents an issue between organization by conquest and organization by consent. The above principles imply that we are not, and can not be neutral in such a conflict, but are pledged to organization by consent, and the defeat of organization by conquest."

The above quotations indicate clearly the position taken by the Church Peace Union. (A copy of the full statement on "Peace Aims" can be obtained by writing to The Church Peace Union, 70 Fifth Avenue, N. Y.) Having clarified and stated clearly its position, The Church Peace Union and The World Alliance have adopted as somewhat of a slogan "Win the War—Win the Peace." Institutes have been held in various sections of the country, from Massachusetts to California, from Chicago to Atlanta, which Institutes have emphasized that the first and absolutely essential step to Winning the Peace is by Winning the War. In all these Institutes the double objectives have been emphasized. They can not be separated by an organization like the Church Peace Union. It can not hold meetings to press for the Winning of the War, without linking it indissolubly with the Winning of the Peace. Hitlerism with all that it stands for must be destroyed before there can be any permanent Peace. But that Peace must be won by thorough, careful planning, by intelligent cooperation, and with sacrificial service over a period of years.

There are some who have thought of Woodrow Wilson as an impractical dreamer, some as a stubborn egotist. But such people have not understood the man. He realized that the world had become smaller every day. Europe now is just across the street. China is just around the corner. The currents of human needs, human thoughts, human hopes wash the shores of our country from every part of the world. President Wilson stated to the writer at Los Angeles, after one of his last addresses, that if the Isolationists, the "Little Americans," the Peace-at-any-price Pacifists should

## MARION INSTITUTE

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Next Semester Begins June 7, 1943

A standard four-year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New Courses in all subjects, including Military Science, begin June 7th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.

For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama



prevent the United States from entering the League of Nations, with the Covenant (including Articles X and XVI) unimpaired, and should thus prevent the United States, as a member of the League, from stabilizing the Peace of the world, which she alone could and would have done, the world would have a second, more awful baptism of blood within the next generation. He did not claim that the Treaty of Versailles was perfect. He knew that it was not. But he saw the "Vision splendid," and "resisted even unto blood, striving against" the enemies of the League of Nations (which was a first necessary step toward World Peace), which League, in some form, it is now generally agreed is one of the first necessary steps toward World Peace.

The Lord and Master of the Christian Church proclaimed the universal character of His Kingdom in His imperative command—His last general order to His Church, which has never been revoked—"Go and teach all Nations." No permanent Peace can be won, which is not based upon the rights, the hopes and the future of world-wide humanity. The Church Peace Union with The World Alliance is giving itself to the development of "Peace Aims." It is calling for a program for the Churches and other religious organizations, based on Justice, World Organization and the machinery adequate for security. It is working in harmony with the Commission of the Federal Council on a Just and Durable Peace, of which its General Secretary, Dr. Atkinson, and some others of the Church Peace Union trustees are members.

Richmond, Va.

## NEW AUGUSTA, MISS. CHARGE

Harlan B. Hilbun, pastor of the New Augusta charge, made up of New Augusta, Leaf, and McLain Methodist churches, is leader of an active church people and participates in community and civic activities to a marked extent. He left the newspaper business approximately four years ago to enter the ministry, and is largely responsible for the big improvements in the church plant, and the willingness of his people to contribute of their time, talents, and material goods.

"Preacher" Hilbun is a native of Jones County and is a member of a family prominent in Mississippi civic and educational activities. In the face of many difficulties he succeeded in getting his B. S. and M. A. degrees, also did evangelistic work, prior to his appointment to the New Augusta charge. He served as conference reporter in previous annual conferences, and his keeping in touch with the leadership of the church has given him a rich background for future leadership.

He is a Rotarian, chairman of the local War Price and Rationing Board, and was recently appointed chaplain of the Mississippi Home Guard.

The highlight of his fourth year on the New Augusta charge is the entertainment of the district conference which meets with his church on May 5.

The Hattiesburg district conference meets, for the first time in the history of the church, at New Augusta, Miss., on May 5.

The delegates attending this conference will be greeted by a group of Methodists who have demonstrated that they have grasped the vision of Wesley. The membership, as it now stands, is a culmination of mergers of Mahned, Wingate, and Sweetwater Methodist churches with New Au-

gusta. They have, in the past four years, increased their total budget seventy-five per cent, always paying their obligations on or before they fall due. The benevolences accepted by the charge will be paid this year at the second quarterly conference on May 16.

New Augusta, formerly Augusta, and the home of the State Land Office, the county seat of Perry County, is a center with much colorful history. The beauty of this little town is known throughout the entire State. Large evergreen oaks give to the outside world the true picture of the stately, strong and restful character of the citizenship. Denominational lines are not known in this peaceful little town, as all people join together in putting over any worthwhile enterprise.

The host church has been completely remodeled in the past two years, and now has seven class rooms and an auditorium second to none in beauty and comfort.

The three churches of the charge, New Augusta, McLain and Leaf, are all working together in preparation for this conference. The Woman's Society of Christian Service, composed of two circles of a charge society, is to serve the meals to the delegates.

The membership of the charge respectfully urge that all who can will attend this conference.

### Columbus District—Third Round

Commencement, Wood Junior College, May 23.  
Eupora, May 23, p.m.  
West Point, May 30 (second round).  
Macon Station, May 30, p.m.  
Caledonia, at New Hope, June 6.  
Columbus Central, at Trinity, June 6.  
Starkville, June 13.  
Brooksville, June 13, p.m.  
Macon Circuit, at Cooksville, June 19.  
Louisville Circuit, at High Point, June 20.  
Shuqualak, at Shuqualak, June 20, p.m.  
Crawford, at Sessums, June 25.  
Chester, at Mount Pisgah, June 26.  
Kilmichael, at Stewart, June 27.

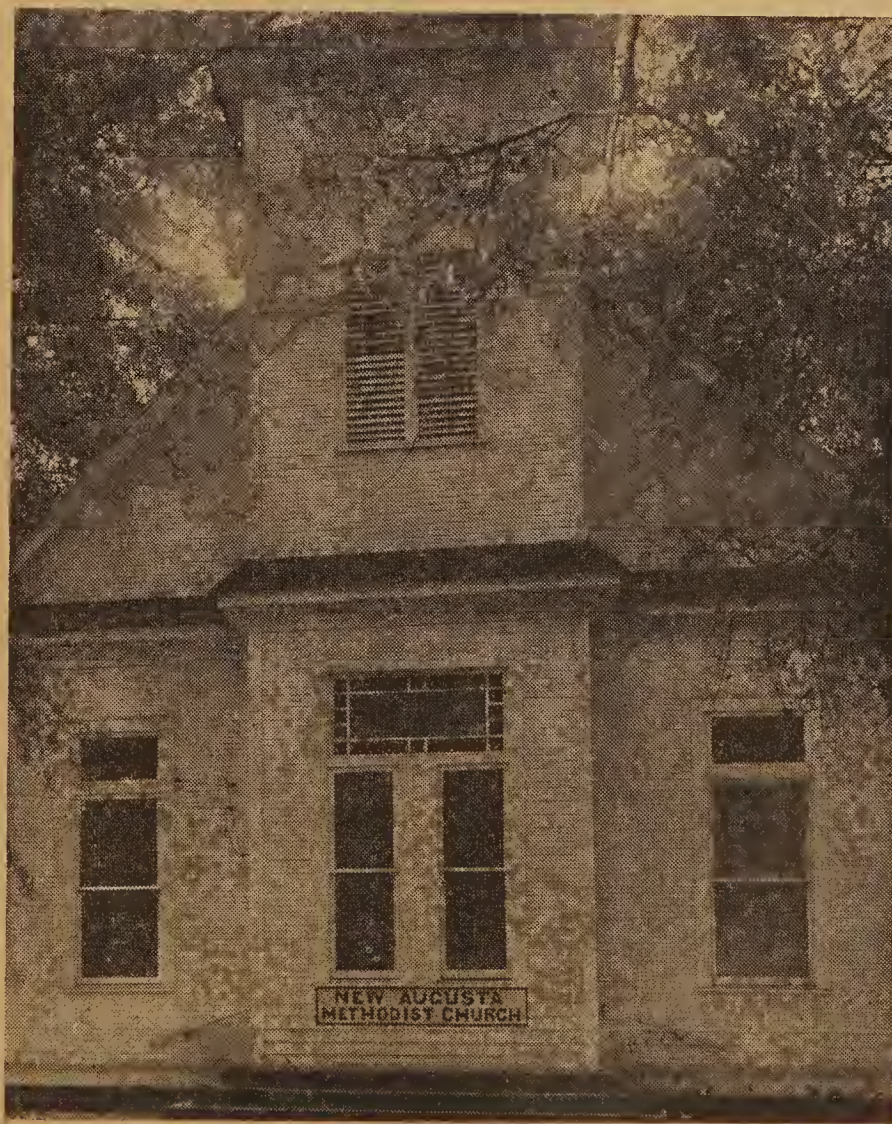


REV. H. B. HILBUN, PASTOR

Artesia, at Shaeffers Chapel, July 4.  
First Church, Columbus, July 4, p.m.  
Noxapater, at Rocky Hill, July 9.  
Sallis, at McAdams, July 10.  
Kosciusko Circuit, at Pierces Chapel, July 11.  
Longview, at Smyrna, July 14.  
Mathiston & Maben, at Providence, July 15.  
Eupora Circuit, at Longbranch, July 16.  
Bellefontaine, at Spring Hill, July 17.  
Sturgis, at —, July 18.  
West Point, July 18, p.m.  
Kosciusko Station, July 25.  
Ackerman, July 25, p.m.  
Ethel, at —, July 30.  
Weir & McCool, at —, July 31.  
Louisville Station, Aug. 1.

V. C. CURTIS, D. S.

Wrestling with adversity is not the most pleasant form of exercise, but it does make strong souls.





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### God in the Home

Happy is the family  
Whose domestic ties  
Are bound together in God;

For God is love,  
And family love is of God,  
And love binds together  
The family of God on earth.

And where a mother heart is  
God is revealed in the midst,  
And where a father's love is known  
It is easy to know the love of the Eternal.

—Leland Foster Wood.

\* \* \*

### The Christian Family

In the pamphlet, "The Christian Family," which many of the societies are using as an informal study during the month of May, there is only one worship service given.

Below we are giving another worship service, as it appears in the April issue of "The Church Woman:"

#### The Family

Prelude.

Leader: "Except Jehovah build the house, they labor in vain that build it."

Silent prayer.

Prayer poem:

"Thou, Lord, alone, art all Thy children need,  
And there is none beside;  
From Thee the streams of blessedness proceed,  
In Thee the blest abide—  
Fountain of life and all-abounding grace,  
Our Source, our Center, and our Dwelling Place."

—Madame Guyon.

Hymn, with alternate scripture reading.  
Pianist plays melody through (11, 10, 11, 10, Consolation—Mendelssohn).  
Leader: Reads Matt. 10:32, 37; Rev. 3:20.  
Group sings:

"O, happy home, where Thou art loved the dearest,  
Thou loving Friend and Savior of our race,  
And where among the guests there never cometh  
One who can hold such high and honored place."

Leader: Reads Col. 3:17, 23-24.  
Group sings:

"O, happy home, where each one serves Thee, lowly,  
Whatever his appointed work may be,  
Till every common task seems great and holy,  
When it is done, O Lord, as unto Thee."

Leader: Read Deut. 6:11-14a; Matt. 11:28.  
Group sings:

"O, happy home, where Thou art not forgotten,  
When joy is overflowing, full and free;

O, happy home, where every wounded spirit  
Is brought, Physician, Comforter, to Thee. Amen."

Suggestions for meditation:

Parents today are challenged on all sides to make homes truly Christian—theirs the responsibility for Christian nurture of youth—Church can only help—Moses knew this: Deut. 6:4-9. This means that teaching about God must begin in home, must play vital part in parents' own lives, must find expression in consistent Christian attitudes and habits, must permeate the whole atmosphere of home. "The Family Living Its Religion," is the challenging title of a recent book (Regina Wieman). Such living must be centered in supreme loyalty to Christ, manifested in the seeking of His will, and stimulated through prayer and the reading of His word.

Grace Noll Crowell: "Every mother should make religion the foundation of the home. Boys and girls need God desperately. Without Him they will be like ships without sails or rudders."

Prayer suggestions:

1. Ephesians 3:14-21.
2. Stanzas 1 and 4 of Oxenham's "Mid All the Traffic of the Ways," used as a prayer by substituting "Make our homes" for "Make our hearts" and by changing "I" to "we" in stanza 4.

3. Directed silent prayer:

For spiritual deepening.

For wisdom and guidance in shaping family life.

For growing consciousness of the presence of God in the home.

For personal family problems and needs.

4. Voluntary individual prayers.

Hymn suggestions:

"Lord, Speak to Me."

"Lead us, O Father."

We also give a suggested program which may be used if a society is not using the informal study. This is also from "The Church Woman," April issue:

"The Home in a World at War."

Topics for speakers:

1. The Christian Family—a World Fact.
2. The Need for Christian Homes.
3. Changes in Family Life in our Community.

4. Building on Rock.

Possible speakers:

1. A mother in industry.
2. A trailer camp mother.
3. A farm mother.
4. A Jewish mother (on religious values in Jewish homes).
5. A social worker (on juvenile problems).

It may be desirable to arrange a panel or round table discussion at which various points of view may be expressed. In any event, study your own community, stressing those areas in which the home and family life is threatened today.

Appropriate hymns:

1. "For the Beauty of the Earth."
2. "My God, I Thank Thee Who Hast Made."
3. "Faith of Our Fathers."

Scriptural selections: Luke 2:40-52; Matt. 6:3-16; Ps. 91.

### Trouble on the Street Corners

We hope that every woman will read "Trouble on the Street Corners," in the May, 1943, issue of Reader's Digest, condensed from Common Sense.

The problem with our adolescent boys and girls is becoming alarming, and already several of our Mississippi towns have invoked the Curfew law, and others are contemplating doing so.

Could Christian homes help solve this problem?

\* \* \*

### Pastors' School

As has been announced, our Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, this year, instead of at the Methodist Assembly Grounds in Biloxi.

The dates are May 31-June 5.

The registration fee will remain the same—\$1.

Room and board for the term will be \$8. First meal Monday at noon, last meal Saturday breakfast. Each person will furnish bed linen, pillow and towels.

Write V. D. Hathorn, Millsaps College, Jackson, Miss., for room reservations.

Extra meals may be secured at Millsaps College cafeteria at their regular prices.

Secretaries of Missionary Education and Service, secretaries of Christian Social Relations, and secretaries of Spiritual Life should all plan to go, for these days will be spent in real work conferences concerning their responsibilities in the local societies.

### THE JEWEL OF CONTENTMENT

By Mrs. Irvin Rowland

"But godliness with contentment is great gain."

One of the greatest blessings to be gained from life is contentment—not the kind to be satisfied with the world as it is, but that which arises from accepting one's place in life humbly and thankfully and fulfilling it in cooperation with an ever-loving, ever-present Savior. To know what one's duty is, and to do his best to carry it out, leads to a happier existence.

In knowing contentment, one should never lose sight of the need for a growing personality, for that is one of the secrets of continued contentment. A Christian must ever press forward in the realm of spiritual growth; he must fearlessly face the hardships and dangers on his course. Once begun, he must never turn back. He must be ambitious for the Kingdom of God, anxious to build a better and more just world. He is part of a great plan of God if he accepts his position. He may not be widely known or recognized for his work, but in following in the way of the Cross, he finds a peace and understanding of God that is nowhere else to be found.

Others may seek the high places, but if I can live and serve as He directs, I shall be satisfied—"and having food and raiment, let us be therewith content."



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### World Outlook Song

(Inspired by Mrs. Roger Perry, of Anderson, South Carolina. To be sung to the tune of "America").

We think the World Outlook  
Gives more than any book  
About world news.  
With pictures, like a sign  
That brightens every line.  
A magazine more fine  
You could not choose.

Its make-up is the best,  
For it has stood the test  
Of printers' art.  
Masters of every age  
Speak from the cover page;  
Such a rich heritage  
Should warm your heart.

We find its pages fair  
Because love is written there  
For every race.  
Where would you go to get  
An up-to-date gazette  
So full of facts, and yet  
So full of grace?

So make your order clear:  
"World Outlook for a year,"  
You won't regret  
When the year rolls away;  
Your family will say,  
"We must renew today,  
Please don't forget."  
\* \* \*

### A Note of Appreciation

(Could we not all subscribe to Mrs. E. F. Miner's words about the pictures?) "This is an opportunity which I have neglected to take before—to tell you how much I have enjoyed your fine magazine, especially the fine pictures. The picture of Madame Chiang Kai-Shek in the March, 1942, issue was unusual, and certainly portrays her character as almost Christlike."  
\* \* \*

Low priced pamphlets to enrich your spiritual life, page 49 of April, 1943, World Outlook.  
\* \* \*

### Christian Literature Advance

A Methodist woman, convinced that the countries of Latin America represent one of the greatest missionary fields in the world, and that evangelical Christian literature is one of the best means of evangelization, offers to contribute \$3,000 for the production of Christian literature in the Spanish language under the auspices of the Committee on Cooperation in Latin America, on condition that her gift is matched by other contributions. Her contribution will be released dollar for dollar, as other gifts are received.

Interest and need for Christian literature in Latin America is greater today than ever before. All Latin-American countries are being flooded with propaganda of Naziism, Fascism, and Communism. Now is the strategic time for Christian missionary advance in Latin America through the use of Christian literature.

Contributions in any amount to the literature fund may be sent to the Committee on Christian Literature for Latin America, Wade Barclay, chairman, 150 Fifth Avenue, New York N. Y.

\* \* \*

### Are You Studying South America this Quarter?

If so, you might consider item one in sessions committee report of Annual Conference, which reads as follows: "That we accept a 5 per cent increase in our local pledges, this increase to be directed to the work in Latin America."

The above report is always available if you study "The Latin American Circuit" as a church group.

Let's not study without some activity!

\* \* \*

### Planning Peace! Literature?

A printed list of selected peace pamphlets and books, available all the way from ten cents to three dollars, was distributed at Conference. Do you wish one? Write Mrs. J. W. Hollandsworth, of Calhoun City, about a copy.

\* \* \*

### Additional Literature for Missionary Education

Read Mrs. Bourne's article on page 20 of April Methodist Woman.

\* \* \*

### Sessions—Committee on Literature and Publications

1. That each Woman's Society of Christian Service elect a secretary of Literature and Publications, an outstanding woman with ingenuity, personality, persistence and a willingness to work.

2. That one or more articles from each magazine be presented to the society each month.

3. That each society make an honest effort to reach the "Honor Roll" as set up by the Jurisdiction: "An increase in subscriptions, equal to at least two-thirds of the membership, and every officer a subscriber."

4. That each local secretary study the "Seven Keys to Progress," and use often and well Key 3, for which she is partly responsible.

5. That each local secretary report fully concerning subscriptions to World Outlook and Methodist Woman and all activities of this department to the Conference Secretary of Literature and Publications by the first of April, July, October and January, using report blanks from the book of the corresponding secretary.

\* \* \*

Were you at Conference? If not, and if you are interested in children, this report may help you with the work you are already doing.

\* \* \*

### Committee on Children's Work

We recommend:

1. That we continue to emphasize as our Conference goal that a secretary of Children's Work be elected by every Woman's

Society of Christian Service, preferably a regular teacher in the primary or junior departments of the Church School, and that she be elected with the view of retaining office longer than one year.

2. That the secretary of Children's Work attend regularly the Council of Children's Workers in the local church. That, working through this Council, she encourage the formation of additional sessions of the Church School, and the division of offerings in these additional sessions, according to the plans outlined in the leaflets, "The Plan for Missionary Education of Children in the Methodist Church," page 13; and "Opportunities for Secretaries of Children's Work," page 6. Also that she make available to these additional sessions, resource materials in the area of missionary education.

3. That the secretary of Children's Work in the local society be a member of the Committee on Christian Social Relations and Local Church Activities when projects in the area of family life are being studied and promoted. (Pamphlet No. 7, "The Christian Family on Attitudes").

4. That the secretary of Children's Work, through her membership in the Council of Children's Workers and in the Committee on Christian Social Relations and Local Church Activities, help to provide opportunity for parents of pre-school and of older children as well, to

a. Give serious consideration to the growth of friendly attitudes and concern for others on the part of their children.


b. Attend classes (Church school or otherwise) in which approved courses, such as Bickles "The Beginnings of World-Mindedness," Young's "Missionary Education of Children," or appropriate electives found in "Christian Home" or other sources, are used.

5. That all secretaries of Children's Work avail themselves of opportunities for growth in their work through participation in the Fellowship of Study and attendance upon at least one Training Class—local, conference, or the Leadership School at Juna-luska or Sequoyah.

6. That the secretaries of Children's Work again be urged to use the quarterly report blanks provided for them in the "Record and Report Book" of the local society.

Minister (to parents of new baby): Do you realize what hope should dawn in your hearts today? Think of the future that may lie before this dear child. He may one day become a clergyman like myself, or maybe a brave sea captain or a noble soldier. He may even rise to the glorious heights of an illustrious statesman. What are you going to name him?

Mother: Mary Elizabeth.



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At Reasonable Prices  
Write for Catalogue  
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JACKSON, TENNESSEE



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Gleanings from a Secretary's Note Book

By Mrs. Glenn Laskey

The third annual meeting of the Woman's Society of Christian Service convened in the First Methodist Church, Monroe, La., at 2 o'clock, Tuesday, March 30, 1943, with Mrs. John B. Pollard presiding.

Following the singing of "O, God, Our Help in Ages Past," Mrs. E. C. Gibson, district secretary and president of the hostess society, gave the devotional. She called particular attention to the theme of the Conference, "Of the Past Mindful, to the Present, Faithful, for the Future, Hopeful," and closed the worship with prayer.

#### The President's Message

Mrs. Pollard's message was a challenging and stirring one. She called attention to the theme of the Conference and reviewed the rich heritage of the past, emphasized the work of the present, noted with justifiable pride the records and advances made during 1942 along all lines, and ended with a note of confidence that the women are looking with hope beyond the present to the future.

"Let us remember," she said, "there have been other serious times in the world's history—times when civilization seemed to be falling apart and doomed to extinction. Let us remember there have been other wars through which the church of the living God has not only survived but even triumphed. And let me remind you, there have been other wars through which woman's work has been carried on courageously and victoriously.

"Let each of us, this day, say:

"Be still, my soul—thy God doth undertake  
To guide the future as He has the past;  
Thy hope, thy confidence let nothing shake.  
And now the mysterious will be bright  
at last.

Be still, my soul—the waves and wind still  
know

His voice, who ruled them while He dwelt  
below.' "

#### Bishop C. C. Selecman Addresses Conference

Bishop C. C. Selecman was graciously presented by Mrs. J. B. Pollard, and he gave a forceful and challenging address on "The Moral Equivalent of War." He plead earnestly for a forgetting of self and petty, localized problems in these stirring days, and urged the Church to catch an enlarged vision of a world program and world needs. He closed with the optimistic thought that the future holds the greatest opportunity for missions ever presented to the Church.

All doors will be open and the fields will be limitless.

At the conclusion of Bishop Selecman's address, the Sacrament of the Lord's Supper was administered by the Rev. H. M. Johnson, district superintendent of the Monroe district, assisted by visiting pastors, to the Conference body and visitors.

#### Department of Christian Social Relations Presents Outstanding Speakers

An outstanding feature of the morning program was the Christian Social Relations hour, "Where Cross the Crowded Ways of Life," over which Mrs. D. C. Metcalf, secretary of this department, presided.

The first speaker, Dr. Edgar Godbold, president of Louisiana College, Pineville, La., talked on the "Louisiana Moral and Civic Foundation." He made an impassioned plea for the establishment of this organization throughout Louisiana, to work through churches and in every parish. The objective of the organization is to teach and practice sobriety in every meaning of the term, in thinking, living, acting and belief.

Dr. Dana Dawson, pastor of First Methodist Church, Shreveport, La., and a member of the National Committee for the Study of the Japanese Problem, spoke next upon "The Japanese Evacuation." He outlined in an unbiased and highly informative manner the removal of the Japanese from the West Coast. With graphic word-pictures, Dr. Dawson made the assembly and relocation come alive, as he vividly depicted the daily life of thousands of uprooted people. He concluded by saying that the centers are not internment camps, and 50 per cent of the people are better off than in their former homes, while they are as free as they can be, under the circumstances. "The Government," Dr. Dawson said, "is to be congratulated upon doing the work quickly, efficiently, and humanely. It is a demonstration of 'Christian ethics on a high plane.'"

#### Impressive Memorial Service

Mrs. J. J. Davidson, Jr., conducted a beautifully impressive memorial service, characterized by its dignity and solemnity. She was ably assisted by the district secretaries, all robed in white. Preceding the service, Mrs. Serex feelingly sang, "Goin' Home." Placed about a central arrangement of American Beauty roses, holding seven lighted tapers, were graduated white standards holding low bowls of white spring flowers. Mrs. Dawson paid tribute to those friends who have passed away during the past year. The district secretaries lighted candles from the central arrangement as names of the departed members were read, and placed the lighted candles among the white flowers of the small bowls, symbolizing that the light of those who have gone will ever live in our hearts and memories. A solo arrangement of the Lord's Prayer was sung by Mrs. Clyde Saunders, concluding the service.

#### Mrs. Ledbetter Reports on Delaware Conference

Mrs. W. M. Ledbetter gave a brilliant and comprehensive report of the Delaware Conference, from which she had so recently re-

turned. Two hundred and fifty leaders from Methodism attended this meeting, which centered its discussion about a "Just and Durable Peace." The famed Merrick Lectures, attracting speakers of worldwide distinction and specialists in their fields, comprised the bases of the Conference. Each of these twelve lectures was followed by a carefully-planned seminar, that had six months' study preceding it. These discussions, Mrs. Ledbetter said, are in no manner blueprints for the peace table, but rather to throw light on the post-war world. Outstanding among the brilliant lecturers were Vice-President Wallace, Bishop Francis J. McConnell, and Dr. Vera Dean. Running like scarlet threads through a tapestry were the thoughts in every address concerning the worth of human personality, the evangelistic message, and the part the Christian Church must take in facing the changes in the new day.

#### Sacrificial Supper

A large group of delegates and visitors gathered at 6 o'clock on the lawn of the Jewish synagogue to attend the Sacrificial Supper. They chatted with friends in the soft spring dusk before going into the church. Upon entering the interior of the dimly-lit church, young women in white "robes," holding placards with "Silence" upon them, caused the group to become quiet immediately, and a reverent stillness was maintained throughout the remainder of the deeply-impressive service. During the eating of a frugal meal, a deeply moving and highly informative sound motion picture of Chinese life and suffering during the war years was shown. Mrs. Sexton fittingly closed the service by saying that we could show our deep love and abounding appreciation for China's faith and trial of suffering by making a true sacrificial offering for medical supplies.

A beautiful tableau concluded the supper. Beneath a lighted cross was posed a group of young people, representing suffering China, while above them stood a Christian nurse with outstretched arms pointing toward the cross.

It was later learned that this offering was more than three hundred dollars.

#### Miss Edith Fredericks Missionary Guest Speaker

Mrs. Sexton next presented Miss Edith Fredericks, who has served twenty years as a missionary in China, was interned by the Japanese and returned on the "S. S. Gripsholm."

Miss Fredericks chose as her message for the noonday devotional "The All-Sufficiency of Christ for Today." She said that, despite the storms sweeping over the world, Christians can have an inner peace, poise and power. She paid tribute to the Christian loyalty and faith of the Chinese people despite almost unendurable hardship and suffering. Miss Fredericks told in a gripping manner some of her personal experiences in the war areas—bombing and internment by the Japanese—yet throughout the difficult months there was a sense of having strength sufficient for the needs.

Miss Fredericks' address on "The New  
Continued on Page 13.)

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

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## CHURCH SCHOOL LESSON, MAY 9, 1943

By Rev. W. C. Newman

### ESSENTIALS OF CHRISTIAN LEADERSHIP

**Lesson Text:** Acts 2:37-41; 3:1-8; 4:13, 18-21.

**Golden Text:** Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.—Acts 4:13.

One of the astonishing characteristics of our modern world, and of our modern church, is that there are so many people who passionately aspire to leadership. Given almost any kind of a group, from a woman's club to a national political party, and you are almost certain to have a bitter struggle for the dominant positions.



W. C. Newman

This is due in part, I think, to modern education which avowedly trains everybody for leadership. But it is also due to a widespread and mistaken conception of what leadership is and what it involves.

For most of us confuse power with leadership, or honors with leadership. We erroneously imagine that to become a leader means that we have done with menial labor and that henceforth we will be the givers of all orders instead of the recipients. So that actually it is not leadership so many people desire, but an easy life, crowned with fame and authority.

And churchmen, even ministers, are as guilty as others. A more timely lesson could not be imagined then, than this of ours for today—The Essentials of Christian Leadership.

#### Passion—And Compassion

It is very easy for one to deceive himself about this matter of aspiring to be a leader. Many a political candidate has excused his shady campaign methods by saying to himself that he really wants to be elected for the good he can do, and therefore is justified in practicing sheer demagoguery in order to get into office.

But there is no need to say that such an attitude on the part of a churchman is only contemptible and cheap. There is only one way in which Christian leadership may be rightly obtained—or permanently held. And that is that a man's compassion for his fellowmen outruns that of all others of his generation and so completely possesses him that he is willing to become the servant, not the master.

Indeed, if you review the history of the church you may be amazed to discover that those whom we recognize now as the Christian leaders of their generation were as often as not the martyrs of their generation rather than its masters. Christian leadership does not always place a man in the bishopric. It may place him in some unknown outpost of civilization from which it will take centuries for his name to travel into the headlines or histories. Peter and John did not set out to be leaders—they set out to tell men of the salvation that is in Christ Jesus.

#### A Divine Recklessness

A certain school of psychologists undertakes to prove that every act of man is essentially a selfish act. That even in his most sacrificial deeds man is performing those deeds not unselfishly, but because they bring him greater satisfaction than selfish deeds would bring, and that therefore man deserves no honor for unselfishness nor dishonor for selfishness, there being no distinction between the two.

Nothing could be more palpably absurd. There was no comfort to Peter and John in facing the Jewish high court with its cruelty. It was not self concern that motivated these two evangelists. Had it been they would have waited to see what was the popular side to take and then crawled on the "band wagon."

But those first Christians were made of finer stuff than that. It was utter unconcern for self that characterized them, a divine recklessness for their own comfort or safety that astounded the court so that "they marvelled."

And it is that recklessness for self that we modern Christians have lost. Our Christianity, rather than plunging us into death, makes our lives even more respectable and easy.

Before any of us can become real Christian leaders we must learn how to disregard ourselves.

#### An Irresistible Compulsion

"For we cannot but speak the things which we saw and heard. . . ." So said Peter and John when they were commanded to quit their preaching of this revolutionary religion.

How differently we act. "O, I can't afford to say things like that! The people are not ready for such radical doctrines." And so we water down our Gospel until it can scarcely be distinguished from the daily writings of the newspaper columnists.

But Christianity is revolutionary, and its purpose is revolutionary. It turned the world upside down in that first century, and it will turn the world upside down again when Christian leaders are so fired with its truth that they "cannot but speak the things we saw and heard."

Or have we modern Christians seen and heard anything like that?

## LOUISIANA W. S. C. S.

(Continued from page 12)

China" was a compelling one. She gave a vivid picture of China at war—death, destruction, heartbreak, millions of orphans, soldiers without medical aid, and a great people on the march westward to build a new China. She gave an account of her experiences during the bombing of Hong Kong and later her life in a Japanese prison camp.

She concluded with a plea to help the valiant Chinese until they can help themselves. This is our one opportunity to demonstrate the meaning of brotherhood, she said.

Miss Edith Fredericks closed the Conference with a message on "The All Sufficiency of Christ for all our Tomorrows." She spoke of fitting ourselves today for the tremendous tasks that lie ahead. She placed particular emphasis upon the part the Church must play in the post-war world, saying that five "R's" lie ahead, i.e., Relief, Reconstruction, Rehabilitation, Restoration, and Reconciliation. Encouraging hopes for the future are found in the Christian views and thoughts expressed by high government officials in public addresses. If we are to have a decent world and peace, religion must expand, and there must be a tremendous revival of the missionary crusade.

As a fitting climax to an inspirational Conference session, Mrs. A. M. Serex sang as a closing solo, "I Walked Today Where Jesus Walked."

#### Greenville District—Third Round

Arcola-Murphy, June 27, p.m.  
Boyle-Pace, June 6, a.m.  
Clarksdale, July 7, p.m.  
Cleveland, July 25, p.m.  
Coahoma-Jonestown, May 16, p.m.  
Dubbs, June 13, p.m.  
Duncan-Alligator, May 23, a.m.  
Dublin-Mattson, May 16, a.m.  
Friar Point-Lyon, June 13, a.m.  
Glen Allan-Winterville, July 11, a.m.  
Greenville, July 12, p.m.  
Gunnison-Hillhouse, June 20, a.m.  
Hollandale, June 27, a.m.  
Indianola, July 18, p.m.  
Leland, July 25, a.m.  
Lula-Dundee, July 4, p.m.  
Merigold-Sherard, Aug. 1, a.m.  
Rosedale-Benoit, July 18, a.m.  
Shaw-Litton, July 11, p.m.  
Shelby, May 30, a.m.  
Tunica, July 4, a.m.

J. W. WARD, D. S.

I know what I am saying and can point out the times and places where I should have fallen if I had relied for guidance on nothing better than a commandment or a deduction. But the pure, calm, heroic image of Jesus comforted me, and I succeeded. I had no doubt as to what He would have done, and through this I did not doubt what I ought to do.—Mark Rutherford.

Truth is like a marble statue in a desert, forever threatened with burial by the shifting sands. Willing hands must be forever at work to keep it clear and shining in the sunlight. To this service I dedicate my own hands.

—Albert Einstein.



# THE CHRISTIAN FIRESIDE

## IS THE CHURCH RELATED COLLEGE DOOMED?

By W. K. Greene, President Wofford College, Spartanburg, S. C.

For the past ten years many significant things have been happening in the field of higher education. The experience of a devastating global war will have a potent influence in shaping the future of American college education.

The present situation and the future outlook of the church-related college are not things that Christian men and women can be complacent about. It is true that alarmists, for fifty years, have been delivering funeral orations over the theoretical corpses of liberal arts colleges, and still these colleges refuse to be buried.

This refusal to be interred, however, must not be interpreted to mean that none of them are sick. Many of our church-related colleges are very sick. They are suffering from a lack of nutrition. They have a wonderful soul—their tone, spirit, and ideals—but their bodies, in many cases, have been grossly neglected. Bishop Candler, that invincible prophet of Methodism and dynamic champion of Christian education, was once quoted as saying: "Methodists don't want no colleges; they want pigs."

As indispensable as the ideals of a Christian college are, they were never meant, in the minds of the Methodist fathers who founded these institutions, to be a substitute for a well-trained faculty and an adequate physical plant. No Methodist college ought to be forced to over-emphasize the riches of its tone and ideals in order to cover up, from its constituents, its poverty of physical and educational facilities.

In my humble judgment, one thing is certain, and I wish I might be able to impress it as a warning upon the mind and heart of every Methodist who loves his church and believes in the great causes for which it stands.

It is this: If Methodists want to keep their Christian colleges, they must support them.

Methodists must stop the business of looking to secular agencies to maintain their church-related colleges. They must support these colleges by sending their sons and daughters there to be educated and by building on their campuses a physical plant of which they are not ashamed, and for which they find no reason to apologize. One creative act of tangible, substantial support is worth a thousand pious exhortations that any layman might utter in praise of his alma mater. This, I am convinced, is the acid test that will determine the future of Christian higher education in the colleges of Methodism.

Methodists should not be satisfied, if they believe in Christian higher education, to own, control, and operate a college and leave it struggling helplessly to meet the stand-

ards of the regional accrediting agency in whose jurisdiction it is located. This is humiliating to the people who love that college.

Neither should Methodists be satisfied, if they believe in Christian higher education, to own, control, and operate colleges having membership in their regional accrediting organizations and yet to allow the physical plants of those colleges to become so dilapidated that they themselves are ashamed to send their sons and daughters there to be educated. Such a state of affairs will inevitably jeopardize the present good standing of these institutions in their regional accrediting agencies.

## CHURCH SCHOOL LITERATURE FOR CHILDREN

The Educational Division of the Board of Education provides, for the Christian education of children, group graded courses, closely graded courses, various undated units, materials for additional sessions, vacation church school texts, and story papers providing cultural and pleasure reading.

New nursery materials were made available in October, 1942, consisting of quarterly booklets of 48 pages each which are for use by children, parents and teachers. They are called "My Book for Fall," "My Book for Winter," "My Book for Spring," and "My Book for Summer." A teacher's book, "Religious Nurture in Nursery Class and Home," contains helps for use during the entire year. These nursery materials are for use in all churches, whether large or small.

Group graded courses are graded by age groups—one series for beginners, another for primaries, another for juniors. They are provided in the periodical literature as follows:

The magazine, "Child Guidance in Christian Living," contains lesson helps and guidance for the teacher.

"Beginners' Lesson Pictures," for children 4 and 5 years old.

"Junior Quarterly," for children 9 to 11 years old.

Closely graded courses are graded by years—one course for six-year-olds, another for seven-year-olds, and so on. They are available for children as follows:

Beginners—The Little Child and the Heavenly Father.

Primaries: Course 1—Growing in God's World; Course 2—Work and Worship in the Church; Course 3—Learning to Live as Friends of Jesus.

Juniors: Course 4—In Wisdom and Stature; Course 5—The Way of Good Will; Course 6—Our Father's Business.

Undated units, used to meet specific needs arising at particular times and to make special emphasis—such as missions, are provided in inexpensive pamphlet form. Among these available are the following:

Kramer: "News Flashes From Latin America."

Hazlewood: "Journeying in South America."

Eddy: "Children and Churches in Latin America." "Studying the Liquor Problem."

Material for use by groups having additional sessions—such as those formerly meeting as Junior League—is available each

month in "Child Guidance in Christian Living."

Text materials for use in children's classes in vacation church schools are provided through the Editorial Division for Beginners, Primaries, and Juniors. A complete list is available in a free pamphlet from your nearest Methodist Publishing House.

Story papers are prepared for primary children and for juniors. The primary paper is called **Pictures and Stories**, and contains fiction, pictures, poems, and suggested activities for this age group. **Trails for Juniors** is the story paper for junior boys and girls and carries fiction, poems, pictures and suggested activities. These periodicals are designed to cultivate a taste for good reading. The material in the papers also supplements the regular church school courses.

## WISE OR OTHERWISE

By Rev. James H. Felts

Rationing is nothing new to superannuates.

Instead of grouching about income tax, be thankful that your income puts you in the tax-paying brackets.

The British are said to be healthier after three years of war. Most of us learn the hard way.

Blessed is the man who, despite poverty and "hard luck," remains honest.

Experience is common to all. The right use of experience is uncommon.

The man who does only what pleases him robs himself and cheats his fellows.

The investment that brings greater happiness is centered in others.

The selfish man may achieve largely while losing the power to enjoy. He is to be pitied.

Intellectual and moral fitness are not twins. They are often very far apart.

Blessed is the man who constantly makes investment of his talents. Verily shall he grow.

An engine, like a man, may have as much power off the track as on. The difference is found in the track.

If and when you subsidize your children, know that you are robbing them of some of life's essentials.

Blessed is the preacher whose sermons make men ashamed of themselves and create a desire for a better life.

When bad habits have become fixtures vehement and fallacious "reasons" are given to support them or explain them.

True or false? Bad odors, like bad news, reach us first.

"Let us so live that when we come to die, even the undertaker will be sorry."

—Mark Twain.

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## BOOKS WANTED BY RETIRED MINISTER

Rev. Arthur M. Shaw, D. D., of Oakdale, La., retired veteran of the Christian ministry, will appreciate it greatly if Methodists and any other good people within the purlieus of the Crescent City have any old books which they are willing to donate to an old book-lover. He cannot buy these books; but, if given, he will gladly pay the parcel post charges to this address.

The books especially desired are:

1. Bishop Keener's "Post-Oak Circuit."
2. Bishop Galloway's "Circuit of the Globe."
3. Bishop Haygood's "Man of Galilee."
4. Bishop Candler's "Christus Auctor."
5. Volume I. of Munsey's "Sermons and Lectures."

6. "Our Christian Heritage," by James Cardinal Gibbons. This book was the first theological work I ever owned. The sweet little teacher, Miss Anne Fitzhugh, who gave it to me, after a sermon of mine, said: "Keep going. I expect to see you as Bishop Shaw, someday!" Alas! She died young. I am not a bishop, and never wished to be one, but I love our bishops.

Thanks in advance for any books.

A. M. SHAW.

## MERIDIAN DISTRICT NEWS

A pre-Easter revival was held in Fifth Street Church, Meridian, Miss., with the Rev. J. L. Neill, district superintendent, doing the preaching, and Billie Bob Dement leading the singing. Some of the tangible results of the meeting were: the church considerably revived, and sixteen added to the church roll.

Rev. A. S. Oliver, pastor of Hawkins Memorial Church, did the preaching in a pre-Easter revival in his church. No series of meeting were held in any of the other churches in Meridian prior to Easter, but all report most excellent meetings on Easter Sunday, with a large number added to the churches.

Good Friday, from 12 noon to 3 p.m., a Watch by the Cross Service was held at Central Church, Meridian, with the district superintendent presiding, and all the pastors in Meridian, and Rev. A. F. Gallman, pastor at DeKalb, participating.

At 6:30 p.m., April 27, a Youth District Rally was held at East End Church, Meridian. While East End was the host church for this meeting, all the churches assisted in furnishing refreshments, and entertainment for the occasion.

Six hundred and forty-six—most of them young people—attended and participated in the meeting. This is the first district-wide meeting of the Youth Fellowships of the Meridian district to be held since the Methodist church was organized, and it was a noble success.

The meeting lasted three hours, and there was not a dull moment during this entire period. George Ward, president of the Meridian sub-district, presided. Rev. I. H. Sells, Executive Secretary of the Mississippi Conference Board of Education, led in a round table discussion of the fundamental purposes of the Methodist youth work. Rev. E. E. Sample, Mississippi Conference Director of Youth Work, delivered an inspirational address. Group singing was led by Billie Bob Dement, with Milton Lawrence presiding at the organ. Elizabeth Welsh, Loraine Lee, Minette Shearer, Dixine Briggs, Sarah Weaver, and Hilda Johnston,

all added much to the interest of the meeting.

Miss Mary Alice Bennett, a member of the faculty of Meridian Junior College, is District Director of Methodist Youth in the Meridian district, and the success of this meeting is due largely to her energy and wise leadership.

T. J. O'NEIL, Reporter.

## BATON ROUGE DISTRICT NEWS

On Easter Sunday, Bishop A. Frank Smith made a visit to the Baton Rouge district which was greatly appreciated. He reached Baton Rouge on a belated train at about 7:30 in the morning. In company with the district superintendent, he went to Amite, where he baptized a number of infants, preached a splendid sermon to a large congregation and then dedicated the new church, from which the debt was lifted during last year under the leadership of the pastor, Rev. A. T. Law. This church was erected under the pastorate of Rev. A. A. McKnight after the destruction by cyclone of the Methodist church in Amite. Under the leadership of J. Henry Bowdon, district superintendent at the time, churches throughout the district gave very material assistance in the building of this church. Now the new building is free from debt and has been dedicated to the service of God and stands as a monument to all who had a part in its erection and in the liquidation of the debt.

From Amite, Bishop Smith went to the old town of Greensburg, where he again preached, to the edification of a congregation almost filling the church. After the sermon he ordained to the office of an elder, Rev. Luther L. Booth, pastor at Kentwood. This was under the missionary rule. This was a very interesting service to the people of this congregation.

At 8 o'clock in the evening the Bishop preached again to a congregation filling the church at Clinton and dedicated the new educational building which was built during the latter part of 1941 and the beginning of 1942. This building was made free from debt through a bequest of \$500, left by the late Mrs. I. D. Wall to the Clinton church. However, the congregation also gave liberally to the erection of this building. Another attractive addition to the Clinton church is a beautiful pastor's study that has been built by Mrs. A. P. Irwin as a memorial to her husband.

From Clinton, Bishop Smith returned to Baton Rouge and boarded a late train for his home in Houston, Texas. He gave a full day on this trip and was of great help in each place visited.

There are other matters of interest that have been occurring in the Baton Rouge district. Rev. A. P. Boyd, at Plaquemine, reports an overflowing congregation on Easter Sunday and the reception of a class of 29 into that church. A number of these were adults. He also reports that finances are in a good condition there.

At First Church, Baton Rouge, the debt liquidation campaign reached 91 per cent on a debt of \$39,000 by Easter. The pastor and congregation expect to complete the raising of the entire amount at an early date. On Easter, two morning services were conducted. The church was well filled at the first service and there was a great congregation again at the second service. A class of 28 adults was received. In the afternoon a large number of infants were baptized, and on Palm Sunday a fine class of

48 children were received into the fellowship of the church. A splendid offering was made for the Orphanage on Easter.

At Istrouma, ninety persons have been received into the church since Conference. Twenty-four were received on Easter and 18 on Palm Sunday. A good offering was given there also for the Orphanage. The Istrouma church has raised a considerable sum on the debt since Conference, and is now making plans for the complete liquidation of this debt during the present Conference year.

The North Baton Rouge church has in hand a sufficient sum for the purchase of three lots on which to build a church, and another lot to be added to the parsonage property. The money for the parsonage lot has been given by a generous friend of the church and pastor. This congregation, which was organized just at the time for the last Annual Conference and which began holding services only last August in a school building, has raised in excess of \$3,000 for the purchase of property since the beginning of this Conference year. The membership does not yet number one hundred people. They hope to erect a church building at an early date if priorities can be gotten for doing this.

At the University, Rev. W. E. Trice and his people are going forward in a fine way. Congregations are good and financial obligations are being met. We are in great need of a church building for that congregation so that it may serve the large number of Methodist students attending the State University. Here is an opportunity for some person, or group of liberal Methodists, to do a generous thing in helping this congregation to secure a building site.

Reports have not come in from all points over the district. Where reports have been made, they indicate that the work of the church is going forward in a fine way throughout the bounds of the Baton Rouge district. The offering for Dedication Day has now gone beyond \$1,500.

Sickness has come to some of our parsonage homes. Several of the preachers have been victims of different forms of illness, and in some cases the wives of the ministers have been sufferers. Some have recovered and others are still undergoing the ravages of disease. For those who have recovered we give thanks, and for those who are still sick we offer our prayers unto God for a speedy and a complete recovery.

Before bringing this report to a close, it should be said that a number of the pastors throughout the district conducted services at Easter time and during the preceding week. In some cases, also, pastors on circuits held services in each one of their churches on Easter Sunday. Also the district superintendent wishes to give expression of great appreciation for the work that is being done on the Pearl River circuit by Rev. J. G. Snelling, superintendent of the Memorial Mercy Home-Hospital in New Orleans. Bro. Snelling has given his Sundays and much time during the week to this charge since the beginning of this Conference year. He does not feel that he can continue longer than the first of June. As yet, the district superintendent has been unable to find anyone to replace him.

W. L. DOSS, JR.,

District Superintendent.

Truth is within ourselves; it takes no rise from outward things, whate'er you may believe. There is an innermost center in us all, where truth abides in fullness.

—Robert Browning.



# GOLDEN CROSS

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**CHRISTIAN  
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**THE LIVING CHURCH**

Cheerfulness means a contented spirit; a pure heart, a kind and loving disposition; it means humility and charity, a generous appreciation of others, and a modest opinion of self.—Thackeray.

**THE PRAYER-ROOM TODAY**

Saviour Christ, let no blindness of mine withhold from me the blessedness of those who, having never seen Thee, love Thee and rejoice in Thy love, and who, amid the darkness and the mystery that hide Thee from their sight, commit their souls in simple trust to Thee. Let the Easter joy be now more richly mine than ever, just because I need it so much. And just because the shadows fall so darkly on the world this Eastertide, let me see upon the world the light of my Saviour's Resurrection. Amen.

Mississippi College Library  
Jan 44

Mississippi College Library

**A Generation More**

By Edward E. Blake

A generation more? May God forbid  
That we should grant reprieve for even one short hour  
To leave this liquor scourge unchallenged in its power,  
Lest from His face we be forever hid.

A generation more—of women's tears  
And sodden men? Shall slaves of Drink remain in chains  
Until as images of God no single trace remains  
Because we still take counsel of our fears?

A generation more—of licensed wrong?  
Know ye, His grapes of wrath have been already trod?  
Then hurl your **BALLOTS** as the thunderbolts of God!  
For they alone can kill this traffic strong.

A generation more? Why sound retreat?  
The troops are ready now, and cry, "Bring up the flag!"  
They cheer, advance! Their craven leaders only, lag  
To croak their dismal doctrine of defeat.

A generation more? Oh, Christian Church!  
Before the Lords of Drink must ye forever quail?  
Call up thy voting strength that God's will may prevail  
No Faith-less servants must thy robes besmirch.

A generation lost? It must not be.  
We'll **NOW** and ever fling our banner to the breeze,  
To fight this trade of Hell and force it to its knees!  
Our task to battle on, and not to flee.





# WALLET OF THE WEEK



ROBERT SOUTHEY, who died one hundred years ago, has been called the "Children's Laureate." He wrote a Life of Nelson, a Life of Wesley, and a number of serious epics which he is said to have believed would be the foundation of his literary fame. It is probably true that the greatest impact made by his writings was that made by compositions of the simpler type—Inchcape Rock, Blenheim, and Lodore. These were indelibly graven upon the minds and hearts of the English school children of forty years ago.

\* \* \*

THE ROYAL EMPIRE SOCIETY, which was located on Northumberland Avenue, London, was recently destroyed in a bombing raid, according to report of the librarian, Douglas C. McMurtrie. As a result of the disaster, an irreplaceable collection of publications dealing with the British colonies was destroyed. There were thirty-five thousand publications in the collection, and the loss means that many aspects of British colonial development can never be traced back to sources which are original and authoritative. Such is war.

\* \* \*

THE ASSOCIATION OF EVANGELICALS is scheduled to hold its first national convention at the LaSalle Hotel, Chicago, on May 4-7. As its name implies, this is an organization for the promotion of evangelical religion. It has already met in a series of regional conferences, and the national convention appears to be a following through in a national coverage of the field and the purpose for which the organization exists. It does not seem to be a church, but rather a movement within the churches.

\* \* \*

THE BERBER ABORIGINES of North Africa are said to have been civilized twelve centuries before the Christian era. The first Methodist missionaries in North Africa were Germans and were financed by Germans. Women missionaries still work in the homes of Mohammedan women, and Church statistics show that there are thirty-one local preachers, and thirty-five schools with approximately eleven hundred pupils. The Mohammedans vanquished the Berbers, but the land of the Berbers is still the most accessible to the teaching of the cross and its power to save.

\* \* \*

THE TIMBER SALE, as reported by Joseph C. Kircher, the Regional Forrester of the United States Forest Service of the Southern Region, has been record-breaking in its volume. He reports that sales for the first three-quarters of 1943 total four hundred and twenty-two million feet, and that one hundred and seventy million board feet of National Forest timber were cut. The largest share of this was from the forests of North Carolina, with Arkansas abreast of the Carolina record, and Mississippi, Louisiana, Texas, Georgia, and Florida contributing in the order named.

PANTOMIMES AND PRAYER MEETINGS constituted the subject of a somewhat impressive arraignment of the misguided enthusiasms of people who turn to pantomimes, "big shows," rather than to prayer meetings and the means of grace which minister to spiritual life and growth. It was said that the enthusiasm generated by pantomimes is superficial, and that the displacement of established services for rehearsals courts religious disaster because it does not give Christ the pre-eminence in the lives of those who participate.

\* \* \*

SOVIET CHILDREN are encouraged to use their own ingenuity to overcome technical difficulties. In one instance some school boys pooled their finances and purchased a motor which they installed in an old automobile chassis recovered from the junk heap. When they were refused a license for its operation, they changed it into a tractor which required no license plate. As a result, thirty-eight Russian children became expert tractor operators, and most of them are now at the front. One has an exhibit at the Moscow Polytechnical Museum.

\* \* \*

NOSTRADAMUS, Seer of All Things, prophesied that when Easter fell upon the latest possible date, April 25, the world would come to an end. It happened in 1886 and the world sped on its course uninterrupted. The date this year was April 25 and the world is still extant. It will happen again in 2038, but most of us will not have to worry about that. From the religious angle, this was probably one of the greatest Easter occasions in many years. Instead of subtracting, the war appears to have increased interest in the Easter celebration.

\* \* \*

THEIR SWEDISH NEIGHBORS are reported as coming to the help of the Norwegians in their time of need. Four millions crowns have been collected and four hundred children are being fed daily in Oslo, and food stations have been established in twenty other places throughout Norway. It is expected that the fund will soon make it possible to provide one hundred thousand breakfasts for the school children of the country. This is a chapter in Norwegian-Swedish relations which will doubtless be written in golden letters in the records of these tragic times.

\* \* \*

GOOD FRIDAY in Switzerland is said to be the holiest day of the entire year with both Catholics and Protestants. It is the one day on which everybody attends Divine services, and it is the day of Confirmation in the Protestant communions. The Easter egg features the celebration among the children and young people, but Easter services are not nearly so universally attended as they are with us in America. Many of the quaint customs which have been practiced for generations had to be abandoned for the duration on account of the ration restrictions.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### BISHOP ADNA WRIGHT LEONARD

The tragic death of Bishop Adna Wright Leonard in an airplane crash in Iceland brings sorrow to a multitude of Methodists both North and South. He was a good man and his ability and poise of character made him a great asset in the reunion of a dismembered Methodism. He was one of the most experienced men of the active panel of the Episcopacy, and was highly regarded as an administrator of Methodist affairs. He was more than a churchman. He did overseas service in the first World War, and he was on a special visitation of the war fronts, as President Roosevelt's choice to represent Protestantism, when he met death.

It is not for us, however, to enter into any elaborate study of Bishop Leonard's life and service. We knew him in his official relation, and we had limited personal contact with him. But back of our personal contact with him, was our acquaintance with his distinguished father, Dr. A. B. Leonard, long the Missionary Secretary of the former Methodist Episcopal Church. He preached for the editor of this paper at Macon, Miss., in 1906, and it was one of the outstanding sermons of our recollection. Even before we met Bishop Leonard personally, we felt that we knew him because of this happy contact with his father. We share with all American Methodism the sorrow occasioned by his tragic death.

### INFORMED CHURCHMEN

We noticed in one of our exchanges a plea for "An Informed Laity," which to us is a plea for an informed church—ministry and laity. The tragic weakness of church allegiance is always revealed by crises—times when the regular course of life and thinking is suddenly and abruptly interrupted. At such times, questions of personal adjustment arise, and these are complicated by a whole brood of related issues. Disorganization brings to the fore the conceits and the selfishness of men and it offers an open road for those who may be inclined to desert the standard of truth and righteousness. It is not new in the history of the Church. Jesus had great trouble on account of the defection of men who did not comprehend his meaning and mission. The desertion following the disclosures in the synagogue in Capernaum is a case in point. So many went away that Jesus inquired of the inner circle of his disciples as to their steadfastness.

The insistent plea for an informed church, ministers and laymen, is evidence of the need which He had to meet. It is the need envisioned in the evangelistic and teaching

ministry of the church. Only those who understand and sympathize with the aims and purposes of the church have anything to offer for the settlement of its problems. Too many people have a "notion" when understanding and conviction are needed. A "notion" may cause a spurt of erratic activity, but only the purposeful leadership of informed men and women can achieve stability and promote progress.

As it is the informed person who is able to set forward the program and add to spiritual effectiveness, so it is the spiritual and ecclesiastical illiterate who goes off on a tangent and impedes the progress of Zion. The uninstructed always form an element of uncertainty and a danger spot in the work of the church. It is understanding consecration which causes the church to be a priority in every age. It is easy enough to seize upon some fad or fancy and raise it to the importance of Gospel truth. One may be modern and progressive in irrelevances without even glimpsing the secret of a "changeless Christ" for a disordered world, but he will still be a liability to the cause of the Kingdom of God. Impulses are valuable and emotion is not to be discounted, but only faith understood and fully accepted can bring the churchman and his church to spiritual victory in any age.

### THE DISTRICT CONFERENCES

During the past week we have been on a round of District Conferences—two in North Mississippi, and two in Mississippi. The attendance was good, the spirit which prevailed in all of them was as fine as one could wish, and the reports of the pastors indicated a healthy financial condition everywhere, and an equally encouraging outlook for the spiritual side of the work. Seven conferences were held during the week, and we had invitations to be present at all of them, but we had to forego the pleasure of looking in upon three of them. We have heard echoes from those we did not get to attend which indicate that there was a high tide prevailing in them also.

We took some notes at the conferences we attended, but there was such a divergence of reporting that we do not find it possible to report specifically with reference to any district without the risk of seeming to be partial. Suffice it to say that there are many charges in which the benevolences for the year have been paid in full, and practically one-half had been paid in a majority of the charges. The pre-Easter revivals were unusually successful, and there was a program of property improvement everywhere. There are, of course, some difficult



places, but we did not hear a disconsolate note upon the part of any preacher. We confidently expect a great report when the time for the Annual Conference rolls around. The district superintendents, new and old, are wide awake and are giving their fields worthy leadership.

### RITUAL AND RELIGION

St. Paul said to the Athenians: "I perceive that you are too religious (or superstitious)."

What is the difference? Elaborate rituals have been built up in an effort to find God. Or is it an effort to obscure him?



Dr. A. P. Hamilton

Is religion ritual, or are they as soul and body to one another?

I never heard of a religion without some ritual. The Quakers make a ritual of their lack of ritual, as a good Quaker in Philadelphia once shrewdly remarked to me.

Of course, we all know that primitive religion always begins in crude ritual, animistic and otherwise. Some pseudo-intellectuals accordingly argue that religion is man's primitive naive reaction to his environment and that religion belongs to that crude and unsophisticated period of his evolution; that he should slough it off as he does all his other paleolithic tools and equipment.

But this argument is very childlike and naive itself. The Stone Age mother loves her baby in her bungling, inadequate way. Should she give that up as she climbs higher in the scale of culture? Or should that impulse of mother-love not rather be intensified as it becomes more spiritualized and glorified?

A friend of mine remarked to me the other day, after we had observed "The Watch at the Cross," and had heard seven ministers speak from the "Seven Last Words" from noon till three o'clock on Good Friday: "Aren't we Methodists going to seed on ritual? We seem to be imitating the Catholics more and more." I appreciated his feeling, and sympathized with him, even though I am very much more a ritualist than he is.

One who directs choirs and helps build well-balanced and artistic programs, as I have tried to do over a number of years, is almost inevitably forced to become more and more a ritualist. For one thing, he has been compelled to listen to so many services throughout Methodism that are downright trivial, and even irreverent, that some form of dignified ritual, no matter how simple, becomes a necessity for his own peace of mind and soul. There was more excuse for it in the days when the pioneer atmosphere prevailed in all spheres of life, when life was in the raw, and the struggle to survive the wilderness and the savage dominated all waking hours and thoughts.

But even so, it must be conceded that Methodism has never been a highly ritualized church, and the matter of ritual can easily be overdone. Let us strike an even balance without disadvantage to dignity or fervor.

Thomas Aquinas was being shown through a magnificent cathedral by an archbishop. After showing him

the solid gold candlesticks, rich robes of silk and damask, the archbishop said: "Thomas, the church can no longer say, silver and gold have I none." "Right," said Thomas. "Neither can she say, arise, take up thy bed and walk."

In religion, as in many other things, it is possible always to have the form without the substance. Can we not learn this simple fact and apply it in our worship services?

A. P. H.

### Others Say...

#### WHAT IS CONSTRUCTIVE WORK?

Each individual in an industry knows pretty well what he needs for his immediate work. Few men are able to foretell what their industry is going to need in the future. Yet the prosperity of every industry depends on its readiness to meet needs promptly when they arise. Industrial requirements never stand still. The greater the achievement of today, the more will be demanded tomorrow. These demands can not be met by improvising something in a hurry when the need is on. Somebody has to foresee them. Somebody must anticipate them. Somebody must work out the problems far enough in advance.

This foresight, this planning and working ahead of coming developments, is the very essence of what is meant by constructive work. The trade associations and the industrial and commercial organizations that cooperate with them reach their highest value when they succeed best in thus contributing to the assured future of an industry. There is not a member of it, however small, who does not benefit from the work; and every man may well ask himself where his industry, and he with it, would be likely to stand in a few years if there were nobody willing to do it.

A large part of the duty lies with those establishments that supply the various industries with mechanical facilities. They alone have the technical resources, the collated knowledge and the equipment for advance work in designing the appliances that must be ready when the need for them arrives. If they fail in this duty, and pursue, instead, a policy of opportunism and exploitation, they are, in actual fact, destructive instead of constructive.

The exploiter takes counsel not of intelligence but of the predacious motive which commands: "Grab! Let the other fellow look out for tomorrow." His policy is immediate profit. His business code is sales—sales first, last and all the time. His production is governed not by creative ideas but by the desire for inventing sales schemes. If he renders services, they are for the sake of serving as "selling points."

But if there is one sure fact, it is that constructive service can not start with the "selling idea" as its fundamental. Selling is essential, of course. But the men who have made industry great, and who sustain it today, are the men who think first and foremost of production. On these men, who keep the productive and creative idea in front, rests the well-being of every industry.—Linotype.



## BOOKS

**Heritage and Destiny**, by John A. Mackay. The Macmillan Co., pp. 109. Price \$1.50.

This is a very fine book, from the pen of the president of Princeton University, and it develops a very fascinating and fruitful thought that it is the consciousness of his heritage which determines the destiny of man.

Such a thesis is supported by the historical events of our time. The dynamic and revolutionary nations, such as Germany, Japan, Russia, Italy, Mexico, all exhibit the characteristic of a momentous destiny having been linked to the revival of a deliberately chosen heritage.

Not only is this true for nations, but it can be easily shown that all great Renaissance and Reformation movements which have blazed a new trail for humanity were conditioned in a similar way.

The fact that the world is moved and destiny determined in such a way is a challenge to Christian reflection and action. According to Dr. Mackay, there has been too much of the "chauffeur" viewpoint, whose passion has been movement, power and speed, and not enough of the "boatman" wisdom which moves intelligently forward by looking backward. It is by looking at the landmarks on the shore back of him that the boatman can best find his direction.

Furthermore, since heritage determines destiny, it is of the greatest importance that the right kind of heritage should be chosen to condition our destiny. For our author, the Christian faith occupies a unique position in that realm, for it is the record of the manifestations of the Eternal in history. God is our supreme heritage, and thus our only adequate destiny.

Dr. Mackay develops this thesis brilliantly in chapters which deal with such subjects as "God in the Life of Israel" (the most complete instance of God being the heritage of a people and thus its destiny), "God in the Life of the Individual," "God in the Life of Culture," and "God in the Life of the Nation."

Each of these chapters is very good. They are filled with provocative thoughts, gripping suggestions, and an irrefutable logic. It is well worth the time to be read carefully.

A. M. S.

**Lamps in the Darkness** by Roy Lawson Tawes, with an Introduction by Bishop Edwin Holt Hughes. Abingdon-Cokesbury Press, New York-Nashville, pp. 118, price \$1.00.

This is a book by a man who left the deck of a dredge boat to become a Methodist minister and ultimately to be an exhibition of the type of life implied by the title of this volume—a Lamp in the Darkness. The book is a forthright discussion of the problems of our age, and of the divine resources available for their solution. It is packed with understanding and wisdom expressed in clear and simple language. He says, as an example, that "Education should be penitent. We have not sent out from our schools the character to control intelligence," "Too much religious education has not been religious," and "If there were removed from the pages of Scripture all those who got the best of trouble, we would lose the names that mean the most." He points to the fact that no great revival of religion followed the World War, as some predicted, and neither may we expect such now unless the light shall be brought to bear upon the darkness.

**Jenny's Secret Island, A Story of Bermuda**, by Phillis Garrard. The John C. Winston Company, Philadelphia and Toronto, pp. 277. Price \$2.

This story of St. David's Island in the Bermudas is written for the entertainment of young people particularly. The writer is eminently qualified for her task by a wide and varied experience. Born in Highgate, London, she lived for a time in the old University town of Cambridge, then a sojourn in New Zealand before coming to Canada. She then lived on the island which furnishes the setting for the mystery story now offered to the public. The heroine is a headstrong fifteen-year-old girl named Jenny, who played truant from school and was in all things a center of romantic interest. It was in the following out of her self-willed way that she discovers the treasures which are woven into this story, and ends by discovering her better and saner self. The story is illustrated by Dan Sweeney.

**A Lost Passion**, by Edgar Blake, a Bishop of the Methodist Church. Abingdon-Cokesbury Press, New York, Nashville, pp. 128. Price \$1.

This volume consists of a special series of sermons and addresses delivered at the Arkansas Pastors' Summer School, held in Conway, Arkansas, in June, 1942. Its pages exhibit the clear thinking and the terse and piquant expression for which the author is noted. Out of the fullness of his own experience and ministry, he speaks to his brethren in the active ranks today. He discusses frankly and inspirationally the great themes of Christian faith, and he speaks with no less candor concerning the failures of our generation in measuring up to our privileges in Christ. In the chapter on "A Lost Passion," he indicates the situation by the use of a sentence used by a speaker at a meeting of the Edison Electric Institute: "The people of the United States are becoming refrigerator-minded." This is but one of scores of such striking expressions which occur throughout the book.

**Christianity and Civilization**, by H. G. Wood. The Macmillan Company, New York, pp. 125. Price \$1.25.

Here we have a series of six lectures, delivered in the 1942 Lenten season at Cambridge, England, and it is the sixteenth in a series of discussions of "Current Problems." The change in the world picture, especially as respects Russia, caused some embarrassment in the publication of these essays, but they are published, not as criticism, but for the constructive suggestions which they contain. It is a plea for a Christian cooperative Commonwealth as being necessary to both church and state and for the cure of our international disorder. The author distinguishes in a very effective manner between the rationalist and mystical views of Jesus and lays emphasis upon the need for a return to the mystical interpretation. He declares that our world "is decaying for lack of God and international morality," and that "we live in a world full of envy, murder, debate, deceit, malignity," etc. The book is both readable and informing.

**The New Order in the Church**, by William Adams Brown. Abingdon-Cokesbury Press, New York, Nashville, pp. 179, and index. Price \$1.50.

Like ancient Gaul, this book is divided into three parts. First, "The Church in the New Order;" second, "Primary Needs of

the Postwar World;" and third, "How a Rightly Ordered Church Can Help to Meet These Needs." It is likely that Dr. Brown is one of the best qualified men of our day for the task which he undertakes in this volume. His half a century of religious leadership, his international contacts, and his interdenominational relations places him

(Continued on Page 12.)

**WITH  
THE  
PASTORS**

## CHURCH MONEY IN A TIME OF WAR

By Charles O. Ransford

The very last word any preacher or church member should say about money in a time of war is, "Well, everybody has got money now and the church should get its share." The church does not live by catch penny devices nor fortuitous changes in economic conditions. The church lives by services and suffering sacrifices.

Wars are occasioned by greed for wealth and power. Wars make waste of manhood and money. Blood is upon every dollar produced by war. War is sweat, blood, and tears in the trenches and on the battlefields, in industry and agriculture and every service that produces war materials.

In the true spirit, everybody should be making sacrifices, that this war may be successfully terminated, and in such a spirit the world will never want another war.

If greed dominates the war lords and rulers of the nations now or at the peace table there will be a prolongation of the war spirit and another war. If a sacrificial spirit can be created we shall learn goodwill and brotherliness in the development of new world relations and prevent war.

The churches, as well as the rulers of nations and the war lords, need to learn a few lessons. All really Christian giving is sacrificial. Jesus spoke of the widow with two mites, who gave all her living. He spoke of Mary with her alabaster box of precious ointment kept for a high hour of devotion. Paul spoke of the poor saints in Macedonia who gave of "the abundance of their joy and deep poverty."

Many people today are being compelled to do without in spite of what we think or say about the abundance of money. We may be compelled to make greater sacrifices. It may sound contrary to worldly wisdom to say that the church may be compelled to endure more hardships and sacrifices. Every condition points to that probability.

The churches in Europe, without pastors and without services and without money, are facing the stern realities of suffering sacrifices. The rehabilitation and revival of these churches will require heroic and sacrificial services.

The churches of America in a time of war, instead of seeking for themselves, should exemplify a spirit of unselfish devotion and sacrifice in all services. The church should seek to create a new sense of human and monetary responsibilities.

The church cannot teach one thing and practice another and expect to profit. The church, collectively and individually, has never suffered when compelled to undergo hardships and self-denial. The church then grows in grace, and the understanding of spiritual values makes the worst of conditions contributory to its services and prosperity. The eighth and ninth chapters of the Second Letter of Paul to the church in Corinth are edifying.



# CONFERENCE NEWS AND PERSONALS

Rev. W. L. Watson says that his work at Grand Cane, La., is moving along very well. He is looking after all the interests of the church in a commendable way.

We sincerely appreciate the interest and loyalty of Rev. G. A. LaGrange, Gibsland, La., who sent in 20 subscriptions from his charge. This is a splendid piece of work.

Rev. W. W. Milligan and his bride were in attendance at the Sardis-Grenada district conference last week, where they received special recognition. Bro. Milligan is pastor at Byhalia, Miss.

We appreciate the invitation sent by John G. McLean, son of Rev. and Mrs. S. J. McLean, to attend the commencement exercises of the Oak Grove High School on May 13. We wish for him a happy and useful life.

Bishop W. W. Peele, in charge of the North Mississippi Conference, will be on a visitation of that field the latter part of May and the early part of June. He is to be in the Sardis district on May 30 and 31.

Rev. W. M. Campbell, whose illness was reported in these columns a few weeks ago, is still at Hot Springs, Ark., where he is said to be improving slowly. It is expected that he will remain there for another month.

Rev. R. P. Neblett, pastor at Shelby, Miss., attended the Cole Lectures at Vanderbilt University May 2-7. The lecturer was Dr. Frederick C. Grant, Professor of Biblical Theology at Union Theological Seminary, New York City.

Rev. L. B. Wimberly, retired member of the North Mississippi Conference, who had been living at Goldsmith, Texas, has moved back to North Mississippi for a while and is located at Oxford, Miss., according to request for change of address.

Rev. W. M. Wright, pastor at Brooksville, Miss., speaks very highly of his people, and feels that the work of the Kingdom is making progress. Rev. J. D. Wroten, First Church, Columbus, will be with him in a revival meeting, beginning May 29.

Bethlehem Methodist Church, Claiborne Parish, La., Rev. Virgil D. Morris, pastor, made a splendid report to the second quarterly conference held at Homer on April 18. The budget is up-to-date and all the interests of the church are being cared for.

Announcement of the very serious illness of Mrs. H. H. Crisler, of Port Gibson, Miss., was made at the district conference in Vicksburg on Friday. Bro. Crisler is the editor of *The Reveille*, which is one of the best known weeklies published in Mississippi.

Rev. Paul H. Grice, who retired at the last session of the Mississippi Conference because of ill health, is home after a sojourn in the hospital and is apparently improved. We trust that his improvement may continue unto the complete restoration of his health.

Rev. J. W. Sells, retired member of the Mississippi Conference, has been in a rather precarious state of health for some time, and was not doing well last week. We are glad to have report from his home in Long Beach, Miss., that he has rallied and is slightly improved.

Rev. S. J. McLean, pastor at Oak Grove,

La., was in the city on Monday of last week, having come to meet his son, Ensign L. Vance McLean, who has been teaching in the Fleet Sound School at Key West, Fla., for some time, and is now on a fifteen-day furlough.

Mrs. Maxey, wife of Rev. N. N. Maxey, is in the Methodist Hospital at Memphis for observation. Bro. Maxey is pastor at Olive Branch, Miss., and we share the hope of many friends that Mrs. Maxey may be spared the ordeal of an operation, and may soon be on the road to recovery of her health.

We are sorry to learn that a good friend of the editor, Mr. J. G. Peterson, Sr., of Brooksville, Miss., has been confined to his bed for a year and a half. Although unable to get about, his mind is very active and his interest in the church and in the things that make a better world, continues to be manifested.

Rev. E. W. Ulmer reports everything as going well at Pascagoula, Miss. The note on the church has been paid, the organ cleared of debt, and more than half of the year's budget paid. Twenty-one babies were baptized and forty-one members were received into the church during Easter week. In addition to this, Bro. Ulmer is second in his district with a total of 26 subscriptions to the Advocate.

The church at Homer, La., Rev. Virgil D. Morris, pastor, had a Flag Dedication Service on May 2 at the evening hour. The flags dedicated at this service were purchased and presented to the church by Mr. and Mrs. H. S. Ford, who have two sons in the armed forces. The names of service men listed on the Honor Roll were called and the parents and families of the men were invited to commune as a group.

Rev. Henry H. Wallace reports things as running smoothly at Drew, Miss., and expects this to be the best year of his pastorate there. A very successful revival was held, closing on Easter Sunday. Rev. A. P. Stephens, of Kosciusko, Miss., had charge of the Young People's work and singing and Bro. Wallace did his own preaching. Many of the older members pronounced it "the most heart-warming experience in years."

The First Methodist Church, Baton Rouge, La., Rev. John H. Crowe, minister, reports the successful completion of its brief debt-retirement campaign. During the past sixty days over \$39,500 in cash has been raised to liquidate the long-standing indebtedness. Mr. Herbert Wimberly is chairman of the Board of Stewards and Mr. M. M. Welsh is chairman of the Finance Committee.

Bishop A. Frank Smith will dedicate the church during the summer.

The congregation at Greensburg, La., on Easter Sunday afternoon had the privilege of hearing Bishop A. Frank Smith preach. One of the interesting features of the service was the ordination of Rev. Luther L. Booth, pastor at Kentwood. Bro. Booth was ordained an elder that he might qualify as an Army chaplain. Assisting in the ordination were Dr. W. L. Doss, Jr., district superintendent; Rev. A. T. Law, pastor of Amite church; and Rev. R. T. Pickett, pastor of Greensburg church.

## MRS. C. W. BLACKSHEAR DIES

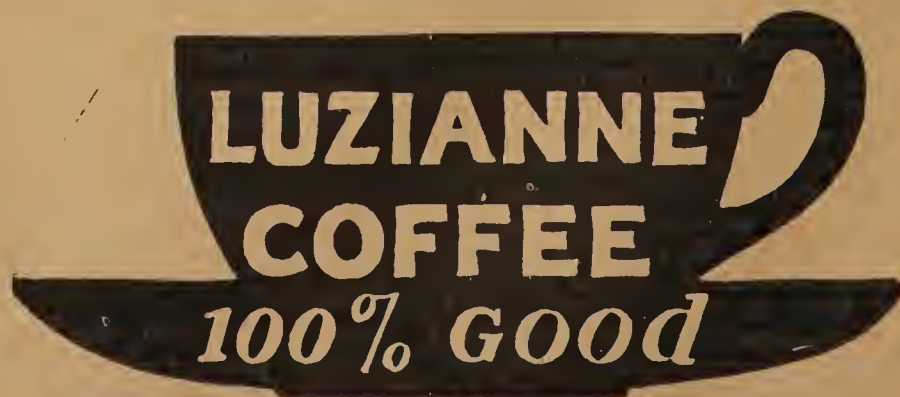
Mrs. C. W. Blackshear, long a resident of New Orleans, and a member of Rayne Memorial Church, died on Friday afternoon of last week. She had been ill a long while and her condition took a serious turn about a week before her death, when she suffered a stroke. She showed a measure of improvement for a time, but lapsed into an unconscious state which continued to the end. She was truly a good woman, and she faced great trials with a heroism born of faith and sound Christian consecration. She is survived by two sons, four daughters and a number of grandchildren.

## GREENWOOD, LA., CHARGE

Our Holy Week services here were commemorative of our Lord's last week on earth. On Wednesday the Seekers Class (young married women), led by Mrs. Swanson as president, told what happened to Jesus from Palm Sunday till Wednesday.

On Thursday we had the unveiling and presentation of the beautiful painting, "Christ in Gethsemane," a reproduction of Hoffman, done especially for the Greenwood Methodist Church by our own local artist, Mr. Howard F. Edgar, of Bethany, La. (The picture in the beautiful gold frame measures 8x10 feet and was hung on the wall just back of the pulpit over a blue velvet drape).

This painting was presented and given by Mrs. Sidney F. Sale, of Haynesville, and Private First Class Albert S. Lutz in memory of their father, the late Dr. Albert S. Lutz. It was presented to this church because of the pleasant associations he had here down through the years. He was married here, he held several revivals here, his daughter was married here by him and he was buried from this church in the Greenwood cemetery.





etery. For years he visited this church, worshipped and preached here, and felt that this was his church home. Mrs. Lutz was present also.

At the ceremonies the choir, directed by Mrs. E. S. Moncrief, rendered several beautiful numbers; Private First Class Albert S. Lutz unveiled the painting, Mrs. Sales presented it, and Mr. A. J. Scott accepted it. The pastor, Rev. Frank C. Collins, gave a memorial of Rev. Dr. Albert S. Lutz; the district superintendent, Dr. A. M. Freeman, gave the invocation, read the scripture and made a short talk on Christ in Gethsemane, and Rev. Laurence Reynolds gave the prayer of dedication and the benediction.

On Friday night the Youth Fellowship had charge, under the leadership of Mrs. J. L. Trosper, Counselor, and they told what happened to Jesus on Good Friday.

The week's services were climaxed with an early sunrise Easter Service, concluding with the communion. We had very good attendance all through the week, our largest crowds being at the dedication of the painting Thursday night and at the sunrise service Easter morning.

At Bethany we had an early sunrise Easter service also, which was very impressive and well attended. The pastor preached at eleven o'clock, concluding with the communion.

Sincerely yours,  
FRANK C. COLLINS, Pastor.

### MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at Millsaps College, Jackson, Miss., May 31-June 5.

Rev. Otto Porter, Dean, announces the following courses: "The Church and Rural Welfare," Dr. A. H. Rapking, New York City; "The Minister's Message for the Needs of Today," Dr. J. T. Carlyon, Dallas, Texas; "The Pastor and His Task," Dr. Wm. K. Anderson, Nashville, Tenn.; "Understanding People," Dr. W. G. Henry, Anniston, Ala.; "The Church and America's Peoples," Miss Oscie Sanders, New York City, N. Y.

Room and board in the Millsaps College dormitories will be \$8. Those desiring meals only may secure them in the Millsaps College cafeteria at regular prices. Write Mr. V. B. Hathorn, Millsaps College, Jackson, Miss., for room reservation.

### ABERDEEN DISTRICT CONFERENCE

The 1943 session of the Aberdeen district conference was unique in several respects. Primarily, there was not a single connectional representative present. This necessitated a strictly "home talent" program, which was presented in an excellent manner. In the next place, we met in a strictly rural church. The little Mount Pleasant church, of the Tremont circuit, "did itself proud" in entertaining the conference. Every visitor present was made to feel that his presence was a joy to the hosts. The church building was beautifully decorated, the altar was laden with gorgeous flowers, the grounds were neatly groomed, and, at the noon hour, the elongated tables under the trees groaned under the burden of an old-time spread of home-cooked victuals and delicacies in a numerous variety. The writer could not help but think of the "point values" represented.

Our genial superintendent, Rev. N. J.

Golding, presided, and called the conference to order at 9:30 a.m. After the organization, District Lay Leader, Lile Murphree, of Okolona, spoke on the lay activities of the district. Then, Mrs. E. M. Sharp presented the Woman's work. Next, the remainder of the morning session was given over to systematic, detailed reports from the pastors of the several charges of the district. These reports reflected a most creditable year's work. The Aberdeen district has raised well over \$5,000 on benevolences since the last Annual Conference. Every charge reported something on the benevolences, and practically every charge had passed the 50 per cent mark for the year. Good reports touching other interests were made. Two young men were recommended for admission on trial into the Annual Conference. They were Leo Bailey and O. Lex Elliott. An ad-interim licensing committee was named as follows: R. G. Moore, E. M. Sharp, Marlin McCormack, and Grover R. Meadows.

The devotional services were well conducted by H. G. Wallace and W. C. Mattox. At the preaching hour, a splendid sermon was delivered by Milton Jay Peden.

E. L. Murphree was re-elected district lay leader, and his associates, C. C. Bennett, of Water Valley, and W. L. Underwood, of Amory, were also re-elected.

The Conference Board of Education, the Advocate, and the Memorial Mercy Home-Hospital were ably represented by Dr. W. A. Tyson, of Tupelo, in the absence of their regular representatives.

E. M. Sharp made a most helpful talk with references to the benevolences. W. C. McKay told of the way in which his charge—Nettleton—had accepted the full benevolence askings, and had already raised over half of that amount, and would likely far exceed the total askings. He reported over \$450 already raised on benevolences in that circuit. Special emphasis had been given the fourth Sunday offerings and the donation of all Sunday eggs by the members.

Judge Noel Monagan, of Tupelo, effectively presented the cause of the Methodist Orphanage in Jackson.

A special collection was taken for the purpose of sending the New Orleans Christian Advocate to our soldiers in camp, and the amount of \$36.12 was raised.

At the close of the session, Bro. Golding read the words of the song, "Take Time to be Holy," and in his own inimitable way commented thereon. Thus the closing moment of the conference was one of sublime spiritual significance.

There is every indication that the Aberdeen district will report to the Annual Conference one of the very best years in its history.

MARLIN McCORMACK,  
Secretary.

### RESOLUTIONS IN MEMORY OF REV. GEORGE WINFIELD ROBERTSON

Whereas, on the ninth day of March, 1943, God, in His infinite wisdom, saw fit to remove from our midst and community our beloved pastor, Rev. George Winfield Robertson, age 53, a native of Lafayette County, Mississippi, and,

Whereas, for over twenty-one years he was a worthy minister of the Gospel in the North Mississippi Conference of the Methodist Church, a Mason loyally serving God and His people on the Poplar Creek, Courtland, Pittsboro and Bruce, Acona, Becker

and Cockrum charges, interrupted only by one year of overseas service to his country as a veteran of World War I, and,

Whereas, he continued his service to God and his fellowman to the very end, quietly, efficiently, and often at great personal effort, never complaining, and keeping the seriousness of his illness to himself to such an extent that his going was a distinct shock, in addition to being a great loss, to us all, and,

Whereas, in the passing of Brother Robertson, the Church has lost a conscientious, faithful pastor, who was untiring in his efforts to promote its program, demonstrating a personal concern for his people by ministering to the sick, and emphasizing always in his sermons the universality of God's love for His children. Be it, therefore,

Resolved, by the people of the Cockrum charge, consisting of the churches at Cockrum, Hebron, Independence, Greenleaf, and Palestine, that we express our deepest sympathy to the bereaved members of his family. Especially do we desire to convey our heartfelt sympathy to his brave wife, Mrs. Kathleen Robertson, who has carried on her service as a teacher in the Cockrum community so courageously. Be it further

Resolved, that a copy of these resolutions be entered on the official minutes of the Church Conference, a copy each sent to the New Orleans Christian Advocate, the Times Promoter, the Tate County Democrat for publication, and a copy sent to each of his closest surviving relatives; his wife, Mrs. Kathleen Robertson, Cockrum, Miss., and his sisters, Miss Mable Robertson, Charleston, Miss., and Mrs. G. R. Spencer, Redwater, Texas, and his brother, Earl Robertson, Oxford, Miss.

Signed:

MRS. J. W. HUDSPETH,  
Chairman;  
MRS. ANNIE DAY MURPHY,  
MRS. D. D. DODD.

### THE SECOND MILE

By Mrs. Irvin Rowland

"And whosoever shall compel thee to go a mile, go with him twain."

The second mile, or that over and above duty, is a test of the depth of your love for righteous living and for your fellowman. When you do your duty toward another and still he expects more of you, and giving nothing in return, the problem is doubly difficult. To go the second mile for those who appreciate your efforts and try to carry their full share of responsibility, is a pleasure.

Often, those who expect all and want to give nothing would have you think otherwise. Outwardly, and in your presence, they try to observe the good neighbor policy. They talk of their sincerity and their consideration of others, but inwardly their lives are empty, as is proved by their actions. How hard it is to cope with people who are unwilling to carry their part of life's duties! How can you believe in them when their own actions deny their words? How can you always give understanding and sympathy when their lives don't ring true? How hard to love them when they simply compel you to carry their load, too! To return justice for foul play, to love our enemies, to give more than is required, one can only accomplish these things through unflinching faith and the inner strength that comes from Christ, who likewise set the example by going the second mile for all of us.



## PERSONAL NOTES AND INCIDENTS

Mrs. A. P. Holt, well known in Louisiana, is returning to Ardmore, Oklahoma, following a sojourn in Colorado Springs, according to request for a change of the mailing address for her paper.

Rev. J. Early Gray, pastor at Magnolia, Miss., reports the payment of all connectional claims by Easter and a doubling of the acceptances over the previous year. All other financial matters are up to date.

Friends of Col. J. H. Johnson, of Clarksdale, will be glad to know that he is getting along fairly well, and that Mrs. Johnson is improving following a siege with a severely sprained ankle in which the ligaments were badly torn.

The editor regrets having missed a visit from Dr. Dana Dawson, pastor of First Church, Shreveport, one day last week. We found his card upon our desk when we returned from a visit of District Conferences in North Mississippi.

Rev. W. C. McCay, pastor at Nettleton, Miss., has our thanks for a remittance for subscriptions and for the assurance that we were missed at the Aberdeen district conference. He reports a good day and a good conference, which we are sorry to have missed.

The Advocate acknowledges with sincere appreciation the invitation of Miss Fern Thibodeaux to attend the graduating exercises of Crowley, La., High School on the evening of June 1, at which time she will receive her certificate of graduation. We wish for her a life of happiness and great usefulness.

Bro. J. E. Cammack, who has been a subscriber since 1884, places us in his debt both by his distress at the possibility of missing the Advocate and his appreciation of its message from week to week. His subscription has been received and of course we regret the distress which the notice caused him.

Rev. W. W. Cammack, retired member of the Mississippi Conference, has been confined to his bed for more than a year. He lost his wife in January of this year and has no one with him except a nurse. This will be distressing news to his friends in the Mississippi Conference of which he is the oldest member.

Dr. G. F. Winfield, pastor at Tylertown, Miss., is able to be up in a rolling chair according to reports from the hospital on Sunday. This will be gratifying to his many friends in Mississippi and elsewhere. He is still in a condition which leaves anxiety as to his recovery, but he has come a long way from what his condition was two weeks ago.

Rev. A. W. Coody, pastor at Franklinton, La., says that things are going about as usual on his charge, but that the tire and gasoline situation makes a problem for him as the people are too widely scattered to walk from place to place. He reports cash and pledges in sufficient amount to purchase a church bus, but has been unable to find one for sale.

Rev. T. E. Gregory, pastor of Central Church, Columbus, Miss., is in the midst of a very happy and successful pastorate, his second in that very important field. Two hundred and fifty members have been added during this second pastorate—more

than forty of them this year. The congregations are large and the people are responding enthusiastically to the program of work.

Rev. M. A. Burns, retired member of the North Mississippi Conference, says that the Guntown-Salttillo charge is being served by Rev. H. L. Smith, a local preacher from Tupelo. He speaks enthusiastically of the work being done by Rev. J. E. Stephens, district superintendent. Bro. Burns, who has been ill for many months, is able to be up and about a good part of the time and is able to attend church nearly every Sunday.

## MRS. GEORGE W. CAFFEY PASSES

Mrs. George W. Caffey, mother of Rev. Shed Hill Caffey, Clarksdale, Miss., died at her home east of Duck Hill, Miss., on Thursday, May 6. Before her marriage she was Miss Sallie Jane Hightower. She was married to George W. Caffey on February 21, 1884, fifty-nine years ago. She is survived by her husband who is now eighty-one years old and by four of the five sons born to them: Sam C. Caffey and Shed Hill Caffey, Clarksdale, Miss.; Josh W. Caffey, Lyon, Miss.; and Wm. B. Caffey, Duck Hill, Miss. Edgar Noel Caffey died in November, 1937.

The funeral was held from the family residence and was conducted by Rev. H. N. McKibben, assisted by Rev. J. H. Holder, of Winona.

## REV. K. W. DODSON TRANSLATED

Kavanaugh W. Dodson, member of the Louisiana Conference since 1899, passed to his eternal reward at a hospital in Ruston, La., on April 30, 1943. He was admitted on trial into the Little Rock Conference in 1888 and came to Louisiana by transfer in 1899. Notwithstanding his eleven years of itinerant service before coming to Louisiana, only six ministers on the roll ranked him in years of service in this Conference, and only one of those had been in the itinerancy longer than he had. He made a place for himself in the Conference of his adoption and did effective work until age and failing health made retirement necessary. Following his superannuation, he made his home in Ruston, La., where he had many warm friends who helped to make his last years a fitting climax of a worthy life. He was no longer in touch with Conference activities, but his going brought a touch of poignant sorrow to many friends in Louisiana and in his home Conference as well.

## SUMMARY OF TREASURER'S REPORT—NORTH MISSISSIPPI CONFERENCE

The report of Mr. E. A. Tanner, Treasurer, shows that the North Mississippi Conference financial situation as of April 30, is very encouraging. The acceptances on Benevolences are more than eight thousand dollars greater than the amount paid in 1942, and more than twenty thousand dollars (\$20,533.24) on those acceptances has already reached the treasurer's hands. For the support of retired ministers, the amount paid in to the treasurer is \$9,809.18, as against a total of \$17,435 for the year 1942. The Week of Dedication offering amounts to \$6,871.50, and this is above the amount accepted on Benevolences. Collections on

thirteen items handled by the Conference Treasurer amount to \$52,543.96. In many instances, money collected is slow about reaching the Treasurer, and the report is, for that reason, better than the treasury figures actually show.

## NEW ORLEANS DISTRICT NEWS

The work of the New Orleans District moves along in a fine way according to reports recently made to Dr. W. W. Holmes, our district superintendent.

The Gentilly Methodist Church is engaged in a campaign to cancel its church debt, and all except a few hundred dollars has been either paid or subscribed on the fund.

The Chalmette church also expects to retire its church debt by the time of our annual conference and Aldersgate is making steady progress in retiring its indebtedness. The Algiers church has spent about \$1,500. in repairs and renovations to the church which give this church a pleasing appearance, while the Gretna church has also repaired the inside of the building and made other repairs to the edifice. Brother Hoffpauir has started a mission at Harvey and preaches there every Friday night to a congregation which averages around twenty-five. Many of these also attend the Sunday services at Gretna. Second church has invested \$1,500 of its repair fund in War Bonds.

First church has raised \$2,500 on its benevolent program and for other purposes. All of its conference claims are paid in full, and a large number of persons have been received into the church. Under the pastorate of Rev. H. L. Johns, Rayne Memorial church is carrying on a great program and its financial program as well as its spiritual program is at the top.

St. Mark's church and Community Center is carrying on a great program ministering to a cosmopolitan congregation through its many activities for persons of every age group. Its program is one which is carried on seven days a week and its fine staff of workers are untiring in their efforts to serve a congregation which includes twenty nationalities. The financial program of the church is up to date and the conference claims of the church are paid in full.

Felicity, Carrollton Avenue, and Napoleon Avenue churches are prospering under the leadership of Revs. W. D. Boddie, Elmer C. Gunn, and R. H. Harper, respectively, and carry on the fine work these churches have always had in their programs. The Church of the Redeemer ministers in a fine way to a congregation under the leadership of Rev. Phillip Palotta. An interesting part of the program is a vesper service held every Sunday afternoon in Italian.

On Good Friday, services were held in three of the churches: First church, Church of the Redeemer, and Carrollton Avenue, and commemorated the three hours that Christ hung upon the cross. Pastors throughout the city held the services.

All of the churches of the city report that their finances are up to date and over three hundred net increases have been added to the membership of the congregations since conference.

At Golden Meadow the church services are well attended and under the leadership of Rev. C. B. Powell the church is experiencing the best year in its history. Dr. Ruth Nuttall has put new life into the work of the Lockport charge, and reports are that the congregations are increasing with each service. Dr. Hurley, the new pastor at First



Church, Houma, has been received in a fine way, and the parsonage has been entirely done over for him and his family.

Rev. O. C. Stapleton, of the Southwest Missouri Conference, has assumed the pastorate of the Houma Heights Church. He holds the B.A. and B.D. degrees, while Mrs. Stapleton, who will assist in the work at the MacDonnell French Mission School, holds the M.A. degree.

At Morgan City, Rev. W. D. Boddie is having a great year in the work of that important charge and reports many fine experiences with the people of that section, while at Franklin, Rev. Jolly B. Harper has established a new preaching point at Charenton Beach.

R. L. CLAYTON, Reporter.

## METHODIST PENSION PAYMENTS

Payments of \$3,842,639 in pensions to retired Methodist ministers and to families of deceased pensioners was made in 1942, it was announced at the annual meeting of the Board of Pensions, held in the Hotel Jefferson, Chicago, April 27, with Bishop J. Ralph Magee, of Des Moines, Iowa, presiding.

The Illinois and Missouri Corporations of the Board of Pensions and the 113 Annual Conference pension associations made payments to 12,868 persons—men, women and children—during last year. These pension agencies control invested funds of \$29,611,387.

To fill two vacancies on the Board, which were caused by death, the following new members were elected: Northeastern Jurisdiction—W. M. Scott, of Baltimore, Md.; North Central Jurisdiction—Rev. Will T. Jones, of Indianapolis, Executive Secretary of the Preachers' Aid Society of the Indiana Conference.

Annual reports of the executive secretaries of the two corporations were presented by Rev. A. Thomas McIlwain, of St. Louis, and Rev. T. A. Stafford, of Chicago. Other officers of the Board and the corporations also gave reports.

In answer to frequent questions regarding the inclusion of ministers and lay church workers under Federal Social Security benefits, Dr. Stafford expressed the belief in his report that ministers should not be included, but that all benefits should be extended to lay workers, both in local churches and in general agencies of the denomination.

## BISHOP ADNA W. LEONARD

Bishop Adna Wright Leonard, of the Methodist Church, who was representing 31 American Protestant denominations in a global tour of the United States military bases was killed in an airplane crash somewhere in Iceland, Monday, May 3, it has been announced by the War Department in Washington.

A bishop of the Methodist Church since 1916, Bishop Leonard had charge of the Washington Area, which includes the Baltimore, Central Pennsylvania and Wilmington Conferences of The Methodist Church.

Of impressive physical appearance and a convincing and interesting speaker, Bishop Leonard was in frequent demand for platform work in his own and other denominations. He was popular with young people.

He was president of the Board of Education of the Methodist Church and chairman of the Commission on Chaplains of the

Methodist Church, and chairman of the General Commission on Army and Navy Chaplains.

Bishop Leonard was born in Cincinnati, Ohio, November 2, 1874. Education: New York University, A.B.; Drew Theological Seminary, B.D.; American School of Archaeology, Rome; Ohio Northern University, D.D.; College of Puget Sound, LL.D.; University of Southern California, LL.D.; Syracuse University, S.T.D.

Survivors: His widow, a son, Adna Wright, Jr.; daughter, Mrs. Phyllis Day Budd, of Ithaca, N. Y.

Bishop Leonard was ordained in the Methodist ministry in 1899. Pastorates: Green Village, N. J.; San Juan, P. R.; American Methodist Episcopal Church, Rome; Piqua, Ohio; Springfield, Ohio; Seattle, Wash.

Since his election as bishop in 1916 he has served with Episcopal residences in San Francisco, Buffalo, Pittsburgh and Washington, D. C.

With his visitation indorsed by the Federal Council of Churches and representing, through the Service Men's Christian League, the International Council of Religious Education and the World Christian Endeavor Union, Bishop Leonard was spokesman of virtually all Protestantism in assuring men and women in service that their churches at home had not forgotten them.

## BEVERAGE ALCOHOL

"What the nation is thinking about beverage alcohol in war times strongly reflects the Government's campaign for personal fitness," says Charles R. Jones, Executive Vice-President of the American Business Men's Research Foundation.

Mr. Jones bases his conclusion on the expression of over 200 criticisms of the use of beer and whiskey in suggested slogans, sent to the Foundation by sloganeers.

One hundred and thirty-nine slogans warn of the danger of drink to the individual, seven to the home, and three to the nation, while only nine belabor the liquor traffic itself.

Samples of the warnings against personal consumption range from the simple "Better Fear Beer!" "Think—And You Won't Drink!" to the complex "The Price We Pay for Booze is Staggering!"

The fear that drinking injures the nation is expressed in such slogans as the generalization that "Intoxication Hurts Any Nation!" to the specific "Abstinence Means Less Absenteeism!"

The feeling that the home is disrupted is expressed in "Breaking Bottles Breaks Homes!"

Accidents and alcohol are linked in such catch phrases as "Liquor Blurs—Trouble Occurs!" and "An Engineer Can't Drive on Beer!"

The results of the traffic are epitomized in "Saloons Make Saloonatics!" and "Beer Made Milwaukee Famous—for Drunk Makers!"

Following are other typical slogans:

"Any Drink is One Too Many!"

"The Very First Drink Costs More than You'd Think!"

"Better be Sober Than Sorry!"

"Booze Wrecks Life's Cruise!"

"To be Sure to Lose—Buy Booze!"

"Many a Spree Ends in Fatality!"

"Whiskey is Risky—Don't Risk It!"

"Alcohol Insures a Death Toll!"

"Steer Clear of Wines and Beer!"

"Better Buy Bonds Than Booze!"

"Booze is to Blame for Many a Shame!"

"Be Wise—Don't Alcoholize!"

"If You Knew—You'd do Without Booze!"

"Booze Exacts its Price in Vice!"

"A Woman Reeling Isn't Appealing!"

"Repeal Put US in Booziness!"

"Clearer Heads Call for Sobriety!"

"Don't be a Saloonatic!"

—American Business Men's Research Foundation.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	36
Baton Rouge .....	103½
Lake Charles .....	73
Monroe .....	53
New Orleans .....	54½
Ruston .....	89
Shreveport .....	27

### Mississippi Conference

Brookhaven .....	149
Hattiesburg .....	83
Jackson .....	118
Meridian .....	109
Seashore .....	193
Vicksburg .....	156

### North Mississippi Conference

Aberdeen .....	99
Columbus .....	158
Corinth .....	220
Greenville .....	58
Greenwood .....	303
Sardis-Grenada .....	115

## BOY WANTS FARM JOB

I have a boy, who will be sixteen years old in August, who says he wants to work on a farm this summer.

I would like to know if there is some good Christian home which has need of a boy to help in farm work from about June 25th until the 1st of September. The boy is big for his age and capable of an ordinary day's work.

Please reply to R-100, New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

## MARION INSTITUTE

ALABAMA'S ONLY ESSENTIALLY MILITARY SCHOOL

Next Semester Begins June 7, 1943

A standard four-year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New Courses in all subjects, including Military Science, begin June 7th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.

For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### The Inner Temple

Happy is the family  
Whose home, though large or small,  
Is a temple of the spirit;

Whose members, seeking God,  
Need not go far away,  
But find Him in the midst;

Where faith and hope and love  
Are all in the daily course,  
Incarnate in domestic ways.

—Leland Foster Wood.

\* \* \*

### The Christian Family

Many societies are observing May as "Christian Family Month" and making informal studies along this line.

We call attention to paragraph 1713 of the 1940 Discipline of the Methodist Church, "The Christian Home." Also to the special contribution of the "Adult Student," which is giving a series of studies on "Home Religion for Young Adults" during May and June.

The May issue of "The Methodist Woman" carries interesting information, and in connection with the May program from "A New Earth Wherein Dwelleth Righteousness," Mrs. W. A. Newell writes of "Child Labor in Wartime" in the April issue of "The World Outlook."

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### Pastors' School, 1943

We hope that many women in the Mississippi Conference are making plans to attend Pastors' School this year, for we are really going to college!

The date: May 31-June 5.

The place: Millsaps College, Jackson, Miss. Each person will have to furnish their own bed linen, pillow and towels. Room and board will be \$8 for the week. First meal at non on May 31st. Last meal (breakfast) on June 5.

Registration fee, \$1.

For room reservation, write well in advance to Mr. V. B. Hathorn, Millsaps College, Jackson, Miss.

Extra meals may be secured at the Millsaps cafeteria at regular prices.

The complete program for the School has not been released, but our women will be particularly interested in the course arranged especially for them.

Miss Oscie A. Sanders, a native of Texas, now Educational Worker, Joint Division of Education and Cultivation, and who is also an associate member of the standing committee on the Christian Family of the Department of Christian Social Relations and Local Church Activities, will teach the leadership training course and also assist with the seminar.

The fall text will be used as the basis for study. The subject will be "The Church and America's Peoples," which will correlate home mission work and Christian Social Relations and Local Church Activities.

The textual material will be "We Who are America," by Kenneth D. Miller, and "Unity—A Challenge to American Democ-

racy," which is a report of a conference on minority groups held under the direction of the Department of Christian Social Relations and Local Church Activities. This report is obtainable from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The book, "We Who are America," is not off the press, but will be on sale at Pastors' School.

Among the suggested supplementary books we notice "From Many Lands," by Louis Adamic, which may be found in public libraries; also "A Preface to Racial Understanding," by Charles S. Johnson, and "Orientals in American Life," by Albert W. Palmer, which were used as texts several years ago. "Two-Way Passage," by Louis Adamic, will also be interesting reading.

For the seminar on Christian Social Relations and Local Church Activities, the study to be used during the third quarter will be featured.

The subject will be "Christian Ventures in Learning and Living," and the text, "For All of Life," by William H. and Charlotte V. Wiser. "Christians are reaching out among the masses of mankind in many lands through pioneering ventures that bring the gospel to bear on all of life. This informal and skillful study gathers up the stories of such ventures and suggests new ranges of thought on the Christian world mission for the post-war era." This text is not available yet, but will be on sale at the School.

During the seminar on Spiritual Life work, some thought will be given to the subject of the 1943-44 Bible guide, which will be "The Problem of Suffering." The guide—not the text—is available at this time.

Mrs. E. V. Perry, secretary of Missionary Education and Service; Mrs. Stanley Wilson, secretary of Christian Social Relations and Local Church Activities, and Mrs. E. E. McKeithen, secretary of Spiritual Life, who form the conference study committee, urge every woman who can possibly do so to attend the School.

\* \* \*

### Stewardship Ceremony at Philadelphia

The W. S. C. S. of Philadelphia, Meridian district, closed the study of "Will a Man Rob God?" with a very beautiful service held in the church on the evening of Easter Sunday.

After a review of the text given by Mrs. Walker Jones and Mrs. B. B. Peeples, the very impressive Stewardship Ceremony, as given in the September issue of "The Methodist Woman," was led by Mrs. C. I. Smith and Mrs. C. W. Wilson. The women found this study a most helpful one and the average attendance at the class sessions was fifty-five.

\* \* \*

### To the Women of the Mississippi Conference

At the recent meeting of the Mississippi Conference W. S. C. S., a love gift of money was sent to Mary Thornton Lindsey, who is now at Scarritt College, Nashville, Tenn. Mary Thornton writes:

Scarritt College,  
Nashville, Tennessee,  
April 29, 1943.

My Dear Friends:

When you sent me the "Sunshine Bag" from Conference at Laurel four years ago, I thought it was the loveliest, sweetest thing anyone could have done. Since that time, you have constantly shown interest in me and encouraged me to work harder in the Master's cause.

Your recent love gift leaves me speechless, but filled with a determination to prove myself worthy of your confidence.

Being at Scarritt is, in itself, the greatest blessing which could possibly be mine, and the assurance that you are thinking of me greatly increases my happiness. I know that, in connection with my thoughts of you in the years to come, I shall remember:

"I found some friends who trusted me,  
Yet knew my weakness through and through.

I found a task that seemed to be  
Too bitter hard, yet mine to do,  
In love and work I found my soul,  
Forgot my quest—but reached my goal."

With every good wish for you in your work, I am,

Lovingly yours,  
MARY THORNTON LINDSEY.

\* \* \*

### Don't Forget to Register!

Many of our women through the years have failed to register and qualify as voters.

Some have had their poll tax paid each year, but have neglected to register; some are overage and do not have to pay the tax, but have not registered.

All who register during May and June will be eligible to vote in the August primaries, which are most important this year.

While our boys are fighting in all parts of the world for the preservation of the democratic way of life, we should be fighting on the home front for those same principles. Our chief foes at home are liquor, gambling and prostitution, and they are presenting a solid front against law and order.

A good Christian is a good citizen—a good citizen respects the privilege of the ballot. America must clean up from within and turn back to God, and we can help by electing men to office who will be fearless in enforcing the laws.

Don't let the time slip past—go register today!

\* \* \*

### New Handbooks Ready

Mrs. E. V. Perry calls attention to the fact that the Revised Handbook for secretaries of Missionary Education and Service is now off the press. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 10 cents.

Wrestling with adversity is not the most pleasant form of exercise, but it does make strong souls.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Seven Keys to Progress

By Mrs. C. O. Brice

Seven keys to progress are outlined today, To help us move forward in an interesting way.

The W. S. C. S. has arranged all of these, So that we feel the necessity of using the Keys.

No matter how weak a society, or small, It may easily and successfully use them all. The Master Key is Spiritual Life, and we Must use it each day as a fountain, you see. The Key to the Bookcase we need the year through,

For study courses, programs, and magazines new.

The Key to the Home is visiting and inviting, too,

Women who are not members to join with you.

The Key to the Community unlocks a great door indeed.

C. S. R. activities growing out of study we speed.

The Key to the Bank increases giving each day;

If we are educated tithers, we just love to pay.

The Key to the Schoolroom we keep very near;

Our children and young people are to us so dear.

The Key to the Alarm Box is used every quarter,

For supplies and reports—don't forget them. daughter.

As keeper of these Keys, let's be loyal and true,

Christ is depending upon us his work to do. May we make Him known throughout the year '43,

As we gratefully accept and use each Key.

This poem was used by Mrs. Brice in her report at the recent session of the North Alabama Conference, and a number of women requested it be printed so they might use it.

We, in North Mississippi, will find it just as useful as our neighbors in North Alabama. We are glad they printed it.

What is your Key for special cultivation this 1943? I happen to remember that Key Number 3 was recommended to Greenville district for special use.

\* \* \*

### Shelby W. S. C. S.

When you read the following report from Shelby W. S. C. S. you will see that they are really taking to heart Dr. Brumfield's admonition to go home and do something about the fine suggestions that came to them on the floor of the conference at Mathiston. If you have done as well let us hear from you; otherwise we shall think you just sat and listened.

The Methodist Woman's Society of Christian Service met May 3 with Mrs. J. W. Wilkinson for the regular monthly business meeting, Mrs. J. Montgomery presiding. Mrs. G. Hyde and Mrs. Hal Carnes had charge of the program. Mrs. Neblett gave a very interesting and stimulating talk on "Our Responsibilities as Church Women." Splendid

reports were made by chairmen of each circle and committee chairmen.

The society has purchased a Share in Alcoholic Education Fund. A contribution has been made to the Old Ladies' Home in Jackson. Our Mother's Day collection will go there also. The society plans to contribute regularly to this Home.

The regular monthly contribution for the care of the orphan boy was made.

The women of the church made a free-will contribution to the Memorial Mercy Home-Hospital in New Orleans.

Plans are being made to have a Vacation Church School the third week in June. Miss Cora Lee Glenn, our rural worker at Malvina Community Center, has consented to help with the Vacation School.

At the conclusion of the meeting, lovely refreshments were served by the hostesses, Mesdames J. W. Wilkinson, Winston Wilkinson, Marcellus Wilkinson, Williams and Latiolais.

MRS. J. A. BIGWELL,  
Chairman of Publicity Committee.

Here are some other people who are doing things also.

This letter tells of the work of Miss Emily Smith and Miss Dora Welch, retired missionaries of the Woman's Division, who live in Algiers.

Cottage St. Pierre, rue Caid Almed.  
El-Biar, Algiers, Algeria.  
February 6, 1943.

My Dear Friends:

Can you imagine our sunny blue sky looking down upon thousands and thousands of khaki-clad U. S. Americans, Canadians, and English? We do the little we can to help the men feel less homesick; they naturally long for mothers, wives, and children. Our home is open to them all day and every day if they care to come, and I am so glad they do so—often. You can't see across our sitting room for smoke, as ten or twelve men sit listening to the news and enjoying a cup of tea—and our home, bless them! We often have ten for supper in our little dining room; they bring their own tea, and often corned beef, sardines, etc., and we make rock cookies, etc. Wonderful opportunities one gets, too, as we sing their favorite hymns together, and listen or give messages from the Word, and pray for the dear loved ones at home.

I had to leave this letter because our visitors have been rather more frequent than usual this week-end. We gave 30 meals on Sunday—teas or suppers. Our little dining room had men in relays. Mary Anderson tells me she entertained 15, on and off, yesterday—Monday. I hope, that on Sunday last two officers from the hospital met with Christ as we talked together in the afternoon. They left for the front once again yesterday. There are many Christians among the officers and men, and one of the most earnest is the son of McGrattan Guinness, a great writer on prophecy. The son is a chaplain, filled with the Holy Spirit's power, working with generals and others here to bring the message of salvation to these multitudes of men from your country and ours.

Our little car is lent to the editor of "Stars and Stripes." We are kept in His peace by night and by day—"under His wing" . . . "There shall no harm come nigh thy dwelling." These words come to me, and with them His peace. Emily Smith adores the maps at hand and went to tea yesterday with an Alsatian professor who had the most up-to-date atlas. E. seems to remember all these Russian names, and follows as closely as possible the battles, worldwide. Oh, for His coming to bring us His peace once more. Ruth Wolfe needs her furlough. Emilie Loveless is very tired, if not ill, just now (she died April 11th). The Kellars are very occupied in visiting the men in hospital, etc. We do not see much of each other, for one and all have more to occupy them than ever. (Signed)

DORA WELCH and EMILY SMITH.

\* \* \*

### May—Christian Family Month

May 2-9—Family Festival Week. (Let us hear what you did this week).

Promote May Day Luncheon with inter-denominational groups. Have young camp wives as special guests.

May 18—Good-Will Day. Help the children observe this. Study consumers' problems; organize consumers' centers.

\* \* \*

### Choices in Our Activities

These are two paragraphs found at the opening of two sessions committee reports. I give them, thinking, perhaps, you have not seen a copy of the sessions' reports. They stress the importance of our Church work just now.

"That since we are limited in time, physical strength and financial resources, and these limitations require selection among the multitude of worthy calls that crowd each day, we urge our women to keep the needs and service of the church central in their thinking and in the budgeting of their time, effort and financial resources."

"May we continue to dedicate our substance as an evidence of our interest in and concern for the advance of God's Kingdom in North Mississippi, in America, and around the world. We all realize that unless the church cares for its obligations, and meets its responsibilities in this world crisis, the Church will have no voice in directing the future of the world; nor will we be able to enter the doors of marvelous opportunity which may be ours, if we are faithful today in 1943."

\* \* \*

### Goals for 1943 in Our Conference

Twenty new societies for 1943 in our Conference.

A minimum increase of 5 per cent in society membership for 1943.

The new Report Books be used for complete and prompt reporting.

The standard of missionary giving be raised through various means, such as human interest stories, published in the Methodist Woman, the World Outlook, and the Woman's page of the Advocate.

The use of transfer membership cards be

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Department of Organization and Promotion

#### Report of Conference Secretary

By Mrs. J. H. Thatcher

"We are ambassadors therefore on behalf of Christ."—II Cor. 5:20.

It is told of E. Stanley Jones that in India a railroad train attendant objected to his entering a certain compartment, saying, "There is a diplomat within." But when the missionary, with a smile, replied, "Oh, but I am the ambassador of a King," the attendant stepped aside.

Members of the Woman's Society of Christian Service are ambassadors on behalf of Christ.

We can see "God's fingerprints" in much of the work accomplished in 1942 and we know that "direct hits" have been made in many phases.

In the language of China, the word crisis means "Dangerous Opportunity." Dangerous opportunities of service are innumerable in this crisis and will be even more apparent after hostilities cease. Probably our greatest opportunity this year will be to see that the full program of the W. S. C. S. is carried out in every detail. See that individuals are prepared to serve in the war-ravaged regions of the world. That will take money. The light of the world has not failed, and it will not fail if we cooperate with God, if we give liberally of prayer, service and money; it will take all three. Many people have more money today than in years. It is our opportunity to help channel it in the right direction.

Our pledge for 1942 was \$34,000. We are proud of the fact that we, including the Wesleyan Service Guild, paid \$39,905.71. The W. S. C. S. paid \$2,162.29.

Our Emergency Fund went well over the top, and we are asked this year to increase our pledges liberally so as to include as much as was given to the Emergency Fund.

Dr. Yang, president of Soochow University, paid a most beautiful tribute to missionaries when he said, "Missionaries have given a life edition of the Bible. They are brilliant jewels in the Church of faith."

With our pledge to missions, among other things, we wish to support those who are still on the field and be ready the moment hostilities cease to send missionaries where they are most needed, and to help in the post-war rehabilitation. With so many calls for money these days we must see to it first of all that our pledge to the Church and the W. S. C. S. is paid.

Someone said long years ago, "If we do not send one thousand missionaries to Japan, some day we will have to send one million bayonets." That prophecy is now coming true.

It was my happy privilege to attend the first assembly in Columbus, Ohio, last May. Dr. Frank Laubach said to those thousands of women at the Assembly, "We are at the cross roads of all history, and you women can make it just what you want it to be." I also attended the School of Missions at Mt. Sequoyah in July, besides many meetings throughout the Conference.

We have 252 societies, with 9,837 members, including the W. S. G.; 43 W. S. G. units with 673 members.

"Gremlins" have made their appearance in our Conference—those little phantom fellows who always appear during times of war, causing all kinds of trouble. Perhaps "Gremlins" are the cause of some losses in our work this year. I believe now is the time to be frank and talk about our losses as well as our gains. Shall we take the bad news first? We have had losses in the number of societies and memberships, the number of societies attaining the Efficiency Aims and observing the Week of Prayer, slight decreases in mission study enrollment, special Jurisdiction recognition classes, and supplies. We paid \$505.51 less on Houma scholarships, and there was a substantial decrease in pledges paid for foreign projects. You will find in the Minutes a detailed account of Home and Foreign work.

Perhaps "Gremlins" are responsible for some societies disbanding to do Red Cross work. We know many society members are doing Red Cross work; which is fine, and we want them to continue, but we must be careful not to allow it to become a substitute for the W. S. C. S.

"Absenteeism" will ruin our societies. Prayer alone cannot take Christ to a needy world. Seth Parker says, "It ain't a very good idea to leave your religion in the rack with your hymn book on Sunday; it is a heap safer to take it home with you." I plead with you to attend all society meetings if possible, and not to disband societies. The situation is too grave; civilization is paging the Christian Church, challenging you and me, saying, "Are ye able." Without our cooperation God cannot make this a better world in which to live.

Now for the good news. We have made gains in the Spiritual Life Groups, W. S. G. units and membership, Mission and Christian Social Relations study classes, Bible and C. S. R. study enrollment, Life Memberships, Girls' work, Student work, and Children's work.

We have not been able to have as many district and zone meetings as usual, but too much cannot be said for the faithful, splendid work of the district secretaries and zone leaders. Their task will be more difficult this year, therefore each individual member must see to it that the W. S. C. S. discover and develop every opportunity thrown up by the blasts of war to place Christ at the center of human affairs.

Our opportunity for service is not particularly glamorous—no uniforms, no rank, no decorations, no citations—nevertheless it is of vital importance to the nations of the world when we give prayer, service and money so that our Christ may be taken to the utmost parts of the earth.

"We are ambassadors therefore on behalf of Christ."

### BOOKS

(Continued From Page 5.)

upon an eminence of vision and understanding which can not be claimed by the average man. The book is a constructive discussion of the path along which the Church must travel in its effort to lead the world out of the confusion and chaos of the present moment into the new day of hope and security. Dr. Brown holds that it is the responsibility of the Church to Christianize civilization, but in order to meet its post-war responsibility it must begin the preparation with itself. The book rings with confidence and courage throughout.

**Christian Bases of World Order, The Merrick Lectures for 1943.** Abingdon-Cokesbury Press, pp. 255. Price 2.

As the title indicates, these twelve lectures, by as many speakers, constitute the Merrick Lectures of Ohio Wesleyan University, Delaware, Ohio, for 1943. The book is divided into two parts. First is an introductory lecture by Vice-President, Henry A. Wallace, followed by four lectures with the general title of "Fundamental Christian Principles." Part two consists of seven lectures under the caption, "Factors in World Order." The volume undertakes to discover a framework of Post-War society in which free men may find sufficiency and satisfaction for the needs of body and spirit. It is written from the view point of the democracies, and the racial and national connections of the speakers give it an interracial and an international atmosphere. One may not agree with the position of some speakers, and on certain aspects of such an involved matter, but one will find food for thought and inspiration for a contribution toward the solution of issues which occupy the brain and heart of the best and ablest men and women of our day.

### ALCOHOL, THE DESTROYER

The history of alcohol used as a beverage during the Great War, and my knowledge of it from close personal contact and experience, leads me to the conclusion that if ever this country again becomes embroiled in a fight for existence . . . the manufacture, sale, and consumption of all spirits should be controlled by law. Many colonels, majors, captains and subalterns, to my knowledge, rendered themselves useless for war at various times in France, owing to their taking too much strong drink. Through education, the truth is now dawning on the population that we should be better off without the brewer and the distiller, and when that truth has sunk into the majority of the population, then, but not until then, these useless purveyors of untold misery will be brushed aside forever.—Impressions and Recollections by General Crozier, of the British Army.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

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## CHURCH SCHOOL LESSON MAY 16, 1943

By Rev. W. C. Newman

### CHRISTIANITY CROSSING RACIAL LINES

Lesson Text: Acts 8:14-25.

Golden Text: Lift up your eyes, and look on the fields, that they are white already unto harvest.—John 4:35.

There are two kinds of persons who obstruct social reforms, especially those that involve racial problems. One is the kind of person who shuts his eyes to human needs and injustices, and willfully refuses to be fair and considerate. He is opposed to all social progress, and makes himself violent and sometimes abusive toward those who honestly strive for brotherhood among men.



W. C. Newman

The other kind of person who obstructs social reform and makes it exceedingly difficult for those who are earnestly trying to bring about better racial understanding is the one who wishes to leap to the achievement of Utopia in one mighty jump, ignoring age-old traditions and running rough-shod over any who disagree. He cares little about cost in human lives and is therefore quite willing to resort to revolution and even to war. He not only wants every wrong to be righted overnight, he rushes to the forefront with demagoguery and radical proposals which saner leaders cannot accept. He may be sincere but misguided, or he may be simply a racketeer taking advantage of a crisis in human relationships to win power and gain for himself.

But "the Kingdom does not come by violence," and "from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force." Jesus said that—and we have no reason to discard its implications.

But the kingdom does not come by accident or by inaction either. So that neither of these two extreme attitudes can be thought to be the Christian one. Somewhere on the middle road between them lies the Christian course of social action, and we ought all to try to get on that road and keep moving toward the goal of the "brotherhood of man." And I am concerned in this lesson to suggest some practical things we can do.

#### Be Intelligently Informed

I have heard some people complain that our Church School literature contains so much about the racial problem. But I, for one, am proud that our church leads the field in the study of this, which is undoubt-

edly one of the most difficult problems we of this generation have to face. No one can be hurt by studying every phase of the matter, and if one does not agree with everything that is written about it, that is no reason why he should quit studying it. It will require the best thinking of our best thinkers to reach the Christian solution, and everyone owes it to himself and to his own religious conscience to keep intelligently informed. One thing is sure, the Christian solution will never be achieved by those who refuse to think at all.

#### Be Patient

This is good counsel for everyone involved. Be patient with those who hold a different viewpoint from yours; be patient with those who are too slow to move, and with those who want to move too swiftly; be patient to work the whole matter out in a normal course of procedure, waiting a little longer for final achievement, rather than to plunge everyone into a violent and destructive conflict which would leave scars for generations.

"The patience of God" is a phrase with deep meaning. How marvelously He has bided his time, to whom "a thousand years is but as yesterday when it is past," and who might at any moment have swept his rebellious children into complete disaster. If He can wait centuries to accomplish his purposes, we can surely wait a few years or generations.

I know one pacifist who is exceedingly unpacifistic in his attitudes toward all who disagree with him. It is the counsel of wisdom to move sanely if slowly forward—though, of course, to keep moving.

#### Be Fair And Honest

Goodness and greatness are not confined to any one race or nation. Every people has a rich contribution to make to every other people and to the kingdom of God. And every race deserves the opportunity to grow and develop its own life, and to be treated with dignity and consideration.

Medical treatment, fair wages, education, competent leadership, civic rights, religious freedom—these are the minimum privileges to which all the people of the earth, of whatever race, have a right. We cannot simply pass a law and give all of them these privileges in a flash, but we must not forever deprive them of these privileges either. We must abhor every exploitation of weaker races, and above all we must be courteous and honest in all our personal dealings with all men, white or colored, from the maid in our home to the millions of people in other continents.

#### Give Men Christ

By which I do not mean to try to hold men down by using religion as a substitute for human rights. Certainly Christ would not approve that.

The point of our lesson text today hinges around the fact that Philip went as a

preacher of the Gospel to the Samaritans. This angered the orthodox Jews and the Christian Jews as well, who held the Samaritans in contempt. The Christians sent Peter and John to investigate this radical thing that Philip was doing. But when these two Christian preachers saw the effect of Philip's preaching on the Samaritans they were completely won over to the whole project.

The similarity to our situation is obvious. The Samaritans and Jews lived in close proximity, as we live in close proximity to the Negroes. The Jews were the stronger people, culturally, economically, and politically. There was intense feeling between some people of the two races. Applied Christianity was the one thing that helped. It is not quite understandable that some people who are quite willing to send missionaries to Africa are quite unwilling to do what is necessary to see that the Negroes of America have the same ministrations. Christianity is the answer to all our problems, if we believe what we say we believe.

#### Encouraging Progress

I venture the assertion that no race of people in history have made more rapid progress than have the American Negroes since they obtained their freedom. There is every reason for them and for us to be proud of that progress and to expect it to continue. Makers of trouble in both races only deter that progress; and reactionaries who fight that progress do none of us any good. As Christians let us walk in the middle of the road, moving forward slowly, but moving forward. That way lies brotherhood and not violence and bloodshed.

## RESOLUTIONS

Whereas, God, in his infinite wisdom, has seen fit to call unto His own our dearly beloved friend and sister, Mrs. W. W. Hartsfield, and,

Whereas, the loss of her influence, her charm and graciousness, her unfailing kindness and charity to all, will be so keenly felt among the members of this church and this community; therefore, be it

Resolved, that we of the Benoit, Miss., Woman's Society of Christian Service, express to her family our sympathy and deep sorrow at her passing, and tender to them our love and appreciation of what she has meant in their lives and ours; and be it further

Resolved, that a copy of these resolutions be sent the family, the New Orleans Christian Advocate, and the Bolivar County Democrat at Rosedale, Miss., and that a copy be spread upon the minutes of this society.

Respectfully submitted,  
MRS. CHARLEY PATTERSON,  
MRS. W. B. DRIBBEN,  
MRS. R. N. JACKSON.



# THE CHRISTIAN FIRESIDE

## GRIT

By Rev. Vivian T. Pomeroy

I shall call her Pamela. Of course, that isn't really her name, because she was born in New England, and so you can guess that her real name is Ruth or Susan or Mary or Faith or Martha or any others that you know well. But I shall call her Pamela.

Pamela was just seven at the time of this story. She has been in my church many times. She used to listen to my stories. And just as they began she would whisper to her mother: "Oh, I do hope it won't be a sad one." Because Pamela couldn't bear sad things, she wanted everybody to be happy. Her brothers, who were all quite big, would say: "Oh, don't be silly; it's only a story; besides, it isn't true." And often, of course, Pamela knew it was true. Or they would say: "Pamela, you'll never be any good if you feel things so much and let people see you feel them. You must have more grit."

So Pamela's brothers were very doubtful indeed when her aunt asked her to spend the week-end—from Friday to Tuesday—at Dedham. She had never been away from home alone in her life; and, although Dedham is near Milton, it can seem very far away—at least, it can if you are only seven. Any place can seem far away when you are alone. Pamela said yes, sure; she'd love it. Father wondered. Mother wondered. And the boys said: "She'll never stand it; she'll cry and be homesick."

But Pamela said: "I want to go." Mother said: "Are you sure you won't want to come home when it's bedtime?" The boys laughed, and Pamela bit her lips. "I'll stay all the time," she said. So she went off to Dedham for the week-end.

On Sunday Mother and Father went to Dedham for the afternoon. "You'll be bringing Pamela back," the boys said. "She won't stay when she sees you coming home." Father and Mother thought so, too.

Pamela was very pleased to see them. She felt very important being away in a strange house; but it had seemed forever. They had a lovely time. When the hour came to leave, Pamela's mother said: "Would you like to come home with us, Darling?" Pamela suddenly became quite pale. "Are you going now?" she asked. "Yes," said Mother. "No," said Pamela. "I'll stay till Tuesday. I'm having a nice time."

So Father and Mother got in the car—for it all happened in the days when you could drive to Dedham in your car. "Don't

look back," said Father. Father himself looked in the mirror. He saw a little Pamela standing on the front doorstep; but the pink in her cheeks had not come back.

That evening the telephone rang. A little voice, quivering a bit, said: "Hello, this is Pamela. So you are home safe. Are the boys there? Is Toby there? (Toby is the dog). Is the radio on? Oh, all right. I'll see you on Tuesday. Good-by."

On Tuesday Pamela's aunt brought her home. It was very thrilling. Pamela had brought everybody a present from the Ten Cent Store. "I think she enjoyed it," said her aunt. "She was very quiet, but she seemed happy enough and she was radiant buying the presents."

"Hello, Pamela," said the boys. "Gee! The house has been quiet since you went." And Toby leapt up barking with excitement.

When Pamela had gone to bed, the boys said: "Didn't think she had it in her to stay away so long. It must have been a tough struggle."

"She's got grit. It was a struggle," said Father.

"You'd think she feels so much she couldn't stand it," said the boys.

"Often it's the people who feel the most who in the long run can stand the most," said Father.

The boys turned on the radio and looked doubtful. But I agree with Father.—Used by special permission of the author and The Christian Leader.

## THEY BEGAN TO SEE

"How much will she charge?" was quite a fair question, even if one detected in it a note of apprehension and conjecture.

The night was very dark, just as dark as an African night can be. A nurse from a distant Mission Hospital had ridden through the darkness, and through the African bush, in a missionary's sidecar. While two hours yet remained to daylight that same missionary had put her down at a native compound, with a hurricane lantern and a box of things that might be necessary.

To describe the conditions under which this nurse gave hand and heart to a delicate task is beyond me, even though I have first-hand knowledge of what the conditions might be. The news of the white woman's presence spread, and at daybreak all the people of the village filled the compound yard. Let sorrow be at the door or tragedy threaten, and children of the darkness will know that such is better borne when it is shared. They waited, silently, save for an occasionally whispered hope or fear.

Then on the silence there fell the tiniest cry of a little child—the cry of a new-born child—a thing of magic to those people. What vigorous African handshakes—rhythmic "hand-claps" and spontaneous dancing for joy—what glad laughter and what lifting up of voices in song! The fear of dark things impending had gone as mist before warm sunlight.

It was then that someone asked: "How much will she charge?"

One who stood by answered, "Why, she won't charge anything. How can she charge anything? She does her work for the love of God."

"The love of God, then, is it freely given?" they asked.

And people that sat in darkness began to see a great light.—Methodist Recorder.

## WISE OR OTHERWISE

By Rev. James H. Felts

Do you remember the story of the old grey goose? It is worth remembering. The old grey goose saw an inviting field of green enclosed by a fence. She made the round carefully, but found no "crack" of sufficient size to enable her to enter. She made a second round, carefully noting the size of various "cracks." Then she sat down by the most "promising crack," doing without food or drink until her body had shrunk sufficiently to permit "passage." Investigation, decision, patience. What a combination! The philosophy of the old grey goose put into practice would work miracles in many of our lives.

Far better is it to discontinue bad habits than to suffer the consequences.

The young woman who said, "The loss of my money does not distress me so long as I do not let it trouble every one else" was wise beyond most of us.

Overtime, extra time, and short hours are all but unknown to farmers who are furnishing the staff of life for soldiers as well as civilians. Good farmers earn all that comes their way.

Faith has not lost its potency. It is still "the substance of things hoped for, the evidence of things not seen."

The price the world is paying for its insanity is causing the dullest of us to look more favorably at the better way.

The Church on trial? Certainly. It is on trial every generation. It is as truly on trial in peace as in war. And the "Golden rule" looms larger than at any time in history.

It was a magnificent young Mississippian, the late Ensign John Rundle, Jr., of Grenada, who, told by the ship surgeon that he was dying, smiled and said, "Everything is in order." That was dynamic Christianity.

True or false? Hell is more real than heaven.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

made available to keep members in close contact with the nearest society of the Woman's Society of Christian Service.

Wide use be made of new goals—"The Seven Keys to Progress," with the supplementary leaflet and chart.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—John Wesley.

**National Mutual Church Insurance Company**  
Chicago, Illinois

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## MAY 30 AND WORLD SERVICE

By Dr. W. G. Cram

The financial year of the World Service Commission and of the several boards and agencies of the Methodist Church that receive the bulk of their funds from World Service gifts, ends on May 30. The amount of money then in the World Service Treasurer's office (Dr. O. W. Auman, 740 Rush Street, Chicago) determines how much work the boards can do during the succeeding year. For, under the Discipline of the Church, no board can appropriate for any year more money than it actually receives in the previous fiscal year.

That means, of course, that if the local church in Smithtown, through its benevolence treasurer, fails to send its contributions in before May 30, it could easily mean the closing of some school in far-off India, or the withholding of the Christian ministry from some community in America. When there is an increase in receipts up to May 30, a board can plan for more of its particular service; if there has been a decrease, it must find some way to curtail its activity.

In view of the great and multiplying needs for the Church's service at home and abroad, we have been urging that the May 30 totals show an increase of 25 per cent in World Service giving. We are on our way to that goal now. Let every pastor and treasurer of benevolences see that the giving of his church is up-to-date and beyond in this month of May—and see that it is all remitted in time to the Conference treasurer.

Dr. Auman has made an interesting study of the relative costs of war and of religion. From Bureau of Budget figures, he finds that the appropriations and estimates of war activities for the past three-year period amount to \$1,690.21 per capita; while for all religious purposes all bodies in America gave in approximately the same period \$14.59 per capita.

On a graph the figures are astounding. If the cost of war is represented by a circle whose diameter is six and one-quarter inches, then the giving for religious purposes appears as a circle with a diameter of three-quarters of one inch.

Since in the United States giving for foreign missions is less than 5 per cent of all giving for religious purposes, the relative graph of that amount would be little more than a dot and not a measurable circle!

And yet most of us are persuaded that the circle representing war costs can decrease and disappear only as the circles for missionary and religious endeavors grow and expand!

## TRIBUTE OF RESPECT

The Woman's Society of Christian Service desires to pay tribute to the memory of Mrs. E. L. Booth, who was a faithful and efficient charter member of our society.

Whereas, Almighty God, in his infinite wisdom, has seen fit to call to her eternal reward our beloved Sister; we feel a deep and affectionate regard for her influence as a true Christian, with many years and untiring service, and,

Whereas, we shall greatly miss our association with her, her wise counsel and guidance, and the remembrance of her many virtues, learned wisdom, and Christian character towards all mankind will always re-

main with us a great heritage, and,

Whereas, we keenly feel our sense of loss to our society and so deeply know the inestimable good she has done for Christian education in our midst. We have lost a faithful member, the community a good citizen and a faithful friend. Therefore, be it

Resolved, that we, the members of the Woman's Society of Christian Service, with heavy hearts and our heads bowed in humble submission to the will of Almighty God, do hereby express our deep sorrow in the passing of a true friend. We rejoice in the "Beautiful life spent in duty to God and man," and we extend our deepest sympathy to her family in this sad hour; may they realize that their temporary loss will be her eternal gain. We pray God will bless and comfort them and each one may meet her in heaven. Be it further

Resolved, that a copy of these resolutions be furnished the family, a copy be spread upon the records of our society, and copies be sent to the Star Herald and New Orleans Christian Advocate for publication.

MRS. JOHN BOSWELL,  
MRS. H. E. HOLMES,  
MRS. J. H. GUESS,  
MRS. C. H. McWHORTER,  
Committee.

## CHINA'S STUDENTS AND THE POST-WAR WORLD

By Sallie Lou MacKinnon, Executive Secretary Woman's Society of Christian Service

Adequate meeting of the present student response to Christianity is the best post-war planning for China that I know. Failure to meet it can cripple the future church to a tragic degree. China has only about 3,800,000 Christians, but in the leadership of the government approximately seventy per cent are Christian. In no country in the world do the total Christian forces have such a large proportion of their number in leadership. This is due in large part to the quality of education which has been done by the missionary forces in China. In the post-war world, education will be increasingly conducted by government. The rare opportunity which Christians have had in China through educational work will not continue. It is therefore highly important that we enter fully the avenue of opportunity offered us in the present student situation. Many of these students will return to their homes in the East or the North for building China anew in these regions. Will they help to build a Christian China?

Students are showing their interest in religion by working in rural centers and in the Woman's Society of Christian Service. Some do this in order to serve. Others, seeking knowledge concerning Christianity, frankly say they have chosen this work to try to discover whether Christianity has reality and is the religion for China. In the rural centers students are working with the country people in a significant way for the development and strengthening of democracy among the people of China. These students are discovering new ways of cooperation, of reconstruction and rehabilitation. Missionaries, Chinese professors and the students are showing a sustained heroism that is rare as they go forward with their studies and discoveries under war conditions, with meager equipment and in many cases without sufficient food.

In Szechwan Province there is a growing realization of the desperate need for an educated leadership and of what such leadership may mean for the spiritual growth of the church. West China Union Theological College has this year sixty-five students, ten of whom are in the graduate department of Nanking Seminary. Twenty-one girls are enrolled in the college department, six of them Methodist. Last autumn the college was able to accept only one additional woman student on account of the financial situation. Two thousand dollars in Chinese currency is required to support one student. The missionary who wrote of this said that in face of our great difficulties here in America and the heart-breaking problems which we are meeting, she was reluctant to write, but thought that we here should realize the urgent war time emergency in regard to Christian leadership.

Retreats are often held over week-ends, when Christian teachers and students seek some quiet place for a period of corporate prayer and meditation. A group from the West China Union Theological College recently held a retreat in a large Buddhist Temple beautifully situated. Their thinking centered on a post-war program for our Christian churches and schools. The letter telling of it said, "It's a big subject and a mighty task, and now is the time to start it."

A missionary in the University of Nanking writes of two groups of students whom she meets weekly at their request to discuss religion: "Classes are larger this term. My classes afford many fine opportunities to help students in their English and in many other ways. Besides these contacts I have two religious groups that meet weekly. Some of the students in my Bible study group last spring asked to have a group this term. They came and brought their friends until now we have about twelve. Others have asked to join, but we cannot find a time convenient for everyone. We meet at one in the afternoon in order to accommodate the largest number. Most of these students are non-Christians eager to learn more about Christianity. All they have heard about it is something someone told them, usually something they did not believe. We have been discussing the question of God; why we can reasonably believe in a God; what He is like; and what He expects of us. The experience of preparing for these discussions and facing the many questions they have has certainly done a great deal to clarify my own thinking, and it has deepened my own experience of God as I have prayed so earnestly that He might win some of these students through me. I believe they are truly seeking and I cannot doubt that they will find God."

"We stand, as it were, at a great break or divide in history, in a crisis in which old traditions and principles are no longer accepted, where the greater portion of mankind are casting round and searching for a new world-outlook, a new life-principle, a new code to follow and obey. We may lose our direction and run the risk of immeasurable calamity for civilization. We are looking for a short-cut to economic and social reforms and run the risk of deserting the fundamental principles on which our Christian civilization is founded. We run the risk of exchanging our spiritual birthright for purely material advantage. Even the Church is drawn toward this movement and this new current. Of this there are only too many signs.—Jan Christian Smuts.



## "A DANGEROUS THOUGHT"

By Madame Chiang Kai-shek

Since the birth of the Chinese Republic, our women have begun to participate with our men in public activities of every kind. In the People's Political Council are women following in the footsteps of Lady Astor who was, I believe, the first woman to pass through the august and mysterious portals of the House of Commons. But we are not only found in political assemblages; we have peacefully penetrated into banking, professional and other preserves that were long regarded as the monopoly of men.

Our menfolk have shown no resentment

though at first some, who had not entirely divested themselves of memories of a perished past perhaps, rubbed their eyes and exclaimed in Bret Harte's words: "Is things what they seem or is visions about?"

In actual fact, the vast majority of our men gladly welcomed the coming of women to share the burden of the new and intricate national life upon which China had entered.

I believe that I am correct in saying that more than a half of the two thousand million inhabitants of the earth are women. It is fitting, therefore, that we should bear our share of the responsibilities of making that earth a better and more decent place to live in. There is no need for rivalry between men and women. There is every need

for the fullest cooperation between us. That is recognized in the Allied nations and, significantly enough, is branded as a "dangerous thought" in totalitarian countries.

"It takes 25 girls behind typewriters to put one man behind the trigger in this war," solemnly proclaims a mathematical shark in the Office of War Information, in bolstering his request for more typewriters from private business. With an army of 7,500,000 by the end of next year, we shall need 187,500,000 girls pounding government typewriters—which is pretty going for a nation of 130,000,000.—New York Daily News.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

## CAMPAIGN ACKNOWLEDGMENTS

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Gibbsland—G. A. LaGrange.....	20
Bogalusa—T. V. Peters.....	6
Chatham—J. T. Garrett.....	24
Slidell—M. S. Robertson.....	4
Lake Charles—J. H. Bowdon.....	10
West Monroe—C. K. Smith.....	9
Simsboro—L. P. Moreland.....	4
Pelican—A. D. St. Amant.....	12
Baker—H. D. Watts.....	5
Tickfaw—P. W. Sibley.....	5
Ringgold—E. W. Day.....	19
Gueydan—C. W. Quaid.....	5
Crowley—J. B. Grambling.....	4
Leesville—A. A. McKnight.....	24
Loranger—P. W. Sibley.....	5
Zachary—B. A. Galloway.....	3
Carrollton Ave.—E. C. Gunn.....	5
Grayson—C. W. Lahey.....	6
Baton Rouge—J. H. Crowe.....	4
Bogalusa—G. W. Pomeroy.....	3
Golden Meadow—C. B. Powell.....	3
Athens—B. P. Durbin.....	4
Fisher—A. W. Coody.....	8
Gonzales—L. W. Cain.....	7
Hornbeck—E. H. House.....	18
Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	9
Rayne Memorial—H. L. Johns.....	6
Choudrant—C. L. Elliott.....	7
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	33
Ponchatoula—Mrs. Verna Coburn.....	8
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Fayette—M. H. Wells.....	8
Shubuta—C. H. Strait.....	13
Long Beach—Jas. L. Sells.....	4
Moss Point—A. J. Boyles.....	4
Lena—J. H. Dillard.....	4
Lorman—D. E. Vickers.....	9
Adams—S. B. Watkins.....	5
New Augusta—H. B. Hilbun.....	35
Grace, Jackson—W. B. Alsworth.....	16
Meridian, East End—Mrs. C. M. Martin.....	4
Meridian, Poplar Springs—G. E. Alan.....	5
Roxle—R. E. Alsworth.....	8
Georgetown—W. Baylly Alsworth.....	4
Pelahatchie—R. I. Moore.....	7
Raleigh—Murray Cox.....	3
Chunky—J. H. Cameron.....	3

Fannin—Norman Purvis.....	4
Collins—T. R. Holt.....	7
Yazoo City—R. H. Clegg.....	35
Gloster—R. A. Allums.....	5
Harrisville—W. J. Dawson.....	4
McComb—F. E. Dement, Jr.....	6
Meadville—Wesley Ezell.....	9
Canton—J. L. Carter.....	7
Wiggins—P. O. Nix.....	3
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Newton—Geo. H. Jones.....	17
Homewood—R. E. Case.....	3
Hazlehurst—C. W. Wesley.....	20
Summit—T. E. Nicholson.....	3
Bucaturra—E. D. Simpson.....	3
Brooklyn—E. E. Samples.....	4
Moselle—J. A. Bridewell.....	4
Vaughan—J. H. Grice.....	5
Meridian—T. J. O'Neil.....	5
Gallman—W. L. Blackwell.....	4
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	10
Jackson—R. H. Kleiser.....	6
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	22
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Myrtle—W. M. Hester.....	17
Bellefontaine—C. M. Ray.....	4
Marietta—C. L. Ivy.....	3
Tishomingo—J. L. Nabors, Jr.....	8
Dublin—W. R. Crouch.....	4
Winona—J. T. McCafferty.....	3
Pickens—E. C. Driskell.....	8
Acona—W. M. Langley.....	5
Minter City—W. P. Bailey.....	10
Ethel—E. G. Potts.....	7
Weir—J. N. Humphrey.....	8

Coahoma—M. E. Armstrong.....	3
Indianola—S. E. Ashmore.....	12
Ebenezer—E. M. Shaw.....	11
Sardis—J. O. Dowdle.....	3
Webb-Sumner—A. W. Bailey.....	18
Ruleville—W. C. Beasley.....	12
Coldwater—H. E. Finger, Jr.....	3
Moorhead—S. A. Brown.....	5
Ripley—E. R. Smoot.....	4
Longtown—G. L. Nicholas.....	4
Shuqualak—R. A. Thornton.....	21
Winona—J. H. Holder.....	3
Como—W. H. Mounger.....	8
Itta Bena—R. T. Hollingsworth.....	22
Ballis—E. M. Allen.....	9
Jonestown—M. E. Armstrong.....	3
Potts Camp—Z. A. Jumper.....	12
Verona—W. C. Mattox.....	4
Water Valley—E. H. Cunningham.....	15
Rienzi—B. F. Bullard.....	13
Dublin—W. R. Crouch.....	4
Blackhawk—R. E. Wasson.....	8
Sunflower—J. W. Gibson.....	22
Victoria—B. D. Benson.....	3
Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	29
Leland—W. B. Baker.....	5
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Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	9
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	59
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Belmont—H. C. Lewis.....	4
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Iuka—N. M. Hamill.....	6
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Water Valley—A. S. Brisco.....	6
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Louisville—J. J. Baird.....	18
Clarksdale—J. H. Johnson.....	10
Inverness—T. M. Bradley.....	8
Tchula—W. T. Phillips.....	13
Vaiden—A. L. Davenport.....	26
Oakland—W. S. Selman.....	3
Pleasant Hill—John M. McCay.....	5
Merigold—J. M. Guinn.....	4
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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

The emotion of the ideal in its relation to Power has always had its chief and deepest expressions in the mind of woman. . . . When all other channels have been closed to her, woman has carried the creative capacity of the emotion of the ideal into the practical world of affairs mainly through her influence on the mind of the young.—Benjamin Kidd.

## THE PRAYER-ROOM TODAY

My Father, take from me the pride that will not recognize my utter helplessness, and the shame that would hide from myself and from Thee my desperate state. Help me to come to Thee with empty hands, knowing that I have nothing in myself wherewith to meet my own need, still less to help the plight of any other.

Millsaps College Library  
Jan 44

Millsaps College  
Library

## When a Baby is Born

It's a different world when a baby is born;  
It's not the same place that you knew yestermorn  
That little white crib with its little red mite  
That came into your lives on the wing of the night  
Now stands in the center of all that you plan:  
She's a different wife, you're a different man;  
Your thoughts have been changed and your purposes too,  
And that baby so helpless has made you anew.

The world that but yesterday seemed as a place  
Where men are engaged in a money mad race;  
Where self seemed the big thing, now looks to your eyes  
As a garden of beauty, where splendors arise,  
And life is more wonderful too, for it seems  
To throb with real purposes, and visions and dreams  
Henceforth for another your work you will do,  
For God has entrusted a baby to you.

You look at the world in a different way,  
The moment a baby comes with you to stay;  
You've something to do, and you see it right then,  
Your souls have the purpose of women and men.  
Your duty no longer is seeking for gold,  
You've the life of another to fashion and mold,  
And all of us silently alter our lives  
For better, the moment a baby arrives.

—Hammond Vindicator.





# WALLET OF THE WEEK



THE LORD'S ACRE PLAN adopted by farmers for the support of the church has been adopted by factory workers of a certain Baptist Church in North Carolina. These workers give the first hours of work to the church, and this pledge is made as an addition to their regular contributions. The church adopting this plan has already invested in a one thousand-dollar war bond and it planned to add a five hundred-dollar bond on Mother's Day. The money thus contributed is to be used for the construction of a new building at the end of the war.

\* \* \*

THE NEW ALASKAN HIGHWAY is said to have a chaplain all its own. Rev. Donald Amos was chosen to this post and he will serve the spiritual interests of those who journey over the great highway, as an official representative of the Protestant churches of Canada. It is not a mission station, but a mission circuit which covers the two hundred and ten miles of the road from Fort Nelson to the Laird River. In his journeys, the chaplain will share the hardships and discomforts common in that undeveloped section.

\* \* \*

RELIGIOUS OBJECTORS in Civilian Public Service camps, according to a tabulation of the National Service Board, show a surprising vocational assortment. Of the four thousand three hundred and eight approved conscientious objectors, two thousand one hundred and twenty-nine are farmers, three hundred and forty-four are teachers, and the smallest group is made up of thirty-one writers, editors and reporters, while one is a ball player. The intermediate groups are not identified by vocation, nor as to the number of each.

\* \* \*

THE CITY COUNCIL OF ATLANTA has become aroused to the vice conditions which gave it the unenviable reputation of being the worst in the country within its population range. The City Council recently passed an ordinance which outlaws the drinking of hard liquor in public places, and the sale of mixed drinks within the city limits. This means that the iniquitous night club is under the ban as a consequence of this measure. That was not a fanatical reaction, but a resentment of the outrageous liquor business and a reaction in favor of the ordinary decencies of life.

\* \* \*

AMERICA IS A VITAMIN-CONSCIOUS NATION if the tremendous sales increase of vitamin preparations may be accepted as evidence. The National Wholesale Druggist Association is given as authority for the statement that in the last twenty years the sales have increased from five hundred thousand dollars to one hundred and fifty million dollars, or three hundred fold. If there is any real value in vitamins, it should be showing up in the pep and progress of the American people. Vitamin tablets and capsules are now one of the most commonly used medicines.

THE ANNIVERSARY OF THE DEATH OF COPERNICUS will be observed by scientists. The great Polish astronomer died on May 24, four hundred years ago, on the very day that his great book on the Revolution of the Celestial Bodies was placed in his hands. He did not live to witness the epoch-making change which his book has wrought, but he made the discovery and was doubtless certain that such a truth would change the scientific thinking and attitude of the world regarding the solar system.

\* \* \*

SULFATHIAZOLE, of the magic sulfa group of drugs, has achieved another victory over human ills. This time it is over "impetigo" sores, which it is said to halt overnight. The micro-crystalline sulfathiazole suspension is dropped on a gauze dressing, and when it seeps into the gauze it leaves a small collection of sulfathiazole crystals on top. The dressing is then placed on the sore. In twenty-four hours the removal of the gauze dressing will disclose that the sore is so far on the way to being healed that no further application is necessary.

\* \* \*

MR. J. EDGAR HOOVER, Director of the Federal Bureau of Investigation, is said to have expressed grave concern over the fact that the expenditures of the nation show such a balance in favor of the things which minister to selfish desires and to our moral and social undermining rather than to our upbuilding. According to the figures for 1941, the nation spent \$3,500,000,000 for dairy products; \$3,177,000,000 for schools; \$4,000,000,000 for beverage alcohol; \$1,000,000,000 for movies; and only \$575,000,000 for religious purposes. Along with this was the fact that the nation's crime bill was \$15,000,000,000.

\* \* \*

THE FOOTNOTE, "The Jews are the synagogue of Satan. The true synagogue is the Christian Church," is to be deleted from the Roman Catholic revised edition of the New Testament distributed to Catholics in the Army of the United States. One reason given for its elimination is that "those not familiar with the history and background of New Testament times might misinterpret the message." One does not have to feel an interest in the retention of the passage in order to see that such a reason amounts to a concession to ignorance.

\* \* \*

PRESBYTERIAN-EPISCOPAL UNION is still something to be accomplished, but, despite some pronounced opposition, there is evidence of a growing feeling of friendliness toward it. Of the ninety-three active bishops of the Protestant Episcopal Church, at least twenty-five are said to be favorable to the union movement, out of thirty-three who were included in a survey of opinion on that subject. Only three recorded opposition and five were non-committal. While this means little as to final results, it does show a trend which may indicate the general feeling on the subject of union.



# New Orleans

# CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### BISHOP COLLINS DENNY TRANSLATED

Bishop Collins Denny, retired, died at his home in Richmond, Va., on Wednesday, May 12. He was born at Winchester, Va., on May 28, 1854, and had he lived until the twenty-eighth of this month, he would have been eighty-nine years old. He was graduated from Princeton University in 1876, and was graduated in Law at the University of Virginia in 1877. He practiced law for two years after which he was admitted on trial into the Baltimore Conference of the Methodist Episcopal Church, South, in 1880. From 1891 to May 1910, he was professor of Mental and Moral Philosophy in Vanderbilt University.

In May 1910, he was elected Bishop of the Methodist Episcopal Church, South, in which office he served until his retirement in 1934. At the Uniting Conference in Kansas City in 1938, and again at the First General Conference of The Methodist Church at Atlantic City in 1939, he sent communications declining to be recognized as a Bishop in the United Church. He took the stand deliberately and fearlessly and he consistently refused to accept the stipend of a retired bishop of The Methodist Church.

Bishop Denny's output of books was not large and his writings reflected the major interests of his life—Logic, Law, History and Religion. Of his own family, Mrs. Denny and one son preceded him in death. He is survived by one son and four daughters, all of whom are married.

Bishop Denny was a positive and forceful personality. His convictions were such that he could be broken, but never bent to a compromise course on principle. He stood unyieldingly for what he believed, and he was open, aggressive and fearless. He could not be called a popular leader, and to those who did not know his heart, he often seemed a bit austere. In his personal contacts, however, he was one of the most chivalrous, courteous and elegant gentlemen we ever knew. He was a strong preacher, a militant Christian, and an unsundered crusader. The day of battle has ended and the militant soul of the Christian soldier rests from conflict. He is at peace in the Eternal Home forever.

### SHAMELESS SOCIAL CONDITIONS

One who travels on trains and in buses does not have to get information concerning social conditions from popular magazines. The unblushing familiarity of soldiers with young girls is almost unbelievable. From our observation, however, the girls themselves invite the familiarity. We were on a train recently with a number of soldiers and sailors, and we noticed five young women,

only one of whom showed the least measure of dignity and self-respect. They were drinking, and kissing the soldiers with a shamelessness which was scarcely less than an insult to the decent people on the train. We hear that, where the guilt for betraying a woman can be fixed, a soldier is made to share his army pay with her. We are not sure that such a rule is altogether just. We feel that the soldier is sometimes betrayed by a type of woman who is no better than he is. Aside from that is the fact that some mother or indigent family is the real victim in such sharing of a soldier's pay. We have no objection to the punishment of the soldier, but we do object to penalizing a mother or other dependents for a woman whose wrongs were self-invited. We need to lift the Christian standard in our homes.

### A DIGEST OF BAD NEWS

One of the easiest things to do is to criticize the pessimist whose words somehow make us feel uncomfortable. It is a popular pastime of people who follow a beaten path without serious meditation as to why they do it, or where it may lead. Such critics might do well to remember that the prophets of Israel were not looked upon as cheer leaders, and Christ was accused of having a devil because he held a view of life which did not jibe with the traditions of the Temple masters. Dr. Sockman recently observed that the Christian message is "not a mere digest of bad news about our times." How many of us diagnose a bad social and economic situation without offering a Christian remedy for it! We see the low-hanging clouds but not the sun beyond. It is the proclamation of the unconquering love and hope of the Gospel, the "Good News," which gives point and meaning to our social lament. "Though your sin be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

### MORE DISTRICT CONFERENCES

During the week just ended, we had the pleasure of attending two of the best District Conferences we have looked in upon this year. At Quitman, we attended the Meridian District Conference, where there was an unusually large attendance, a well-planned program which moved with clock-like precision and smoothness, and good reports from the charges. Dr. Harry Denman, of the General Commission on Evangelism, brought two messages which were forceful and uplifting. At the noon hour, a sumptuous chicken lunch was served at the Coca-



Cola plant with Coca-Cola on the menu. Rev. V. G. Clifford, the pastor-host, the Coca-Cola people, and the good people of Quitman had a worthy share in making Dr. Neill's carefully-planned conference a triumph and a happy memory.

At Epworth Church, Biloxi, we attended the Seashore District Conference, where Rev. J. F. Campbell brought to a splendid conclusion that phase of his six-year tenure in that field. Again there was a large attendance, and the program was well conceived and went through without lost motion. It is the rule in that district for the charges to carry lunch and it is then pooled and served by the host church. The facilities for serving the lunch were not so ideal as at Quitman, but the service, the hospitality and the fellowship conspired to make it a great occasion. Next year the Meridian District Conference goes to Newton, and the Seashore to Picayune.

### REFLECTIONS OF AN EXPECTANT FATHER

The doctor has come; the nurses are ready; the dear wife has been wheeled into the delivery room. There is nothing you can do but pray and wait and think.

Life is not mean—it is grand. God made it glorious. Its channel He paved with diamonds. Its banks He fringed with flowers. He overarched it with stars. Around it He spread the glory of the sun, the moon, the stars,—all that is magnificent in motion, sublime in magnitude, and grand in order and obedience. God would not have attended life with this broad march of grandeur if it did not mean something. How much life means, words refuse to tell, because they are inadequate. The mystery of our being, the necessity of action, the relation of cause to effect, the dependence of one thing upon another, the mutual influence and affinity



B. P. Brooks

of all things, assure us that life is for a purpose to which every outward thing points.

Will this new arrival be a girl? Will she possess that inward grace whose essence shall permeate and vitalize the affections? Will she be not only lovable but lovely—with that loveliness which does not fade with time nor is marred by disease? Will she always remember that she is not designed by her Creator to live for herself alone, but that she has a higher and nobler destiny—that of doing good to others—of making this a happier world in which to live? Will she be an ornament to her sex, and a blessing to her race? Will she cultivate the heavenly virtues?

Will this one be a boy? Will he take life like a man? Will he be earnest, vital, essential? Will he assume his obligations as though he personally were born to the task of performing a worthy part in it—as though the world had waited for his coming? Will he take it as though it were a grand opportunity to do and to achieve, to carry forward great and good schemes; to help and cheer a suffering, weary, or heart-broken people? Will the world be enriched because he has been given the privilege of passing this way? Will he take hold of life with a purpose?

Woe to the man who has never smiled over a cradle. He who has never had the companionship of a little in-

nocent babe has been denied one of the greatest pleasures of life, as one passes a rare flower without pausing to look at it or without knowing its value. They are all kings and queens in the cradle, and each babe is a new marvel, a new miracle. You will be welcome, you puny little struggler, strong in your weakness, your little arms more irresistible than a giant's, your lips touched with persuasion which Demosthenes at his greatest did not have. Of course, you will be a little despot but you will ask so little that all reason and all nature will be on your side.

As soon as you arrive in this world, the forces of good and the forces of evil will begin their eternal struggle for mastery over your little spirit. It will take much praying, vigilance, wise leadership, if you win the victory for decency and righteousness. You will need a patient, devoted mother; you will need a father whose duty it shall be to guide you into paths of truth and virtue. You will need the church, the community—you are the ward of all these. You didn't ask for the privilege of living; you have a perfect right, therefore, to demand a decent world in which to live.

And another thing—but here comes the nurse! "Your wife has just presented you with an eight-pound boy!"

B. P. B.

(Congratulations—Editor.)

### Others Say...

#### THE POWER TO MOVE MEN

The man who understands and commands beauty, need not fish in thin air for punch, jazz and other prescriptions for general debility. Beauty is power. The product of a good craftsman needs no tonic. The perfect phrase, the perfect design, the perfect line—all of these have the power to move men.

But to attain beauty, even imperfectly, is supremely difficult, while anybody can jazz, anybody can aim a punch or invent a slogan of a sort. Ninety per cent of the men in any and every profession compete with each other in doing what anybody can do. The victors' spoils fall to the other ten per cent. The beauty they produce is not a diaphanous thing of moonshine, but merchandise that commands the big price in the market-place. It has been so always.

The caravans that trailed into Samarcand and Damascus live in song and story, not because they brought woolen threads woven together, but because they brought beauty. In an industrial art the men who succeed are the men who know that beauty is not a by-product, but the very heart of the product itself.

The man who permits himself to believe that he "cannot afford" to consider the beautiful is guiding his business with a compass that points wrong. The really successful men are doing distinguished work, not because they can afford it, but because they well know that they cannot afford to do work of any other kind.

There are concerns in many small places today to whom profitable work comes from a distance, because the quality of their work has attracted men who were seeking beauty. Beauty is being looked for, all the time. It is the big asset of the many professions. He who knows how to produce beauty will have men coming to his door.

—Linotype.



## WITH THE PASTORS

### THE EARLY SUMMER PROGRAM

By Charles O. Ransford

In spite of all the efforts of the most diligent pastor, there will be a let-down in church attendance and activities during the summer months unless he by wise foresight early makes his new programs.

Prescience should be one of the most frequently thought of and used words by the pastor. He must be foresighted and prepared to take up every work of the church beforehand. It is well for the pastor to have a full sheet calendar showing all the months of the year. With colored pencils he should mark future dates and periods for projecting new programs. He cannot wait. He must always be ahead of his congregation in thought and in action.

No preacher should ever use the words, "There is time enough." He may find when the time comes the person he should use in promoting his efforts has other plans. The preacher must catch the day at its dawning.

We are saying in these war days, "too late and too little." The men who should have been on guard at Pearl Harbor are now disconsolate in retirement. That was a defeat through being unprepared and off-guard.

Pastors and churches defeat themselves through sloth and indifference. Some say, "I never thought about it." Such folk never catch up and do the proper thing.

When the lovely early summer days call to God's beautiful outdoors it is not difficult to find an excuse for non-church attendance. It is easy to plead other engagements. People want to visit. They want recreation. They will find other places to go.

They must have grace and a sense of responsibility to attend church regularly every Sabbath throughout the year. That type of person in many churches is decreasing in number. They were never more needed.

Church programs for development in large success must be carried forward by dependable people. Finding that dependable person is a first condition of an effectual program.

Programs are built around persons. A pastor's own personality is a large factor. The pastor must never lose patience. He must never permit himself to be defeated.

We cannot put too much emphasis on the preaching services. When interest is lacking in church attendance the people with whom we work and for whom we work may not be in our congregation when we have work for them. To give a person a task hoping he may attend church is a poor way to project a program. If he is not sufficiently interested to attend church, he will not have the interest in any service to make it effectual. A preacher cannot excuse himself by saying, I asked Brother XYZ to do a certain thing, when he doubts his performance. He must be sure he has sufficient interest to attend the church service when needed and to do his part in any service whenever called.

People work together as they like each other and have a common interest in their work. Aviators are chosen by their affinity for each other. They must work together, eat together, and sleep together. All their hours, whether on or off duty, must draw them together. They love their work and they love each other.

Church programs should be made on that

basis. Find out the interest of any group, give them a common task and they will develop their own programs.

### MILLSAPS COLLEGE

The commencement at Millsaps College has been set for May 23-24. Bishop J. Lloyd Decell is to preach the sermon and Dr. R. R. Paty, President of the University of Alabama, is to deliver the baccalaureate address.

Millsaps College now has more than 500 men and women in the armed service and more than 50 per cent of that number are commissioned officers.

Millsaps College is going to have a Naval Training Unit beginning on or about July 1, but full and ample provision is being made for civilian students.

Dr. M. L. Smith will have the commencement sermon at the Clinton High School, Sunday morning, May 16, at 11:00 o'clock, and will be the commencement speaker at the Holly Bluff Consolidated High School, Wednesday evening, May 19.

### FOUNDER OF AMERICA'S FIRST DEPARTMENT OF ENGLISH

In the March issue of the *Journal of Higher Education* appears a letter from

#### EDUCATION

If the minds of millions of children had not been poisoned in the schools of Germany, Italy and Japan, their young men would not have allowed themselves to be led like beasts to the slaughter for a cause contrary to all ideas of humanity and justice.

When victory is won we should see to it that the evil which has brought about the world catastrophe is attacked at the source—in the schools.

MADAME CHIANG KAI-SHEK.

President J. Earl Moreland, of Randolph-Macon College, (Ashland, Virginia), describing Randolph-Macon's pioneering service to American higher education in the field of organization for the teaching of English. President Moreland calls attention to the fact that in 1869 Thomas R. Price, a professor in Randolph-Macon College, founded America's first college department of English.

"In founding this new chair," said the Randolph-Macon catalogue of 1869-70, "an effort has been made to satisfy a want long felt and lamented by intelligent men throughout America.

"Young men, with a language in their mouths which has passed through almost fifteen centuries of well attested historic change, with a literature ready to their hands which has, in almost every department, models to show of peerless excellence, quit college, knowing much else indeed, but without skill in the use of their native tongue and with far less knowledge of their own rich heritage than of the treasures of foreign lands.

"The study of our English tongue ought to become a part of every sound course of instruction. In practical value, it of course surpasses; in scientific value, as a part and means of college discipline, it can be made to equal the study of any foreign tongue."

Dr. Price became an English scholar of national repute. He went from Randolph-Macon to the faculty of the University of

Virginia, where he taught with distinction for many years.

### SHALL WE RATION EDUCATION?

Many thoughtful persons tell us that rationing of foodstuffs, clothing, and other everyday commodities will dwell with us and among us long after the so-called "duration" has taken its place in history. That implies a lowering of living standards and a lengthening of the period of sacrifice through which we are now passing and while in the interest of establishing a warless world the idea of continued limitations upon our usual routines of life may be entirely acceptable, one cannot help wondering what effect a long-drawn-out program of rationing will have upon such basic services as education.

In the present emergency education is necessarily but definitely a casualty.

We must see to it that this condition does not carry over into the post-war era. One of the best means of removing educational limitations and barriers from the paths of Methodist young people of creative possibilities and potential leadership is by increasing the Student Loan Funds of the Board of Education.

To date in their history these Funds have served 63,000 students through loans totaling nearly \$10,000,000. To meet the increased needs of a new day we must keep the funds growing.

Methodist Student Day, June 13, 1943, provides the opportunity. The 1940 Discipline (Paragraph 1091) says: "One Sunday in each year shall be observed by the Church School as Methodist Student Day (formerly Children's Day of College Day) with an offering for Student Loan Funds."

—Board of Education Release.

### CONFERENCE ON THE "RURAL CHURCH" CONDUCTED IN CORINTH DISTRICT

Under the leadership of the Rev. J. E. Stephens, district superintendent, the ministers of the Corinth District met in Corinth for a three-day conference. The ministers were guests of Rev. J. E. Stephens and the Methodists of Corinth.

Dr. A. J. Walton, of the Department of Town and Country Work of the Board of Missions and Church Extension, New York City, was the discussion leader.

The purpose of the conference was to endeavor to make the church a vital factor in enriching the life of the rural community in the Corinth district. The timely theme was, "Seeking Christian Solutions to Rural Problems."

If ever a meeting stuck to its theme and made progress in the field of its purpose this one did. The group was brought face to face with the fact that the church, representing religion, is directly dependent upon people, the soil, land tenure, housing condition, health, education, communication, all races, machinery and business for its success. It should also be interested in the other agencies of the community that are helping the community.

The ministers left the meeting full of enthusiasm and determination. This, alone, was the greatest sign of the success of the meeting.

Dr. Stephens is already planning to follow this meeting up with another one similar to it next winter.

REPORTER.



# CONFERENCE NEWS AND PERSONALS

Mr. C. O. Holland, of Minden, La., was passing through the city one day last week and paid the Advocate office an appreciated call.

Rev. E. H. Cunningham, pastor at First Church, Water Valley, Miss., has received 25 new members this year and is doing a splendid work in that important church.

Rev. P. W. Sibley, pastor at Loranger, La., is meeting with a fine response to his program of work. A report of his Easter services will be found elsewhere in this issue.

A request for change of address brings us the information that Mrs. K. W. Dodson is spending a few weeks with her daughter, Mrs. W. P. Hardeman, 1310 11th Street, Lake Charles, La.

The editor appreciates the interest and friendship of Bro. W. E. Roberds, of Quincy, Miss. Although Bro. Roberds is advanced in years and feeble in health his interest in the church and in the Advocate message abides.

The Advocate appreciates the splendid work of Rev. H. B. Hilbun, of the New Augusta charge, and no less so the man himself. The New Augusta church is going forward in a splendid way under his leadership.

Rev. H. W. Rickey, retired member of the Louisiana Conference, was in attendance at the Seashore district conference last week and we were delighted to see him looking so well. Indeed, he seems to be quite himself again.

Mr. John Preston Bonne Carrere has our thanks for an invitation to attend the commencement of Central High School, Baton Rouge, La., where he is a member of the Senior Class. The exercises will be held on May 27.

A Mother's Day bulletin of First Church, Columbus, Miss., sponsored by the Phileatheia Class, gave the names of 191 living mothers of the church who were honored, along with 155 mothers who were honored in memory.

A training school was held at First Church, Lafayette, La., May 6-11. Rev. W. H. Giles, pastor, had associated with him: Mrs. B. F. O'Kelly, of Minden; Rev. Jolly B. Harper, of Franklin, and Rev. Jack McMichael, Lafayette, as instructors.

The editor appreciates the invitation of Miss Helen Watson to attend the commencement exercises of Fair Park High School, Shreveport, on May 26. Miss Helen is the daughter of Rev. B. D. Watson, pastor of Wynn Memorial Church, Shreveport, La.

Rev. J. D. Huff, pastor at Bonita, La., is greatly pleased with the people of his new charge, and feels that he is making some progress in church attendance and in the Church School work. He hopes to have a worthy part in the harvest of souls this year.

The Methodist Church at Rayne, La., reports large attendance at the Easter services. The town of Rayne is observing its 60th anniversary, and the Methodist church has shared in its progress. A history of the church, with pictures of the old and new buildings, will appear soon.

Rev. Luther Booth called our attention to the fact that he has made application for a chaplaincy in the Naval Reserve, not in the Army, as was reported in our personals last week. The information was taken from the paper at Greensburg, La., and that accounts for the error.

Rev. R. G. Moore sends us a list of 16 subscriptions from the Amory, Miss., charge, and all of them, except three, are new. Bro. Moore says much credit is due to Bro. T. N. Trotter, chairman of the Advocate committee, and also a member of the board of stewards. Eight of the new subscriptions are from the board of stewards.

Our good friend, Rev. E. W. Ulmer, Pascagoula, Miss., does not propose to have a let-down in his list of Advocate readers. He is more than 25 per cent over his quota, counting the report in the Minutes and those added since the last session of the Conference. In addition, he promises to add a new subscriber for every discontinued subscription.

Rev. R. G. Moore, pastor at Amory, Miss., is leading his people in a very effective follow-up of the 90 service men on the mailing list of that church. A copy of the church bulletin is mailed to each one of them every week and other religious literature is sent from time to time. Bro. Moore received 24 new members during the second quarter.

According to information reaching our office, Dr. Edward Laird Mills will retire from his place on the staff of the Christian Advocate, Chicago, at the meeting of the Oregon Conference in June, and will take an appointment in that Conference. He has been an editor of the church press for the past 23 years and has rendered a worthy service throughout that period.

The Methodist Church at Eunice, La., had pre-Easter services during Holy Week, culminating in an early morning communion service, followed by the regular Easter service at the morning hour. At the evening service the new Hammond organ was dedicated by Rev. B. H. Andrews, district superintendent. Rev. Albert A. Collins, the pastor, was assisted by Rev. Louis Hoffpauir in evangelistic services following Easter.

Rev. Sam E. Ashmore, pastor at Indianola, Miss., has our thanks for a list of 25 subscriptions, 18 of which are new. Bro. Ashmore reports good progress in the work at Indianola, where the church assumed the askings for benevolences and has paid the full amount, \$1,250, for the year, and all other assessments against the church have been paid. The Week of Dedication offering amounted to \$164 and the Orphans' Home

collection \$288. Other causes have been remembered in a liberal and substantial way. Every steward in the church is now taking the New Orleans Christian Advocate.

## APPOINTMENT CHANGES, MONROE DISTRICT

The following changes of appointments have been made in the Monroe district, according to announcement of Rev. H. M. Johnson, district superintendent: Rev. W. A. Reeves, supply, from Swartz to Newellton; Rev. C. F. Sheppard, who was forced to retire on account of ill health, is replaced by Rev. W. A. Cross, who goes from Gordon Avenue, Monroe, to Olla; Rev. W. C. Mason, from the Marksville charge, in the Alexandria district, is placed at Gordon Avenue, to succeed Rev. W. A. Cross.

## FIRST CHURCH, ALEXANDRIA, LA., DEBT FREE, TO BE DEDICATED

Dear Dr. Duren: You will be interested to know that we have set June 27th for the dedication of our First Church properties in Alexandria. We have just about completed a campaign to liquidate the entire amount.

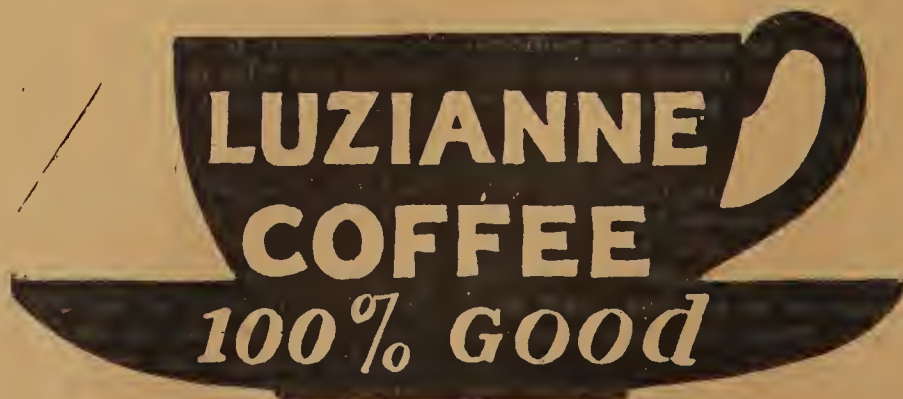
This will be a high experience in Alexandria Methodism, as neither of the buildings has ever been dedicated. We are proud of the fact that we have been able to pay off the indebtedness of \$57,000 in three and a half years, with the fine cooperation of our people here. This church has one of the finest opportunities anywhere, as it ministers to such a great concentration of troops, aside from its own membership.

Sincerely yours,  
B. C. TAYLOR.

## TICKFAW CHARGE

Easter Sunday was a great day on the Tickfaw charge, which consists of four churches. The pastor visited three of these churches and preached four times, namely: Tickfaw, 6:30 a.m.—Sunrise; Tangipahoa—11 a.m.; Pine Ridge—2 p.m., and a night service at Tangipahoa. A special program was given at Loranger church, which was enjoyed by all.

Each Easter Sunday, Methodist people are given an opportunity to make a special offering in support of our Ruston Orphanage. The aforementioned congregations re-





sponded wonderfully with an excellent offering totaling \$179.65. The churches gave as follows: Pine Ridge, \$11.15; Loranger, \$15.00; Tangipahoa, \$65.00; Tickfaw, \$80.00; and a mission point, Cooper's church, \$8.50. Forty-five dollars of the amount that Tickfaw church raised was used to purchase clothing for one eleven-year-old boy this church has taken to clothe.

Tickfaw church has paid its entire benevolent acceptances in full, while the other three churches expect to have 50 per cent of theirs paid by the time of the district conference. Four babies have been baptized, and six have been received into our church.

P. W. SIBLEY, Pastor.

### HENNING MEMORIAL CHURCH. SULPHUR, LA.

Henning Memorial Church, Sulphur, La., Rev. Luman Douglas, pastor, is making progress along all lines. Attendance at Church School and worship services is increasing all the time. The young people have been organized and meet each Sunday evening for fellowship, games and supper together. Family Night is held once each month, at which time the members and friends of the church have supper together in the annex and enjoy an evening of directed recreation and fellowship.

The church has received three lovely gifts recently. Mr. E. B. Hoffpauir and his children have presented a beautiful communion table in memory of the late Mrs. E. B. Hoffpauir. Mrs. P. J. Daspit presented a Service Honor Roll, which was appropriately dedicated at a special service on April 11. Mr. and Mrs. Cecil Cutrer presented a large outdoor bulletin board in honor of the men of the church who are serving in the armed forces of the nation.

All financial obligations are met when due. The pastor's salary has been substantially increased, as has the acceptance for Benevolences. The Church School, Mayo Foreman, superintendent, places special emphasis on the fourth Sunday offerings for benevolences, and these offerings in the Church School have averaged better than \$25 per month so far this year. The parsonage has been refinished inside and some new furniture added, all of which has been paid for.

The Woman's Society of Christian Service, Mrs. W. P. Lewis, president, is well organized and doing splendid work. They are working with the pastor in contacting the many people who are in our town on defense work.

The offering for the Orphanage was the largest the church has ever made—\$246. There is a splendid spirit of cooperation on the part of both membership and the pastor, and all signs indicate much progress will be made during the year, in addition to that already made.

### HATTIESBURG DISTRICT NEWS

The Hattiesburg district conference was held at New Augusta Church, May 5. H. B. Hilbun, the pastor, assisted by the good people of the New Augusta charge, furnished entertainment of the very highest type. Dr. B. L. Sutherland, the district superintendent, presided and dispatched the business of the one-day session smoothly and efficiently. The attendance was above the average for the times.

Revs. J. L. Neill, W. B. Alsworth, John L. Sutton, I. H. Sells, and Drs. J. M. Sullivan

and M. L. Smith, were guests. W. D. Hawkins presented the missionary cause. Chaplains Davis, Wood, Wolcott, Barrett, and Sewell, all of Camp Shelby were presented to the conference and attended some of its sessions.

James Sidney Conner and Marvin Lewis Davis were recommended for admission into the Mississippi Annual Conference.

Rev. W. T. Mangum, pastor at Montrose, preached an excellent sermon at the morning hour. His subject was "The Fellowship of Suffering." Rev. Aubrey B. Smith, pastor at West Laurel, preached a sermon of high order at the evening hour on the subject, "Life's Contending Voices."

The pastors' reports were good and revealed many interesting facts concerning the work of the district thus far this year. One hundred and twenty-seven have been received on profession of faith and forty-nine infants baptized. All salaries are up-to-date and \$6,685 has been paid on the Benevolences. This is 80 per cent of the acceptances for the year.

The Week of Dedication offering was \$1,233, Memorial Mercy Home-Hospital, \$227; chaplain of Sanatorium, \$220, and Orphanage, \$1,033. The conference made an offering of \$60 to supply Advocates to the Sanatorium.

The Church schools of the district are doing well. Twenty-five charges are planning Vacation Church Schools.

We missed the editor's presence, but the Advocate was presented well by H. B. Hilbun.

L. D. HAUGHTON,

District Reporter.

### PREACHERS' MEETINGS OF THE LAKE CHARLES DISTRICT

#### East End Area

The preachers of the East End of the Lake Charles District held their monthly meeting at Ebenezer, on Monday, May 3, at 10:30 a.m. Present were Bros. Anders, Andrews, Cady, Collins, Giles, Grambling, Spinks, Staples, Thibodeaux, and Sewell.

The opening hymn, "Amazing Grace," was followed with a prayer led by Rev. J. L. Cady. The minutes were read and approved.

Rev. Otis Spinks gave a discussion on Pentecost, in which he reviewed briefly its origin and the effects of the presence of the Holy Spirit on the day. We stand today in the need of Pentecost. Every preacher who has not had his Pentecost is living far below the level he is capable of attaining. Education is a fine and valuable asset but it does not take the place of Pentecost. Pentecost is the key that unlocks the power of God. We cannot touch the heart of men and move them unless we have that power. Following the discussion, the service was turned over to Rev. R. H. Staples, chairman.

Rev. J. B. Grambling spoke in behalf of "Youth Activity Week," and offered literature for further guidance to those interested.

Rev. W. H. Giles stated that some changes had been made in living conditions for Pastors' School, to be held in Lafayette, June 7-11, but all changes were for the better. He stated that the faculty had not been completed, but plans are well in the making.

Rev. B. H. Andrews introduced Mr. H. W. Brown, of Lake Charles, La., who is connected with the program of promoting the Boy Scouts movement in the Lake Charles area. Bro. Andrews called our attention to the Golden Cross offering, and passed out literature to help promote the program. He

also reminded us of our goal set to have all finances paid to date at district conference and benevolences in full, if possible.

In reply to Rev. D. F. Anders' question concerning a summer camp in the district, Bro. Andrews stated that it had not been fully decided, but if so, there would be only one camp, ages 12-15, to be held June 14-19.

Bro. Andrews asked that all ministers remit their Pastors' equalization money to Rev. E. R. Haug, district treasurer, Lake Charles, La.

Bro. Giles gave a statement on the work being done at the Charity Hospital in Lafayette, and asked that the ministers help him with old literature that he could give to the Protestant patients.

The benediction was pronounced by Bro. Andrews at 12:30 p.m., and the group retired to the parsonage, where they were served a delicious dinner.

Respectfully submitted,

J. H. SEWELL, Secretary.

#### Lake Area

The Lake Charles Area Ministerial Association met in First Church, Jennings, on May 11, with the following members present: B. H. Andrews, J. Henry Bowdon, W. H. Bengston, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, T. D. Lipscomb, Sam Nader, Paul E. Thompson, James Waltrip, J. A. Bell, and W. Graham Walker. The following were guests: Rev. Sidney Harris, pastor of the Jennings Presbyterian Church, and Rev. Earl Guinn, pastor of the Jennings Baptist Church.

The date of the district camp was announced for June 14, and the importance of pre-registration was stressed. B. H. Andrews, district superintendent, called attention to the Golden Cross offering. The next meeting will be held at the Prien Lake Scout Camp on June 22.

W. Graham Walker, pastor of the Jennings Christian Church, brought an inspiring and challenging message on Evangelism.

The ladies of First Church, Jennings, with the cooperation of Tabernacle Church, Jennings, and the Lake Arthur Church, served a delicious chicken lunch.

LUMAN DOUGLAS, Secretary.

### DO WE WANT AMERICA TO WIN THE WAR?

Then What Are We Going To Do About This?

Liquor and the Legalized Liquor Traffic Imperil Hopes for Early Victory. Scientific findings; social experience; industrial evidence all prove that beverage alcohol—in its manufacture and sale:

Wastes Man Power.

Destroys food and materials.

Costs Billions.

Increases crime and causes accidents.

Delays production.

Promotes prostitution and disease.

Ruins recreation.

Jeopardizes Victory.

WE NEED WAR TIME PROHIBITION OF THIS ENEMY!

—National W. C. T. U. Publishing House.

My heaven is to please God, and glorify him, and give all to him, and to be wholly devoted to his glory; that is the heaven I long for. This is my religion, and that is my happiness, and always was, ever since I had any true religion; and all those that are of that religion shall meet me in heaven.

—David Brainerd.



## PERSONAL NOTES AND INCIDENTS

Mrs. Wils P. Johns, of Woodville, Miss., has our thanks for a generous appraisal of the Advocate. We are glad that she enjoys it and we hope that it may continue to be a source of help to her.

The Advocate acknowledges with appreciation an invitation to attend the commencement exercises of MacDonnell French Mission School, at Houma, La., on May 26, 1943, the exercises to be at 8:30 o'clock on the campus.

A report from the Greenville district conference, at Indianola, Miss., indicates a good conference but small attendance. The attendance was interfered with by a meeting of the Delta Council held at Cleveland on the same day.

Mrs. E. G. Sewell, of Bunkie, La., writes us that the Advocate has been in her home regularly for fully 76 years. Her father was a subscriber and she has continued it. That is a mark of church loyalty and an evidence of appreciation which would cheer any editor's heart.

Mrs. C. A. Northington, who has been making her home in Memphis, Tenn., is returning to Lake Cormorant, Miss., according to the address for her Advocate. It is our understanding that she spends a part of the time at Lake Cormorant and a part in Memphis.

A card from Mrs. Campbell, Hotel Rockefeller, Hot Springs, Arkansas, reports that her husband, Rev. W. M. Campbell, of Lake Cormorant, Miss., is very weak and his blood pressure very low, but that he is improving slowly. He will probably have to take it easy for some time.

A card from Mrs. Mark F. Lytle, Gulfport, Miss., says that her husband, Chaplain Mark F. Lytle, has arrived safely overseas at an undisclosed destination and that he will appreciate hearing from his friends. Address, Mark F. Lytle, Chaplain 1st Lt. 54 Station Hospital, A.P.O. No. 3792, care Postmaster, New York, N. Y.

Information regarding a "Conference on the Rural Church" held at Corinth, Miss., May 10-12, indicates that it was a great conference in every way, and the preachers in attendance were enthusiastic and anxious to have the opportunity to apply the things which they learned at the conference.

Rev. J. S. Noblin, pastor at Carthage, Miss., says that early in the conference year the Executive Secretary led his people in a study of the short course, "The Methodist Church and Its Work." There was an enrollment of thirty-five people, and twenty-six of them received credit. The Easter season was a rich one. To-date, during this conference year, eighteen people have been received into the membership of the church, twelve of them on profession of faith. Every phase of the church program is moving on nicely and there is a wonderful spirit among our people.

Dr. George F. Winfield who entered the Baptist Hospital in New Orleans on March 19, is still there. The editor saw him on Sunday afternoon, but does not know what his condition is as respects ultimate recovery. He has been able to be wheeled about in a rolling chair, and has walked about the bed a little. Mrs. Winfield reported to the Advocate office on Saturday that his condition is not materially improved.

He shows the effects of his long illness, but the very fact that he has reacted as he has gives hope that he may be able to leave the hospital and with care may make a fair recovery.

## AVAILABLE FOR SUPPLY WORK

In the Advocate of May 6 you state that Dr. W. L. Doss, district superintendent, reported that he is having quite a little difficulty in supplying places that have become vacant.

I wonder why the bishops and district superintendents do not enlist the services of superannuates who are still physically and mentally able to do reasonably good work, and probably would, even though they have reached the retirement age. No doubt such ministers would be willing, if not glad, to do supply work for the Church in this time of emergency, and probably the places needing pastors would prefer to have an aged preacher rather than have none. I know of some who I think are able to do effective service.

My father-in-law, the late Rev. J. O. Bennett, used to tell of going to a Negro church service and was asked by the pastor to preach, which he refused to do. The pastor, not wanting to preach with the white preacher present, went out and brought in another rather small, slender Negro preacher and, in presenting him to the congregation, said: "Brothering and sistering, I see feeling very inphysically unable to address you at this time, but Rev. Johnsing is going to preach. He is a little Nigger but is loud and can make a big noise, and a big noise is what we wants here tonight."

Now, as for myself, I am not "inphysically" unable to work, but probably so mentally incapacitated and so energetically indisposed that the district superintendent, in whose district I was serving, had the Louisiana Conference in 1941 mercifully (?) place me on the retired list.

Now, if any of the other superintendents need a supply and are willing to risk such an inefficient prospect, they can address me at Springhill, La.

A. S. J. NEILL.

## MERIDIAN DISTRICT CONFERENCE

The district conference of the Meridian district of the Mississippi Annual Conference met in Quitman, Miss., at 9:30 a.m., May 11, 1943, with Rev. J. L. Neill, district superintendent, presiding and conducting the devotionals.

Rev. Geo. H. Jones was elected secretary, and Rev. J. T. Weems was elected assistant secretary.

The district superintendent had prepared a suggested program of work for the conference, which was adopted as the order of procedure. Committees to take care of the various items into which the district conference is expected to inquire, were also named by the district superintendent, and were elected by the conference.

Rev. I. H. Sells, Executive Educational Secretary for the Mississippi Annual Conference; Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. J. M. Sullivan, Professor in Millsaps College; Rev. T. M. Dye, Jr., Chaplain of South Mississippi Sanatorium, were present and spoke to the various causes they represent. Rev. W. L. Elkin, Jr., of Leakesville; Rev. S. P. Emmanuel, of Clara; Rev. J. H. Jolly, of

Waynesboro, and Rev. W. N. Purvis, of Fannin, were also present.

Dr. Harry Denman, General Secretary of Evangelism of the Methodist Church, was present and brought two very inspirational messages. At the close of his final message, near the conclusion of the afternoon session of the conference, he conducted a consecration service, which was participated in by all present.

All the business of the conference was properly transacted, and ample time was given to those representing connectional interests, and the conference adjourned at 4:30 p.m.

T. M. Brownlee, E. L. Ledbetter, T. J. O'Neil, A. S. Oliver, G. E. Allen, and B. B. Rogers, were elected Licensing Committee.

F. D. Delabar, S. M. Graham, H. A. Gower, J. L. Hunter, W. C. Mabry, J. W. Meacham, C. G. Stokes, and M. H. Turner, were elected District Trustees.

J. L. Neill, T. J. O'Neil, A. S. Oliver, A. F. Gallman, Guy Sigrest, Miss Roselle Lee, S. J. Creekmore, J. L. Hamrick, J. E. Williams, Mrs. W. D. Myers, Miss Lilybec Phillips, Miss Sara Weems, Geo. Ward, Miss Sarah Weaver, Miss Elizabeth Welsh, were elected Committee on Evangelism.

A. M. Merrill, Hal Overstreet, J. W. McNeal, Dr. W. E. Box, and Dr. W. H. Mars were elected Committee on Hospitals and Homes.

The reports from the pastors show that 633 have been added to the church this Conference year, 194 of these on profession of faith. More than fifty per cent of the Benevolences have been paid, and salaries are paid up to date on almost all the charges. The district work is paid in full. Substantial payments have been made on church debts, for the chaplain of the Sanatorium, and for the Memorial Mercy Home-Hospital in New Orleans.

A collection of \$101.62 was taken to send the New Orleans Christian Advocate and other Church literature to the Sanatorium and other places which may be selected by the district superintendent.

At the noon hour, the ladies of the host church served a bounteous lunch to all present.

Rev. V. G. Clifford, pastor-host, proved to be a most gracious and thoughtful host.

The 1944 conference goes to Newton, Miss.  
T. J. O'NEIL, Reporter.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	38
Baton Rouge .....	108
Lake Charles .....	73
Monroe .....	53
New Orleans .....	67
Ruston .....	90
Shreveport .....	27

### Mississippi Conference

Brookhaven .....	150
Hattiesburg .....	130
Jackson .....	138
Meridian .....	113
Seashore .....	233
Vicksburg .....	186

### North Mississippi Conference

Aberdeen .....	142
Columbus .....	167
Corinth .....	220
Greenville .....	103
Greenwood .....	301
Sardis-Grenada .....	115



## BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven district conference met in LaBranch Street Church, McComb, Miss., May 4th. The district superintendent, Rev. Van R. Landrum, called the conference to order promptly at 9:30 a.m. and announced the hymn, "O, Zion, Haste." Rev. W. M. Sullivan led the conference in prayer.

Rev. H. L. Daniels was elected secretary and Rev. Roy Wolfe was elected assistant secretary.

The report of the district trustees was read, and showed the district work fund in good shape. The conference accepted the report and voted an assessment for district work of \$400 for the coming year.

The following officials and committees were elected for the coming year:

District Trustees: W. T. Denman, C. M. Furlow, V. D. Youngblood, W. E. Driver, W. A. Baylis, and J. M. Ewing.

Committee on Hospitals and Homes: Rev. C. W. Wesley, Rev. J. E. Gray, Mrs. Curtis Youngblood, and Mrs. Otis Jones.

Commission on Evangelism: Rev. W. S. Cameron, Rev. T. E. Nicholson, Rev. Roy Wolfe, G. W. Holloway, V. D. Youngblood, R. E. Bennett, Mrs. M. L. Hayes, Mrs. L. W. Alford, Mrs. John R. Goza, Stuart Carruth, Elizabeth Smith and Herbert McGuffie.

Licensing Committee: Rev. M. L. McCormick, Rev. J. W. Sells, Rev. J. W. Moore, and Rev. H. L. Daniels.

The order of the day having arrived for the Board of Lay Activities, Curtis Youngblood, district lay leader, was introduced and presented the work of Lay Activities in the district. He presented Dr. J. M. Sullivan, Conference Lay Leader, who spoke in his usual forceful manner with reference to the program of laymen's work.

The order of the day having arrived for the Board of Education, Rev. I. H. Sells, Conference Executive Secretary, was presented and spoke on the work of education in the Mississippi Conference. He also introduced Dr. Lanier Hunt, the President of the Board of Education of the Mississippi Conference, to the group.

Mr. W. D. Hawkins, Conference Secretary of the Board of Missions, was introduced and spoke of the missionary activity of the church at the present time, and also presented the Golden Cross enrollment.

Following Bro. Hawkins, Dr. M. L. Smith was presented and spoke to the conference concerning the work of Millsaps College, and the manner in which it is carrying on in the present emergency.

Rev. John W. Moore, pastor of Centenary Church, McComb, having been selected as the conference preacher, presented a most forceful and inspiring message, using as his text John 12:32.

The conference then adjourned to the basement of the church, where the good ladies of the church, assisted by the ladies of Centenary and Pearl River Avenue, served a most delightful and bountiful meal.

The afternoon session saw Rev. J. E. Gray, a member of the Publishing Committee representing the New Orleans Christian Advocate, in the absence of Dr. W. L. Duren, and a free-will offering was taken to send the Advocate to the patients at the state tubercular sanatorium at Magee and to the soldiers in the training camps. The offering amounted to \$53.

Dr. J. L. Sutton was presented to the conference and spoke on the work of the Mississippi Home Finding Society, a non-sectarian institution in Jackson. Rev. E. E. McKeithen was also presented and spoke

in the interest of the Memorial Mercy Home-Hospital of New Orleans.

Reports were read and adopted from the Committee on Education and Church College.

Rev. J. E. Gray read a memorial to the Annual Conference to memorialize the General Conference to enact such legislation as to make all laymen who are chairmen of the General, Jurisdictional, and Annual Conference Boards to become members of the district conference, in the district where they may reside.

The Committee on License, Admissions, and Orders was adopted in three parts: Part one recommended the passage of character and renewal of license for the following: Harry Bird, Dr. H. L. Carruth, Horace Dodds Cupit, N. A. Dickson, Everette Felder, J. O. Gilbert, Otto Little, J. R. Lambert, T. D. Perrott, Paul Rush, L. L. Stokes, R. H. Stevens, E. B. Smith, Donald S. Youngblood.

Part two of the report recommended the passage of the character of the following, who are in orders: C. C. Gibson, local elder; E. W. Wedgeworth, local elder; F. R. Williams, local elder; and C. J. Stapp, local deacon.

Part three of the report recommended the following for license to preach: James Evon Willoughby and William Hilton Wood.

The conference then heard reports from the Committee on Lay Activities, the Committee on Hospitals and Homes, Missions and Church Extension, the Committee on Christian Literature and Woman's Work, report of the Committee on Ministerial Support and Finances was also given, as was also the report of the Committee on Evangelism.

The financial report revealed that the churches of the district are in better shape financially than at any time in recent years. The report of the Committee on Evangelism revealed that one hundred fourteen people have been received on profession of faith, while one hundred twenty have been received by certificate during the present Conference year.

The conference unanimously voted to go to Adams for the 1944 session. Rev. S. B. Watkins, pastor of the Adams charge, presented the invitation.

There was an unusually large attendance at the conference. Only two ministers were absent—Dr. G. F. Winfield, who is critically ill in a New Orleans hospital, and Rev. J. W. Sells, pastor at Crystal Springs, who was out of the State. Dr. Winfield is pastor at Tylertown.

The following visitors were present and introduced to the conference: Dr. M. L.

Smith, Dr. J. M. Sullivan, Dr. J. L. Sutton, Rev. I. H. Sells, W. D. Hawkins, Rev. W. B. Alsworth, Rev. L. J. Snelgrove, Rev. and Mrs. L. P. Anders, Rev. Charles Assaf, and Miss Ethel McKeithen.

Rev. Van R. Landrum, serving his first year on the Brookhaven district, had his program well planned and the conference moved forward on schedule, looking after every interest of the church. Bro. Landrum is in high favor in his district among both laymen and preachers. His fine genial, brotherly spirit has endeared him to all.

DISTRICT REPORTER.

## BROAD STREET CHURCH, HATTIESBURG, TO BE DEDICATED

Dear Dr. Duren: Sunday, May 23rd, is the day for the dedication of the Broad Street Methodist Church of Hattiesburg, and I would like for you to give us a little publicity on our program for the day. Below you will find a brief sketch of the church, and I hope that you can use all of it, but if you cannot, please use as much as you can.

About eight Methodists met in 1904, in the month of October, and organized a church on Red Street, near the corner of Red and Fourth, and named the church Red Street Church. Since that time the street has been changed to Broad, and with this change, the church became Broad Street Church.

A church building was erected at an early date, Rev. W. T. Roberts doing most of the work. The building cost about \$1,500, and was a one-room frame structure; but from time to time it was enlarged to meet the needs of a growing membership.

Rev. T. L. Mellen was presiding elder of the Seashore district when the church was organized, and Rev. L. P. Meador was the first pastor. Rev. W. T. Roberts was the first Sunday school superintendent. A. J. McNair, W. P. Meador and W. T. Roberts constituted the first board of stewards. W. P. Meador served as secretary of the first quarterly conference.

The leading members of the original organization were: Rev. W. T. Roberts, Mrs. W. T. Roberts, Mr. and Mrs. A. J. McNair, Mr. and Mrs. E. T. Davis, and Mr. and Mrs. John Husband.

Years passed and the church became larger and more and more prosperous, and the members began to realize that the original building was inadequate. Pastors

(Continued on page 13)

## BOY WANTS FARM JOB

I have a boy, who will be sixteen years old in August, who says he wants to work on a farm this summer.

I would like to know if there is some good Christian home which has need of a boy to help in farm work from about June 25th until the 1st of September. The boy is big for his age and capable of an ordinary day's work.

Please reply to R-100, New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

## MARION INSTITUTE

ALABAMA'S ONLY ESSENTIALLY MILITARY SCHOOL

Next Semester Begins June 7, 1943

A standard four-year high school and junior college. Special courses for Annapolis, West Point, and Coast Guard Academies. Military Department designated by War Department as "Honor Military School." New Courses in all subjects, including Military Science, begin June 7th. Boys fourteen eligible to enroll in R. O. T. C. unit. All Departments fully accredited.

For catalogue, address COLONEL W. L. MURFEE, President, Marion, Alabama



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

They come to me with questions in their eyes,  
These mothers of small daughters and small sons;  
They tell me of their longings to be wise  
In rearing their own precious little ones.

And I who have lived longer, far, than they,  
Who understand their seeking hearts so well,  
Look backward through the long years that I may  
Find something wise and beautiful to tell.

And always there is God. I speak of Him.  
Without His help no mother's heart could bear  
The anxious hours, the swift bright days  
With grave responsibility and care.

And if I had no other word to give,  
After the winding roadways I have trod,  
This would be my message: While you live,  
O dear young mothers, give your children God.

—Grace Noll Crowell.

\* \* \*

### The Christian Family

In the study of "The Christian Family," which many of our societies are using this month, the second lesson in the pamphlet is "Fathers, too, are Parents." The statement is made that "a prominent religious educator reports that one of the most significant experiences of his boyhood occurred when he passed the door of his father's bedroom and saw him kneeling in prayer. The father's influence counts."

"As men and women have been interviewed concerning changes they would make in their early home life, it has been amazing the number of times the following desire has been expressed: 'that we might have known Dad better and that he might have taken more time to be with us.'"

Especially is this true today, with our very young boys being drafted into the service of the armed forces.

We quote from a letter printed in the Commercial-Appeal of Sunday, May 9th:

"Dad, I've met a fellow here that I have quite a lot of respect for. He's from Ohio. You see, he and his dad are buddies, too, just like you and I. We sit around nights after our day's work is over and talk about our dads and mothers quite a lot. The first night I met him, we were on the beach and the stars were all out and the moon was shining bright as day.

"It's really beautiful here on clear nights, with the moon shining out across the ocean. We didn't know each other then, and had been sitting there quite a long time when he broke the silence. Pointing to a star he remarked, 'Do you see that star, soldier? That's the brightest star I've seen.'"

"And then he started talking, telling me about himself and his dad. About the way they ran around together and what his dad told him the night he left for the army. When they walked out on the porch, the stars were shining just like they were that night.

His dad pointed to a star and said, 'Son, look for that star every night, because I'll pray on that star every night.' Then I understood why the star looked so bright to this boy—it was hung with a prayer for him."

"This boy has been shipped out, and I'll probably never see him again, but if I don't, I'll never forget him and I know he'll never forget to look for that star. You could always find him when the stars were out, and I always knew what he was thinking about.

"Dad, don't you suppose we could have a star, too? I would really like that; then I would always have something to look forward to on clear nights."

We suggest that before the close of this formal study, during the month of May, each society make a careful study of Paragraph 1713 of the Discipline of the Methodist Church (1940).

\* \* \*

### Rural Life Sunday

"The coming of 'Rural Life Sunday,' on May 30th, reminds us that organized Christianity as represented by our rural churches and others must become a ten times more powerful factor in bringing about the only kind of world peace that will endure—a peace based on justice to all. As Woodrow Wilson declared in his last written message to the American people:

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

—Progressive Farmer.

We suggest that societies in rural churches assist their pastors in observing "Rural Life Sunday." If May 30th is not a day for the pastor to be at your church, the W. S. C. S. can plan a special program emphasizing the place of the rural church in creating the kind of a world we want. Your county home demonstration agent will be glad to help in your planning.

\* \* \*

### Concerning F. S. A.

The May issue of "The Methodist Woman," page 21, carries some interesting facts concerning the Farm Security Administration.

"The time has come for us to act, and act quickly," stated our secretary of C. S. R. and L. C. A. of the Southeastern Jurisdiction, "if we are to save the Farm Security Administration and assist that agency in obtaining sufficient funds through Congress to enable it to continue the vital work we all know it has been doing."

Personal letters and letters from local societies should be sent to congressmen and senators before May 24—not later than that date.

\* \* \*

### Pastors' School

While the program for Pastors' School has not been received, we know there will be many interesting features which our women will enjoy.

The credit course in leadership training,

planned with special thought for the women of the W. S. C. S., will be taught by Miss Oscie Sanders, who will use as a basis the topic for the fall study, "The Church and America's Peoples."

In a time of crisis, is America achieving unity among its peoples of varied racial and national backgrounds? What do we know of the histories of immigrants to this country, whose lives and backgrounds are part of the American story and in whose emotions, motives, and impulses lie our greatest spiritual resources for real unity and the building of a durable peace? What are the religious heritages of the peoples who make America and what is the mission of the church today among them? These are some of the things which we will study.

The seminar on Christian Social Relations and Local Church Activities will emphasize "Christian Ventures in Learning and Living," which promises to be replete with "human interest." This is the topic for the study of the third quarter and for the first time is a course from "M. E. M. (meaning Missionary Education Movement of the United States and Canada). So, our C. S. R. and L. C. A. study attains the same rating as any of the other studies of the year. It is because of our progress in classes receiving recognition for C. S. R. and L. C. A. studies that we have increased our total number and led the Jurisdiction.

Let's make Pastors' School, 1943, the best we have ever had!

Time: May 31-June 5.

Place: Millsaps College, Jackson, Miss.

\* \* \*

### Course in Narcotic Education

Plans are now complete for the course in Narcotic Education which will be offered by Millsaps College during the summer. The course will be in the form of a workshop. It will begin on June 21st and continue through July 3, with the class meeting from 9 to 11:30 a.m. every day during the two weeks. Millsaps will offer two hours credit for work done in the Narcotic Education workshop. The fees will be as follows:

Persons not taking college credit, \$5; persons taking college credit, \$10.

The only other expense will be living accommodations in Jackson. Persons interested in the course can obtain information on this either by writing directly to Millsaps College, or by writing Mrs. Charles H. Ferguson, 115 Adams Street, Jackson. Mrs. Ferguson has consented to find rooms for persons who might want to live in town during the time the course is in session.

We recognize the fact that the educational program concerning alcohol is the only way we can successfully meet the liquor problem. We have laws but we must back them with an educated public opinion.

We heard recently of the man who was to entertain a business executive and, although it was not the custom of the home, he felt that cocktails were in order. He got together the materials and was in the process of mixing them when his little third-grade daughter proceeded to explain to him the scientific reasons why he should not drink them! In the face of her sincere

(Continued on page 11)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

This morning "The Third Annual Report of the Woman's Society of Christian Service, North Mississippi Conference of the Methodist Church, 1943," came to my desk. This early issue is a compliment to the efficient secretary, Mrs. N. N. Maxey, who works all the time that others of us are sitting "out front" enjoying the Annual Conference. If you did not get to attend this Mathiston conference, now is your chance to learn all that was done there. The new legislation is within the covers of this little book.

The first page carries the picture of Mrs. T. M. Clark, to whom the annual minutes are dedicated. We know of no one who better deserves a tribute for loyalty and far-seeing leadership. She was recognized in our council as one of Mississippi's best prepared women.

Have you written the names of officers in your Corresponding Secretary's Report Book? If not, pages four and five will furnish the names for these blanks.

\* \* \*

### Program of Work—May, 1943

1. Business.
2. Plan to send secretary of Missionary Education and Service to Conference Training School at Mathiston, June 7-11.
3. Plan "World Outlook" and "Methodist Woman" campaign.
4. Cooperate with Children's Workers in Vacation School.
5. Make contribution to Student Fund.
6. Have report from Annual Conference with new legislation.
7. Program meeting with items from the "Methodist" Woman."

\* \* \*

### Have You Read?

"Freedom of Religion," by Henry Van Dusen, pages 10-11, in May Methodist Woman?

"Protestant Missions in Latin America," by Miss Elizabeth Lee, in May Methodist Woman.

"I Bear My Witness," by Generalissimo Chiang Kai-Shek, free from Board of Missions.

Page 18 for additional helps for your May program on Child Labor.

Have you ordered any additional material?

\* \* \*

### Prayer Calendar—Second-Third Quarter

May—May Day luncheons.  
June—

1. Letters to graduates: Local graduates and graduates in Home Mission institutions.
2. Conference Leadership School at Wood Junior College, June 7-12.

July-August—

1. Summer Assemblies, Institutes, etc.
  2. Study on "Peace" in summer meetings.
- September—Missionary Education seminars.

\* \* \*

### Prayer Suggestions for May

Pray that there be no further loss in the laws restricting child labor and that we shall speedily restore and extend the gains of the past.

### Spiritual Enlistment Card

(Found on page 27 of Methodist Woman)

Grateful for my spiritual heritage, I will try, with God's help, to have my daily thoughts and actions motivated by love. I will strive always to visualize myself and my family as a part of God's world-wide family of all people.

\* \* \*

### "Father, Thy Will Be Done Through Me"

This prayer, of seven words, has become the "common denominator of all faiths and denominations. The prayer method is exactly the opposite of the practices used by the Axis nations. It emphasizes the Fatherhood of God, the supreme importance of the individual as contrasted with the Axis doctrine that the state is all that matters. Most prayers ask for something or ask God to help others, but the seven-word prayer accepts the principle that the best way prayer works is through me."

This discussion and plan of prayer is found on page 28 of material devoted to the Wesleyan Guild. If you like the idea, read that page in the Methodist Woman, May issue.

\* \* \*

### Latin-American Quiz

Did you try answering the Quiz on page 23 of May Methodist Woman? What was your grade?

Goals for Spiritual Life Cultivation are listed for use of Spiritual Life Groups for definite prayer and promotion through the church organization.

General objectives:

1. Keeping the Quiet Time daily.
2. Reading the Bible daily.
3. Use of Upper Room and other devotional helps.
4. Cooperation with Christian Social Relations in services in institutes, army camps; defense projects, settlements, etc.
5. Definite prayer for work and workers at home and abroad.
6. Prayer and fellowship groups.
7. Provision for a devotional library.
8. Plans for morning watch at annual meeting.
9. Promotion of stewardship and personal evangelism.
10. Establishment of family altars.
11. Enlistment in practice of the Prayer Minute at 6 o'clock daily.
12. Spirit of worship in church services.

\* \* \*

### Spiritual Life and Message

We recommend:

1. That we seek to conserve the spirit of Dedication Week throughout the year.
2. That as a part of this conservation work—
  - a. Definite Spiritual Life Groups be formed in every local society.
  - b. A Retreat Day, preferably the week before Holy Week, be held in every local church.
  - c. In every local church the Spiritual Life Group shall endeavor to promote some spiritual ministry as a part of their war service project, such as: Brief prayer serv-

ice in Red Cross Centers, or visiting homes of service men, of new people, of shut-ins, of lonely people; a reserve supply of Christian literature should be kept to be distributed on these visits. This literature may include Upper Rooms, Christian Home, Advocates, pamphlets.

d. That the Spiritual Life Group plan some definite service in their local churches and communities. The Sunday and mid-week evening church services should be one of our major emphasis this year.

e. That we emphasize stewardship and tithing, using special covenant cards, and that we cooperate with the secretary of Missionary Education and Service in the study of Stewardship.

f. That, in cooperation with the Committee on Christian Social Relations, plans be made to serve the men and women in army camps in every possible way, planning special services, inviting them into homes, providing helpful literature, and by definite prayer for them.

3. That a careful study of the Prayer Calendar be made and each group carry out the suggestions given.

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

conviction, the father decided not to serve cocktails!

It will be a splendid investment for a local W. S. C. S. to send some leader of the young people to this workshop, or to interest and possibly assist one of the teachers of the local public school to attend, or some church woman who can return and be responsible for helping teachers, counselors and others plan for effective alcohol education in the local church.

Miss Winnie Buckles, State Director of Narcotic Education, will be in charge of the workshop and a consideration of the latest scientific, factual information about alcohol, and, to a lesser degree, about other narcotics, will be given. Suggestive teaching units, projects and methods for the various age groups and subject levels will be explored and developed. Opportunity will be given for re-examining and evaluating the conventional thinking, assumptions, and social customs of the day and the place of this problem in the educational program.

Delta Sate Teachers College will also offer a Narcotic Education course, June 2-18 inclusive, but, of course, Millsaps College is more convenient for the Mississippi Conference.

Women and young people who are interested in helping to meet this need in our Conference, might have relatives or friends in Jackson with whom they could visit while taking the course, which will make it very inexpensive.

We hope many societies will be instrumental in having someone from their community take the course.

"But to every man there openeth  
A high way and a low,  
And every man decideth  
The way his soul shall go."

—Oxenham,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Of Special Interest to Secretaries of Missionary Education and Service

The Planning Committee on Missionary Education and Service for our recent annual meeting made the following recommendations for the work of the department of Missionary Education and Service. I hope you will study them carefully, for they will be our guides for the remainder of this year:

1. a. That Recognition of Efficiency be continued for three approved study classes or an increase of one over the previous year.

b. That each district strive to become a "100 per cent district," by having each society within the district achieve some educational progress during the year and reporting the same quarterly.

2. That Educational Leadership be cultivated by—

a. Educational conferences and seminars held in each district.

b. Cooperating in district Missionary Institutes, thus promoting the educational program and relating the Woman's Society of Christian Service to the total program of the Church.

c. Each society, if at all possible, sending its secretary of Missionary Education and Service to the Pastors' School and Conference for Christian Workers, to be held at Southwestern Louisiana Institute, Lafayette, La., June 7-12. The study topic for the Woman's Society of Christian Service which will be taught in the Pastors' School will be: "The Church and America's People."

3. That a study committee, composed of the Secretary of Missionary Education and Service, as chairman, the Secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life, be set up in each society to plan, in advance, the educational and study program for the entire year, and to relate it to the total program of the local Woman's Society.

4. That each local society cooperate with the pastor in whatever method of presentation he may choose for the joint study in a School of Mission in the local church.

5. That the Secretary of Missionary Education and Service, in the local society, as a member of the Program Committee, assist in the enrichment of program material through the use of the World Outlook and the Methodist Woman and other cultivation materials that may appear.

6. That every society having one or more approved study classes during the year make an effort to have at least one of these classes conducted according to the special Jurisdiction requirements.

• • •

### Pastors' School and Conference for Christian Workers

You will notice that recommendation 2c, above, is in regard to our Pastors' School and Conference for Christian Workers. This year the School will be held June 7-12, at Southwestern Louisiana Institute, Lafayette, La. The cost is \$8. Notice especially the change in place for the School. Our fall study topic, "The Church and America's People," will be taught in addition to sev-

eral other classes. Opportunity will be given you to talk over the special problems of the work of missionary education in your society. Please make a special effort to attend this School. Here you will find not only opportunities for study, but hours of unusual inspiration from outstanding platform speakers and fine experiences in fellowship and fun. I shall be looking forward to seeing you there.

\* \* \*

### New Handbooks Ready

The new handbooks for secretaries of Missionary Education and Service are ready. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The price is 10 cents. Be sure to ask for the 1943 edition. This is the most complete handbook we have had, and you will find much information that will help you as a secretary of Missionary Education and Service.

\* \* \*

### New Report Blanks

The first quarter's reports showed that many of you had already secured the new report blanks for your society. However, some of you are still using old blanks. Has your society ordered new record books? The new report blanks for Secretaries of Missionary Education and Service are so much fuller than any we have had before that it is very necessary to have the new blanks in order to make an accurate report of the work done by your society. Then, too, the new blanks give some indication of how much is expected of a society that carries on a full study and educational program. Every kind of study carried on by the society should now be reported by the local secretary of Missionary Education and Service to the Conference Secretary—everything from an informal study to studies for special Jurisdiction Recognition. On page 20 of the March issue of the Methodist Woman you will find a sample copy of the new report blanks and how to make them out. Please study this page. Your society may not need all the questions asked on the blanks, but some societies do; so please do not fail to report just because you cannot answer all the questions. It would be impossible to make a report that would be suitable for every society in every community.

\* \* \*

### Educational Progress in Every District

Please study recommendation No. 1 carefully. We are anxious to have every society in every district show some educational progress this year. If your society has never had a study and you begin this year by having an informal study in one of the areas of Christian Social Relations or in Spiritual Life, your society will have made some progress, and you will have helped your district to become one of the "100 per cent districts" in educational progress—if you report each quarter. On the other hand, if your society has been having three studies each year, you must continue to do at least that much, and we hope you will go on and have a fourth study or several informal studies.

### Alexandria District

Mrs. T. D. Chapman, District Secretary

Mrs. T. J. Drewett, president of Jena society, writes that she is so pleased over the work they are doing this year in the Woman's Society of Christian Service at Jena. From the first quarter's reports, they are going forward in many phases of the work. The members are cooperating in such a fine manner and there is a fine spirit of fellowship. The Christian Social Relations Committee is doing fine and has been very active.

Mrs. J. J. McKeithen, Conference Vice-President, was with the Jena society for their Officers' Training Day. This was an inspirational and worthwhile meeting.

The Melville Woman's Society of Christian Service painted the inside of the parsonage and bought new furniture, amounting to \$168.89. Everyone seems to be more interested this year and they have a better and more active society.

Ville Platte held Officers' Training Day in April. Much study was done by the members for this meeting. The church at Ville Platte has been moved to its permanent location and has been remodeled. It is almost paid for. The membership is few in numbers, but God has richly blessed the efforts of these good people.

Oak Grove society reports an active Spiritual Life Committee. The work of the Christian Social Relations and Local Church Activities has been encouraging.

Bunkie society has just completed their study of Planning for Peace. Topic: "International Relations and World Peace."

Mrs. A. W. Townsend had charge of the first meeting, introducing the study. The following program was given:

"Excerpts from National Cultures, to Show How Nations Need to Share Each Others' Life."

Russia: Life of Sergei V. Rachmaninoff, by Mrs. A. C. Townsend, Jr.

Britain: William Shakespeare. "Mercy," from "The Merchant of Venice," Mrs. Marvin Watkins.

France: "Louis Pasteur," by Mrs. Charles Black.

India: "Architecture," by Mrs. L. M. Couvillion.

Germany: Felix Mendelssohn, "If With all Your Hearts," from "Elijah," sung by Mrs. Franklin Mikell.

Italy: Raphael Sanzie, "The Madonna of the Chair," "the Sistine Madonna," presented by Mrs. Ted Tucker.

Japan: Toyohiko Kagawa, by Mrs. Carter Nettles.

China: Madame Chiang Kai-Shek, "Address to the Senate, U. S. A.," presented by Mrs. T. D. Chapman.

America: The Ideal of Democracy, National and International, Mrs. A. W. Townsend, Jr.

Prayer Hymn (unison: "Peace, Perfect Peace."

Benediction: Mrs. Townsend.

There were twenty-seven present.

The second study of "Planning Peace" was given by the Jean Barker Circle of the Bunkie Woman's Society of Christian Serv-

(Continued on page 13)





MILLSAPS COLLEGE—1892

## CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for this page failed to reach us.—Editor.

### REV. KAVANAUGH W. DODSON

Rev. Kavanaugh W. Dodson was born in Poplar Bluff, Missouri, February 5, 1869. He departed this life in Ruston, La., April 30, 1943—74 years, 2 months and 24 days of age. His parents moved to Devall's Bluff, Ark., when he was a young man. Early in life he chose the ministry as his life's work and secured his education at Henderson-Brown College and Vanderbilt University.

He was admitted on trial in the Little Rock Conference in 1888. After serving in that Conference for eleven years, he transferred to the Louisiana Annual Conference in December, 1899, giving forty years of active service to Louisiana Methodism. He was in active service for nearly fifty-one years, being a Methodist minister for 55 years. In Louisiana he served as pastor of the following charges, in the order named: Algiers and Parker Memorial, in New Orleans; Mansfield, New Iberia, First Church Lake Charles, Minden, DeRidder, Arcadia, Winnfield and Gueydan. He served as presiding elder, or district superintendent, of the following districts: Monroe-Ruston, Ruston, Minden and Baton Rouge. He took the superannuate relationship at the Ruston Conference in 1939, making Ruston his home until his death.

He was married to Miss Christine Gadder, of Hope, Ark., February 14, 1900. His devoted wife and comrade through the years survives him. Four noble Christian children—Mrs. Agatha Hastings, of Little Rock, Ark.; Kavanaugh W. Dodson, Jr., of Eldorado, Ark.; Mrs. W. P. Hardeman, of Lake Charles, La., and Wilbur N. Dodson, with the United States Army overseas—also survive to mourn his loss. There are four great-grandchildren.

From the above record it is noted that he rendered long and faithful service in the ministry. His ministry covered almost the entire State. He was widely known and deeply loved by the Methodist people of Louisiana. He led a number of young men into the ministry, some of whom are leaders in our Church today.

His loving, gentle nature, his high sense of devotion to duty and loyalty to his Church, his deep and abiding faith in God, his purity of mind and heart, his keen sense of humor, his fine appreciation of the slightest favor shown him, made him a friend of

man everywhere he went. Through his long years of service he helped to make and mold the Methodist Church into what it is today. His influence will abide through the years.

To such a life there is no defeat. Death is but the transcendent entrance to eternal glory!

ROBT. W. VAUGHAN.

### BROAD STREET CHURCH, HATTIESBURG, TO BE DEDICATED

(Continued from page 9)

and people alike began to think of a new building. Rev. J. E. Williams, the pastor from 1920 to 1922, urged the congregation to start a savings account looking to the erection of a new building. Rev. A. J. Davis, in 1926, caused the lots on Broad Street to be purchased as a site for the new church. These lots were purchased for the sum of \$2,350.

A site for a parsonage near the old church was purchased and a parsonage built while Rev. J. L. Neill was pastor in 1913.

Rev. J. W. Thompson was appointed to Broad Street in 1926. The people were eager for a new church, and the building committee, along with the pastor, went to work and the ground was broken in January of 1928. The work was completed the same year, and the cost of the project was about \$4,500.

The following pastors have occupied the pulpit of Broad Street Church since its organization: 1904, Rev. L. P. Meador; 1905, Rev. H. T. Carley; 1906, E. C. McGilvary; 1907, W. H. Mounger; 1908, E. W. Lipscomb; 1908-1910, O. S. Lewis; 1911-1913, J. L. Neill; 1913, W. E. Harrison (for 5 months); 1914, M. M. Black; 1915, Hervy Mellard; 1916-1919, W. A. Terry; 1920-1922, J. E. Williams; 1923-1926, A. J. Davis; 1927-1930, J. W. Thompson; 1931-1934, R. H. Clegg; 1934-1938, T. O. Prewitt; 1938-1939, G. F. Winfield; 1939-1942, J. T. Weems; 1942, J. D. Slay.

I do hope that you can find a place for the above historical sketch, the facts of which were furnished by Rev. W. P. Meador. I would like for you to give publicity also to the program for the day, the 23rd of May. Former pastors will preach at the eleven o'clock hour and at three-thirty in the afternoon, and our Bishop, Dr. J. L. Decell, will preach at eight o'clock at night, his sermon being followed by the dedication of the church.

All former pastors, presiding elders, and members of the church are invited to be present on the 23rd of May, as well as all friends of the church. There will be the full program as suggested above, and, in addition, lunch will be served by the ladies of Broad Street at the noon hour.

Dr. Duren, I want to extend to you a special invitation to be with us on this great day. I hope that you can come.

Fraternally yours,

J. D. SLAY.

### LOUISIANA W. S. C. S.

(Continued from page 12)

ice. Mrs. J. W. Sudduth opened the meeting with a piano solo. "The Role of the Church in the Establishment of Peace," was presented by Mrs. L. M. Couvillion, assisted by Mesdames J. H. Sherman, C. M. Elliott, A. W. Townsend, P. L. Richardson, W. C. Earnest, T. T. Tucker, W. L. Black, and Marvin Watkins. Mrs. Couvillion led in prayer, after which Mrs. H. B. Hysell sang a very beautiful solo. There were thirty-two present.

The third study on "Planning for Peace" was presented by Mrs. Philip Stanley, whose subject was, "The International Aspects of the Task of Making Peace." She used a large world map and a small globe to compare the world of today with that of tomorrow.

After the group sang "A Prayer for Peace," accompanied at the piano by Mrs. A. W. Townsend, the scripture reading, Matthew 5:38-48, was read by Mrs. W. K. Poole. A discussion on "The Importance of Planning for Peace in Midst of War" was led by Mrs. T. D. Chapman, assisted by Mesdames S. E. Lester, Carter Nettles, Emery Johnson and Can Sandefur. A vocal solo, "Grant us Thy Peace," was sung by Mrs. Rex Andrews. Mrs. W. M. Brown talked on "The Desirability of Some Sort of International Authority." She gave reasons why the League of Nations did not achieve a greater degree of success. Mr. Lee Reiber rendered a piano solo, Schumann's Whims. Mrs. Stanley discussed "The Economic Basis of Peace." The closing prayer was given by Mrs. C. B. Strouse.

The fourth study class was conducted by Mrs. Frances Ormsby. The topic was "National and Local Aspects of the Task of Making Peace." A survey of economic past of United States and purpose of economic system to supply what people need to create profit for the owners of capital was given by Mrs. H. C. George. Mrs. D. B. Chance discussed "The Need of Peace." Mrs. Lewis Perkins read an article by George Matthew Adams on "Equality." Mrs. Joe Manning talked on things as they used to be causing war and depression. Prayer on world peace was led by Mrs. Perkins. A Cajan dialect reading was given on "The Negro" by Mrs. Lucius Levee. She also talked on whether or not America will perpetuate case or insist on democracy in race relations. Mrs. A. W. Townsend closed the meeting with prayer.

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# THE CHRISTIAN FIRESIDE

## THE RIVER OF GOD

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38).

Great men are not great in themselves. God is the great in them. "The joy we know in the Presence is not our little private subjective joy, pocketed away from other men, a private gift from a benevolent and gracious God. It is the joy and peace and serenity which is in the Divine Life itself" (Thomas Kelly, Testament of Devotion).

Paul eloquently expresses this truth in Galatians 2:20, "Yet not I, but Christ liveth in me. . . ."

We may all share in the life of this "pure, clear," flowing, healing "river of God," as expressed in Revelation 22:1 and 17. Many have been born along by, and in, this mighty stream (the prophets, the saints, the seers, and the Christian spirits of all ages) which proceeds out of the "throne of God."

This is the redeeming, transforming stream, the "fountain" drawn from "Immanuel's veins," the river which flows from the very heart of God.

What a fellowship is the fellowship of channeled lives, the fellowship of lives that are in the River of God and through whose lives this River flows.

In the life of this river of love and blessing, the words fear, prejudice, mediocrity, greed, monotony and tedium are unknown, but the words magnanimity, trust, silence, meditation and communion are familiar and sweet.

How can one hesitate to commit one's life to Him, to dive into this wide, flowing, healing River of Life, this "river that makes glad the city of God?"—Lewis Frees, Route 5, Canton, Ohio, in Religious Telescope.

## WEST INDIAN PASSAGE

"O! Urania dying, pa's'n. Dactor say she go tonight." Thus was I called to my first death-bed in the West Indies. The interior of Urania's hut was dark and stifling after the freer air outside. As my eyes became accustomed to the shadow I saw Urania on her big rough wooden bed. The black face beneath the cap, from which her dead grey hair was straying, was very lined and very worn. Her eyes lit up with welcome, as she whispered: "I so glad you come to see me, pa's'n."

Her strength was ebbing fast, and with sweating earnestness I tried to prepare her for what men call death. But it struck me that there was compassion in Urania's eyes, compassion for me, while she herself was peaceful. My blundering tongue fell silent.

"Will you pray wid me, pa's'n?"

I know not what words I used in that prayer, but God knows it was prayer—wrung

from me by the nearness of death and a sense of my inability to help Urania as her "pa's'n" should.

"I comin' in to see you," cried a hearty voice outside. The speaker on entering proved to be Martha Brazier, Urania's class-leader.

"Oh, pa's'n, I not know you was here."

"Come in, Martha," I said, "Urania will be glad to see you, I'm sure."

Martha came to the bedside and looked keenly at Urania. Then to my horror she said brightly: "Glory be to God, 'Rany, you not long fo' dis side."

"Praise de Lord," breathed Urania.

"Soon you'll be wid Jesus," said Martha happily.

"T'ank you, Fader; t'ank yo' Blessed Name. I comin' Home!" Urania's face was lit with joy.

I stole away and left them praising God that death was come. I was humbled, yet exalted, too. I had thought the Valley was filled with Shadows, but they saw the lights of Home and heard already the trumpets on the other side.—Methodist Recorder.

## AN IDLE DAY

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it today."

How the children going to school envied Rosie as she swung on the gate! When they were gone, she ran into the garden, picked some gooseberries and carried them into the kitchen.

"No, Rosie, that is work. Take them away."

Rosie got her doll and played with it, but soon tired; her ball bounced into the kitchen window. Rosie peeped in after it. Her mother was shelling peas.

"May I help you, mother?"

"No, Rosie; this isn't play."

Rosie strolled away with slow footsteps to the garden. She watched the chickens. She heard her mother setting the table for dinner. After dinner, Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a goodnight kiss, "I understand now what the teacher meant when she said: 'He has hard labor who has nothing to do.'"

—Presbyterian.

## MEMORIAL

### Country Church

Dear old country church, you stand here  
Guardian sentinel of the sacred dead.  
You to whom the country-side so dear,  
Where men's hungry souls have been fed.

Could you speak, much could be said:

Of sermons preached, of scriptures read.  
To living men the preacher gave life's bread.  
Now, sleeping in yonder city—dead.

Of the old songs sung, of the prayers prayed;  
Of the tears shed, over the new graves  
made;

Of the sad words, as the casket softly laid

Under the flowers, that soon fade.

You've seen halting, unsteady feet  
Following while kind firm hands  
Bore the couch of the now sainted dead.  
You've seen youth, and old age meet  
Drawn together by death's bands  
With bowed and uncovered head.

You've seen love, in stark despair,  
Tear-stained weeping faces, that were left  
Grieved over a mound of clay.  
You've seen babes, and snow-white hair  
Of their only hopes bereft!  
Have you then, nothing to say?

One dear message your walls might give.  
As you stand here, weather beaten near by.  
Loved ones gone to dust, laid under the sod.  
Their immortal souls will never die.  
Gone, gone home to the right hand of God.  
Home of the soul, where never is said—  
good bye.

E. P. Craddock.

## NEWLY-APPOINTED CHAPLAINS

### ARMY

Emil George Bayer, Teaneck, New Jersey.  
John Melbourne Bowmar, Plainville, Massachusetts.

Henry Pancoast Bowen, Stanhope, New Jersey.

Howard Wesley Brown, Chardon, Ohio.  
Lynn Harry Brown, North Mehoopany, Pa.  
Charles Hancher Browning, Damascus, Virginia.

Dahlgren Emerson Casey, Merom, Indiana.  
Carden Adams Hillman, Keystone, West Virginia.

Archie Noel Holt, Dexter, Missouri.  
Thomas Frederick Jackson, Reed City, Michigan.

S. T. Kimbrough, Scottsboro, Alabama.  
Benjamin Romaine W. Knowles, Wingham, Georgia.

Oscar Eric Link, Elmwood, Illinois.  
Joseph Sherwood Long, Lower Salem, Ohio.

James Henry Phillips, Washington, D. C.  
Melville Sheridan Pressey, North Tarrytown, N. Y.

Harry Allen Price, Pittsburgh, 17, Pennsylvania.

James Charles Reichard, Troutman, North Carolina.

Ralph Emerson Smith, Odell, Oregon.  
Albert Foy Thomas, Plano, Texas.

Robert Matthew Trenery, Kent City, Michigan.

Robert George Turnbull, Dalton, Ohio.  
Edwin Clemens Walley, Cincinnati, Ohio.

### NAVY

Frederick Nels Anderson, Byron, Illinois.  
James William Arthur, Highland Springs, Virginia.

William Clyde Beecher, Monrovia, Calif.  
Beverly Earl Bond, Calhoun, La.

Eric Theron Braund, Brookfield, Illinois.  
Harold Emery Buckey, Akron, Ohio.

Clarence Albert Chamberlin, North Chicago, Illinois.

(Continued on page 15)

## EYE COMFORT

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## LAWRENCE H. MORTON

Lawrence H. Morton, born September 29, 1858, Minden La., the son of Thomas H. Morton and Adeline Applewhite Morton, passed away April 3, 1943, after a short illness. Funeral services were held at the Cotton Valley Methodist Church, with Rev. J. W. Lee, his pastor, in charge, assisted by the writer, in the presence of a host of loved ones and friends. November 23, 1885, he was married to Nancy C. Cole. To this union two sons and four daughters were born—J. E. Morton, of Minden; L. A. Morton, of Magnolia, Ark.; Mrs. F. P. Hilbun, Misses Mary and Vashti Morton, of Cotton Valley, and Mrs. J. A. Alford, of New Orleans. They, with their entire families, including nine grandchildren and one great-grandchild, were all present at the funeral. Mrs. Morton passed away May 24, 1936.

Brother Morton was one of the faithful, humble, and true servants of Christ and his church. He loved the Methodist Church and was loyal to its whole program. Every call of his church was met with a cheerful response. All of the church's activities were important to him. He was a reader of the Advocate for many years, and the pastor or the committee never had to solicit his subscription. He was truly happy when he was doing something for his church. Every pastor found in him a true friend. Early in life he gave his heart to God and united with the Methodist Church. He believed he had to meet God's conditions to be saved, and loved to tell of the times he knew God blessed his life. The children and youth in the church had a friend in him.

The missionary program of the church was one of his chief concerns. His interest in missions was not primarily raising money. He wanted others to hear the story of his Christ. He prayed that he might win others to Christ. The two sons are prominently connected with the work of the church in their respective towns; three daughters are teaching in the home Church School; the fourth, who was a missionary nurse in China for almost ten years, because of war conditions, returned home in December, 1940.

Both morning and evening services were important to him. He loved the prayer meetings, and believed God answered prayer. It was unusual for him to miss the services of his church, attending the day he was taken sick. For many years he was an official in his church. The influence of his quiet and consecrated life will be felt a long time in his community. He went to sleep on Saturday evening, with those he loved around him. After a very impressive service at the church where he had long served and worshipped, his body was laid to rest in the Applewhite cemetery, near Cotton Valley, to await the morning of the great resurrection.

J. F. WILSON.

## NEW CONSTRUCTION AND THE WAR EFFORT

By A. Webb Roberts, Regional Representative Government Division, War Production Board

Because the needs of our own armed forces and those of our allies, both here at home and overseas, must come first in all the plans of a nation engaged in total war, the War Production Board has established control over civilian building in which critical materials are required.

This control necessarily extends to church

construction, as well as to residential, business and agricultural construction.

The thoughts of a nation at war turn naturally toward spiritual values in times like these, when all that religion means is being viciously attacked on a global scale. None of us needs to be reminded that freedom of worship is one of the four freedoms set out in the Atlantic Charter for which we fight.

Other circumstances of wartime living, such as the necessity for conserving transportation facilities, are directing the interests of more and more people toward the church.

Applications for the construction of new churches and additions to existing churches possibly outnumber those from any other special group of institutions whose interests are served by the Governmental Division of the War Production Board. During recent months such applications have increased, until current reports indicate an average of 200 monthly being handled by the War Production Board offices in this region.

With the enormous military demands for lumber, vital copper, steel, aluminum, and other metals necessarily having first call on the limited supplies of these materials, it is only to be expected that many of the requests for permission to build new churches and church structures must be turned down by WPB.

But such refusal in no sense should discourage the application of that well-known American ingenuity in solving the problems of churches whose congregations are expanding or which are being established in communities where population has grown rapidly due to wartime industrial development.

Many examples of the operation of such ingenuity have been reported to the War Production Board. Small churches are using residences or other available buildings. In some communities, where attendance at Sunday school classes overflowed the classrooms, staggered hours have been established, so that existing facilities may be put to full use.

It should be pointed out here that church construction, where expansion is necessary, is permitted, under WPB's construction order, L-41, up to a cost of \$1,000 for a twelve-month period, provided no utility connections are required and no priority assistance is needed to obtain building materials. Such construction, to the dollar limit set, does not require WPB authorization.

This \$1,000 limitation does not include materials salvaged from other buildings owned by the church. As an instance, where a church purchases an old building, demolishes it and uses the materials for new construction, it is not necessary to include this material nor the labor involved in salvaging the used material nor the labor used to re-erect the material in the cost set out in the application to WPB for permission to begin new construction.

Also permitted is the transfer of existing electrical and plumbing facilities which are not in use. This provision, however, does not permit supplementing with any new or secondhand supplies. Neither is it permissible when new or additional utility connections are required.

Church facilities also can be provided by conversion of vacant business property. Such conversion is permitted up to \$1,000, provided no new electrical or plumbing service is needed, without reference to the WPB construction order. Alteration of existing utilities also is allowed, if no new

or secondhand materials are necessary for the changes.

It is only fair to warn that where new church construction is referred to WPB, wartime materials requirements will dictate more favorable consideration for cases where temporary structures are planned. No consideration should be given in any church program at this time to plans for recreation buildings or kitchen facilities.

Another suggestion is that no application for new building be made on the basis of anticipated increases in church enrollment. Only after facilities are shown to be inadequate after staggering of hours and other emergency arrangements should the church resort to plans for new buildings. And where repairs will make the existing church usable, they should be undertaken, even though economy may not be served.

In new communities which have sprung up in defense areas, where population has grown rapidly and no vacant buildings are available, applications to build new churches can be considered by WPB only on the basis of a survey which will show the number of denominations in the community and the number of affiliates of each. Such a survey should be undertaken by local government authorities in the district.

Applications in this category, as well as all other requests for permission to build new churches, should be accompanied by a letter giving all evidence of the need as related to the war effort.

Destruction of church buildings by fire has increased at an alarming rate during the past months, as indicated by new construction requests received by WPB. A periodic inspection of electrical wiring and prompt repair, where needed, is suggested as a means to avoid many such fires. Where church buildings are destroyed by fire, patriotic cooperation of groups in the community in some cases has resulted in the school board acting to make school buildings available for church services for the duration of the war, thus making full use of existing buildings and at the same time conserving materials for direct use in the war program. Churches in many towns and cities also are making their buildings available for use by the Red Cross and other war agencies on week days.

Specialists are available in all the district offices maintained throughout the Southwest region to give information on WPB orders affecting church construction. Where any doubt exists as to whether the program planned comes within the \$1,000 exemption provided by order L-41, we urge that church members get in touch with the nearest WPB district office. These offices are located in Dallas, Houston, El Paso, San Antonio, Shreveport, New Orleans, Tulsa, and Oklahoma City.

## NEWLY-APPOINTED CHAPLAINS

(Continued from page 14)

Clell Castra Gray, Santa Paula, Calif.  
 Justus Carleton Green, Hollywood, Calif.  
 Womble Quay Grigg, Randleman, N. C.  
 Louis Wheeler Henck, Long Lake, New York.  
 John Louis Jones, North Miami Beach, Fla.  
 Harold Frank McGee, New York, N. Y.  
 Harold D. Melzer, Clark's Mills, Pa.  
 Carroll Harper Varner, West Palm Beach, Fla.  
 Donald Victor Shaw, Newark, Ohio.  
 David Earl Spradling, Dallas, Texas.  
 Lyle Alfred Weed, Sherburne, N. Y.



## WISE OR OTHERWISE

By Rev. James H. Felts

A cool head and warm heart is a combination hard to beat.

When a garden dream comes true stomach demands are met in full.

The Christian "power house" is a reservoir for emergencies.

When Peter failed to stay awake for his Lord he resorted to sword-play. Jesus condemned both.

Glasses are instruments that enable a man

to see better. The church and church activities clarify spiritual vision.

When you keep your church membership "at Mt. Zion in Faraway County" while you live at Nearby Station, you "play both ends against the middle."

A servant girl gave this recipe for youthful appearance: "When I work I works hard. When I sits I sit easy. When I worry I go to sleep."

After listening to the conglomerated ads from your radio it takes a good war report to leave you cheerful.

There are times when the courage to die is not so great as the courage to live.

Blessed is the business man who can work with government experts and stay sane.

If you have to lean against something to get your britches on or off you are getting old.

You do not know when, where, or how you were born except by accredited witnesses. But you know you were born.

The medley of voices heard in Pilot's Hall have never ceased to cry against the things that come between them and their pots of flesh.

True or false? If we had the right minister we would pay our debts, go to church, stay sober, and serve God.

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Carrollton Ave.—E. C. Gunn.....	7
Grayson—C. W. Lahey.....	6
Baton Rouge—J. H. Crowe.....	4
Bogalusa—G. W. Pomeroy.....	3
Golden Meadow—C. B. Powell.....	3
Athens—B. P. Durbin.....	4
Fisher—A. W. Coody.....	8
Gonzales—L. W. Cain.....	7
Hornbeck—E. H. House.....	18
Clinton—Fred S. Flurry.....	4
Oak Ridge—J. F. Dring.....	9
Rayne Memorial—H. L. Johns.....	7
Choudrant—C. L. Elliott.....	7
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	33
Ponchatoula—Mrs. Verna Coburn.....	8
Monroe, First Church—A. M. Serex.....	14
Houma Heights.....	8
New Orleans—First Church.....	5
Parker Memorial—E. B. Emmerich.....	5½
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Natchez—H. M. Bullock.....	10
Bolton—A. M. Broadfoot.....	7
Bay Springs—H. E. Raley.....	5
Carthage—J. S. Noblin.....	14
Epworth, Biloxi—(Dist. Conference).....	25½
Hattiesburg—B. M. Hunt.....	4
Pachuta—G. Eliot Jones.....	12
Pascagoula—E. W. Ulmer.....	41
Scotland—W. R. Irving, Jr.....	10
Fayette—M. H. Wells.....	8
Shubuta—C. H. Strait.....	13
Long Beach—Jas. L. Sells.....	5
Moss Point—A. J. Boyles.....	4
Lena—J. H. Dillard.....	4
Lorman—D. E. Vickers.....	9
Adams—S. B. Watkins.....	5
New Augusta—H. B. Hibun.....	37
Grace, Jackson—W. B. Alsworth.....	16
Meridian, East End—Mrs. C. M. Martin.....	4

Meridian, Poplar Springs—G. E. Alan.....	5
Roxie—R. E. Alsworth.....	8
Georgetown—W. Baylis Alsworth.....	4
Pelahatchie—R. I. Moore.....	7
Raleigh—Murray Cox.....	3
Chunky—J. H. Cameron.....	4
Fannin—Norman Purvis.....	4
Collins—T. R. Holt.....	7
Yazoo City—R. H. Clegg.....	35
Gloster—R. A. Allums.....	5
Harrisville—W. J. Dawson.....	4
McComb—F. E. Dement, Jr.....	6
Meadville—Wesley Ezell.....	9
Canton—J. L. Carter.....	7
Wiggins—P. O. Nix.....	3
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Newton—Geo. H. Jones.....	17
Homewood—R. E. Case.....	3
Hazlehurst—C. W. Wesley.....	20
Summit—T. E. Nicholson.....	3
Bucatanua—E. D. Simpson.....	3
Brooklyn—E. E. Samples.....	4
Moselle—J. A. Bridewell.....	4
Vaughan—J. H. Grice.....	5
Meridian—T. J. O'Neil.....	5
Gallman—W. L. Blackwell.....	4
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	10
Jackson—R. H. Kleiser.....	6
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	22
Lucedale—Wm. Fulgham.....	14
Philadelphia—G. A. Broadus.....	5
Prentiss—Roy Wolfe.....	28
Cross Roads—D. P. Yeager.....	7
Brandon—G. L. Oliver.....	25
Galloway Memorial—C. G. Chappell.....	16
Madison—L. T. Nelson.....	6
DeKalb—A. F. Gallman.....	4
Philadelphia—H. C. Castle.....	13
Gulfport—C. C. Clark.....	124
Anguilla—E. A. King.....	5
Satartia—F. J. Jones.....	13
Silver City—B. M. Lawrance.....	15
Gibson Memorial, Vicksburg.....	20
Washington—A. W. Wilson.....	9
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Amory—R. G. Moore.....	16
Lexington—A. Y. Brown.....	31
Kosciusko—J. L. McElroy.....	3
Holly Springs—Seamon Rhea.....	14
Noxapater—E. B. Sharp.....	5
Brooksville—W. M. Wright.....	8
Kosciusko—T. B. Thrower.....	5
Rock Hill—G. T. Sledge.....	5
Myrtle—W. M. Hester.....	17
Bellefontaine—C. M. Ray.....	4
Marietta—C. L. Ivy.....	3
Tishomingo—J. L. Nabors, Jr.....	8
Dublin—W. R. Crouch.....	4
Winona—J. T. McCafferty.....	3
Pickens—E. C. Driskell.....	8

Acona—W. M. Langley.....	5
Minter City—W. P. Bailey.....	10
Ethel—E. G. Potts.....	10
Weir—J. N. Humphrey.....	11
Coahoma—M. E. Armstrong.....	3
Indianola—S. E. Ashmore.....	36
Ebenezer—E. M. Shaw.....	11
Sardis—J. O. Dowdle.....	3
Webb-Sumner—A. W. Bailey.....	18
Ruleville—W. C. Beasley.....	12
Coldwater—H. E. Finger, Jr.....	3
Moorhead—S. A. Brown.....	5
Ripley—E. R. Smoot.....	4
Longtown—G. L. Nicholas.....	4
Shuqualak—R. A. Thornton.....	23
Winona—J. H. Holder.....	3
Como—W. H. Mounger.....	8
Itta Bena—R. T. Hollingsworth.....	22
Sallis—E. M. Allen.....	9
Jonestown—M. E. Armstrong.....	3
Potts Camp—Z. A. Jumper.....	12
Verona—W. C. Mattox.....	4
Water Valley—E. H. Cunningham.....	15
Rienzi—B. F. Bullard.....	13
Dublin—W. R. Crouch.....	4
Blackhawk—R. E. Wasson.....	8
Sunflower—J. W. Gibson.....	22
Victoria—B. D. Benson.....	3
Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	29
Leland—W. B. Baker.....	5
Lula—J. C. Wasson.....	3
Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	9
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	59
Sidon-Cruger—W. S. McAlilly.....	6
Nettleton—W. C. McCay.....	17
Belmont—H. C. Lewis.....	4
Corinth—W. R. Goudelock.....	9
Fulton—E. L. Jernigan.....	5
Iuka—N. M. Hamill.....	6
Durant—H. P. Lewis.....	11
Tutwiler—J. V. Stewart.....	20
Olive Branch—N. N. Maxey.....	17½
Columbus—T. E. Gregory.....	26
New Albany—K. E. Clark.....	11
Arcola—E. S. Lewis.....	8
Greenwood—W. R. Lott.....	29
Swiftown—W. W. Brunner.....	6
Byhalia—W. W. Milligan.....	36
Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders.....	5
Water Valley—A. S. Brisco.....	9
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	18
Clarksdale—J. H. Johnson.....	10
Inverness—T. M. Bradley.....	8
Tchula—W. T. Phillips.....	13
Vaiden—A. L. Davenport.....	26
Oakland—W. S. Selman.....	3
Pleasant Hill—John M. McCay.....	5
Merigold—J. M. Guinn.....	4
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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.  
Phillips Brooks.

## THE PRAYER-ROOM TODAY

We thank Thee, O Father, for the rich heritage that has come down to us from our forefathers; for the insight and genius which, in the Light, enabled them to devise a free yet orderly society. We rejoice in the liberty which they won for us at so great cost. May we, in our turn, do as well for our generation. Amen.

Rev J B Cain  
Oct 44

## The Old Church Speaks

By Lulu S. McCumber

For a century I have reigned upon this hill  
And through the eastern gates have watched  
The glory of the dawn;  
I have seen the slow years work their will  
Upon the lives of those now passed and gone.

The many generations came and went,  
Men and women with their hearts aglow  
With love toward God, their lives well spent,  
With courage in their souls.

All this I know, for I have watched them through  
This hundred years and knew them well;  
I knew them in their goodness and their sins,  
Their joys and tears . . . and in the end  
I listened to the tolling of their bell.

Through my wide-open doors I hear the mighty throng,  
Still young, some sober-minded and some gay;  
I hear their many voices raised in song  
With the coming of each holy Sabbath day.  
Within my walls they keep the lamps of love alight,  
The love of God; to all, His kindly will.  
At morning, noontide, dark of night,  
My spire guides them homeward, heavenward, still.

—The Christian Leader.





# WALLET OF THE WEEK



THE DATE OF THE CRUCIFIXION, which has been long a subject of conjecture and controversy, has now been fixed by the Catholic Biblical Association as April 7, A.D.30. The factors in reaching this conclusion were the Gospels, astronomy, the records of ancient historians, and recent discoveries of Egyptian papyri. The collation of facts and the reasoning by which the conclusion was reached are impressive. The findings may not satisfy every person, but they will give a better understanding of the approaches to the subject.

\* \* \*

THE DISCOVERY OF CAT-EYED MEN has resulted from the selection of men for deck duty by the Royal Canadian Navy. It is said that the human eye has separate sets of cells for day and night vision, and that the same person may have an eagle vision by day and be almost blind after dark. A new secret instrument makes it possible to calculate accurately the degree of night vision, and to detect the few who have "cat eyes." Men so equipped by nature constitute a very important factor in military activity at night.

\* \* \*

PROTESTANT GAINS IN BRAZIL, according to a dispatch from Geneva, Switzerland, are steady and sizeable. It is reported that there are now nine hundred thousand Protestants including natives and non-Brazilians. Seventy-eight new mission centers have been established and Protestant parishes now have 582,183 members. These figures were published because of Roman Catholic protests against Protestant missions and missionaries in South America with a demand for their withdrawal. President Vargas insists upon complete religious liberty for all groups.

\* \* \*

JAPANESE PERMISSION FOR THE BIBLE IN PRISON was revealed by Bishop Houslett, lately repatriated from Japan where his diocese was South Tokyo. For the first six weeks he was allowed nothing to read, and when his request for a Bible was granted, it turned out to be a Bible presented to the prison in 1917 by the Bible Society. The Bible is not "vetted" before it is given to prisoners. When the Bishop was allowed his own devotional books the Bible was passed on to other prisoners, and some of them who had never seen one before, read it from cover to cover.

\* \* \*

THE HEART SHIELD BIBLE is an armor-plated Bible which has been prepared for the use of soldiers in the trenches. Worn over the heart, it is said to protect that vital organ from bullets, bayonets, and shrapnel. The Bible ranges in price from \$1.95 to \$6.95, and the purchaser has a choice of six cover inscriptions, among them "God's Weapon," and "To My Sweetheart." It is manufactured by the Know Your Bible Co., of Cincinnati with the Gerson Brothers, of Stutz Products of New York, as distributors. Despite the criticism of a New York newspaper, the sales have been brisk.

THE REPUBLIC OF ANDORRA is a diminutive state located in the Pyrenees Mountains on the boundary between France and Spain. It is a predominantly agricultural community of some five thousand souls. It is free and has suffered few of the privations inflicted upon other European countries. Its one radio station has, however, been restricted to broadcasts of music, mainly waltzes. It is not permitted to even mention the war. At the present, it appears to be thriving at the expense of refugees who are willing to pay a fee to get from France to Spain.

\* \* \*

BRAZILIAN RADIO CRYSTALS from the inland mines of that country have achieved a sudden importance on account of the war. In 1932, the United States imported three hundred and seventy-four pounds of these quartz crystals at one and one-half cents an ounce—a total outlay of less than one hundred dollars. The price has now advanced to four dollars per ounce and the total imports for 1941 exceeded one hundred thousands pounds. Included in the imports of 1941 was a near-perfect crystal weighing one thousand pounds.

\* \* \*

MEASURES FOR DRINK CURTAILMENT are said to have been taken by all the active participants in the war except the United States. It is difficult to understand the demand for all-out sacrifices on the part of civilians and the need for sober and clear-headed soldiers in the face of the continued distribution of alcoholic beverages without restriction. The thoughtful citizen feels that it is of a piece with the stupendous waste in manpower and money at the expense of the American taxpayer. Even Japan has governmental restrictions on alcoholic beverages.

\* \* \*

PRESENT DAY METHODISM IN ENGLAND, according to a writer in the *Methodist Recorder*, is experiencing two rather surprising facts. The first is the "profound sense of dismay, especially among the younger ministers, at the conditions of present-day Methodism." This seems to have reference to the impossible load of work which the ministers are expected to carry, or let the work suffer at vital points. The second fact is thus stated: "The circuit fund, which provides for the maintenance of the ministry, remains the least popular of all Church funds."

\* \* \*

PARAAMINOBENZOIC ACID, called PABA, is a B vitamin constituent of body cells which has a peculiar ability to absorb ultraviolet rays of sunlight. Its absorption of ultraviolet rays causes artificial sunburn and, paradoxically, an ointment prepared from the chemical cures the very thing which it causes. It will not be on the market for some time, as toluene, now reserved for the manufacture of high explosives, is basic in its preparation. It is said to have advantages over other sunburn cures and will doubtless come into general use when the war is over.



# New Orleans

# CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### BIBLE-CENTERED THINKING

The caption of this editorial is taken from the letter of a layman, a lawyer, which we received a few days ago. He feels that there is need to "stimulate Bible-centered thinking." His phrase set us to meditating upon what is really central in the thought-life of the Church. Frankly, we hear quite a deal more about local organizations and some form of social or industrial propaganda than we believe is consistent with Bible-centered Christianity. We wish that this layman's phrase might cause every churchman to consider seriously what is really central in our thinking in this day of utterly confused ideals and chaotic morality.

Published sermon themes often indicate a complete abdication to popular issues and interests which are local rather than eternal. Even when they do not, the sermon itself often takes that course. Too much preaching and teaching use theological concepts and Bible texts as pegs upon which to hang current propaganda. Instead of the Scripture being used as the highway to the mind and heart of God, it is made incidental to a program which is at least temporal if not selfish. It avails nothing to say, as one of our readers wrote us, that "The clergy strongly reflects lay attitudes at all times." That argument admits for both pulpit and pew a thoroughly time-centered thinking.

We do not mean to say that social and industrial issues may not be involved in the legitimate interpretation of any Scripture message, but we are saying that such interests are incidental and the permanence of an appeal in their behalf will depend upon it being rooted in the changelessness and the inerrancy of Divine truth. Without this we only set up the claims of one group against those of another group, and we destroy every semblance of the universality of the Divine message. It is an interest-centered rather than a God, or Bible-centered sermon, and the true horizon of the Church cannot be discovered by that process. It is often said that the spiritual literacy of church people is alarmingly low, and so it is. We wonder if that may not be due in part to the fact that preachers and laymen alike engage in thinking which is social and economic-centered rather than Bible-centered? We are in hearty sympathy with our lawyer friend. We must "stimulate Bible-centered thinking," for without such the Church, even though it bear the name "Christian," is pagan and powerless. Worst of all, there is a social and intellectual up-to-dateness which is pure religious camouflage.

### ADVERTISING AS A METHOD OF EVANGELISM

At a conference of publicity experts and business people in London recently, two ministers were the invited speakers. The subject under consideration was the need for modern and more effective church publicity. One of the preachers, a Methodist, having a great publicity background in Mr. Wesley, had also wide experience in advertising. He was therefore able to speak with a measure of confidence and understanding both as to the value and the type of publicity needed. He declared that the need is not for "stunt" advertising, but for the presentation of a message which may be the means of winning men to Christ. He took the position that the function of church advertising is to "canalize" the minds of men so as to make them peculiarly accessible to the Gospel. This means that the advertising should itself be an evangelistic message, not an appeal for attendance upon some particular service with the chance of being disappointed. The speaker urged the use of panels in buses and street cars as a means of sowing gospel seeds in minds during idle moments—redeeming the time.

Most of those present were either business people or advertising experts, all of them primarily interested in the commercial aspects of advertising. The surprising thing was that the thrilling moment of this address, packed with wisdom and understanding, came when the speaker concluded with a reference to John Wesley, the Oxford don and horseback evangelist, who chose the printed page as the most direct and effective way he knew to the hearts of the people. In our day, church advertising revolves around some congregational center, and we have largely abandoned the outdoor and evangelistic phase of it to small cults who post messages on the highways, or scrawl scripture texts on fences and walls. It is altogether possible that the effect of these appeals is greater than the average churchman may think. People today are much the same as they were in the days of Mr. Wesley. Printed messages are like a steady beam of light from a star playing upon their minds and hearts. The continuous impact of such messages will surely find some who would be missed otherwise.

### TWO MORE DISTRICT CONFERENCES

On Thursday of last week the editor had the pleasure of looking in upon two more district conferences. At Sterlington, Rev. H. N. Johnson had a splendid representation and a good conference, and Rev. H. E. Pfost, and the local congregation, did the entertaining in a manner which will cause regrets to those who failed to share their hos-



pitality—especially the delicious and bounteous barbecue served on the American Legion Club grounds. It was a splendid conference in all respects, personnel, reports, and entertainment.

The following day we were present at Bunkie, where Rev. R. R. Branton made his maiden appearance as director of a district conference. He took nothing for granted and every detail of his work was well in hand. Rev. A. W. Townsend, Jr., and the good people of Bunkie rose to the occasion in their entertainment. Their beautiful and well-appointed educational building made a very effective setting for the substantial plate lunch with cold and refreshing Coca-Cola attached. The conference augurs well for the year's work, and the splendid manner in which the host pastor and church took over the task of entertainment at the last moment will be remembered as an act of Christian grace and graciousness of the noblest kind.

### THE ADULT STUDENT AND THE TRINITY

Under the above caption, a writer in this issue calls attention to some implied interpretations of Scripture. It appears to us that the controversy is with the American Revised Version rather than with the editors of our Church School literature. The dogmatic interpretation based upon prepositions reflects, as we believe, a complex of Dr. Philip Schaff, who was a member of the American Committee. We do not think that his dogmatism can be maintained in the face of disclosures in recently discovered papyri regarding the unscientific use of prepositions in New Testament Greek. This passage indicates some of the features which lend to the American Revised Version a dogmatic bias. We have never used it on that account despite its good qualities.

### CAMP MEETINGS AND REVIVALS

The Jackson District Conference was held this year at an old campground, scene of revivals and camp meetings for over a hundred years. This particular campground is named Shiloh, but for the purpose of Methodistic rem-

iniscence in general upon the subject of revivals, and especially this mode of holding a revival, so characteristic of the Southern scene before the Civil War and just after, this place, near Pelahatchie, Miss., will serve well as a type.

The old "tabernacle," heart of all camp meetings, is still there. Around the tabernacle are the "tents" in various states of repair. An old man of the neighborhood related to me how at first there was a "brush-arbor" before any tabernacle was built. In relating the history of this old campground I have



Dr. A. P. Hamilton

given you in brief the history of every old campground, not only in this section but throughout the country. First came the "brush-arbor," then the more pretentious wooden structure. The shacks, usually built on a hollow square around the central building, were originally tents in reality, and the retention of the name for more enduring quarters is just a pleasant fiction of language to remind us of the "grand old days" when there were giants in the land, and when there was simple living but high thinking.

There is something haunting about these old campgrounds. They are still maintained in a sort of shabby gentility, but their glory is departed. Ichabod might well be written over the doorway. Characteristic of the sea-change through which we have gone as a church is the corresponding rise of summer assemblies. Bishop Vincent led the way to this new departure by the establishment of his famous Chautauqua Lake in New York. This was generally taken as a sign that as a church Methodism was coming of age—had already become sophisticated. Religious education soon emerged as the watchword of the day, and is still at the height of its popularity.

I heard a speaker at the old Seashore Campground Pastors' School several years ago, say: "After all is said, the old-fashioned revival was a sort of spiritual 'blitzkrieg,' you know."

There is no doubt that the revival, as a means, fell into disrepute, because there were too many in the business who were followers of Simon Magus, instead of the lowly Nazarene. All too frequently it has become big business, and when that happens, just as in the case of commercialized college athletics, the spontaneity and the inspiration go out of it.

But while it is inevitable that the revival should change form, its essence is of the very warp and woof of Methodism. When Methodism loses its fire, the glow of the "warmed heart," it will become just another ecclesiastical body, like so many others.

A. P. H.

### A SOLUTION

Shall we scrap the Old Testament, since, by and large, it presents an unworthy view of God? That is too easy. The correct remedy is to use it properly.

Today's leaders should constantly check their attitudes and their thinking lest they revert to their childish conceptions. It is not easy to free oneself from the conditioning of youth. We cannot quickly or easily cast off the mantle of Israel.

We must remember that others, many of them, have had the advantages of college Bible study and seminary training. Their conceptions, even more than ours, are more likely to remain the same as those received from the improper use of Old Testament in home and church. We must present God as the Father of all. He is the One Who has made of one blood all nations, the One Who so loved the world that He sent His only begotten Son. In the great revelation of Him there is neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free.

Assiduously we must work toward a more intelligent use of the Old Testament in the teaching of children. It is a false theory that our children will grow in their conceptions as did the Hebrews, from the early conceptions of the anthropomorphic God who fought in the ranks of Israel to the high conceptions of the universal God given in the prophets and on to the even more complete revelation in Christ. Rather we shall find, as we do today, that men, conditioned in their early lives, are not able to fully emancipate themselves, that they persist in thinking of God as a national deity. It would seem better to teach our children first the fuller conception of God in Christ, gradually using the Old Testament as collateral material and as that only.

It is a tragedy that our churches and our Christian



homes should ever teach men to conceive of God as a tribal deity, for such is not the God and Father of all, Who is revealed in Jesus Christ.—Presbyterian Tribune.

## ARE YOU A PEACEMAKER OR A PASSIVIST?

"Let every man be fully persuaded in his own mind." Rom. 14:5; Gal. 6:4; Rev. 3:15; Luke 9:6,2; 11:23; 16:13; Mt. 6:24; 12:30; Eph. 4:14; 5:17; Heb. 5:14; 13:9; Jas. 1:6, 8.

Do you recognize definite issues of Right and Wrong involved in this war?

Yes or No ( )

1 cor. 10:21; 5:11; Eph. 5:11; 2 cor. 6:14, 16; 2 Thes. 3:6; Rev. 2:16.

Does your Christian consciousness encourage you towards Actionist conduct, rather than Passivist adjustments with wrongdoers?

Yes or No. ( )

Mt. 7:21; 24; 12:50; 16:27; John 13:7; Luke 6:47; Col. 3:17; James 1:22; 2:14, 17, 24, 26; Rev. 2:23.

Do you have any Convictions, Principles, or Persons for whom you would endorse, support or participate in a war?

Yes or No. ( )

Eccl. 3:8; 1 Tim. 5:8; 3:5; Luke 14:31; Mt. 8:10; Luke 7:9.

Do you believe a Christian as a Christian may appeal to the use of physical force to coerce where persuasion has failed?

Yes or No. ( )

Mt. 21:12; Mark 11:15; Luke 19:45; John 2:15; Acts 18:10,17; 23:23; Mt. 12:2, 4; Mark 2:25, 26; Luke 6:3,4.

Do you believe it is not truly Christian to sacrifice a principle to appease the organized forces of evil?

Yes or No. ( )

See text under question 1, and also 2 John 10; 2 Tim. 3:3,4; Rev. 2:7,17, 26; 3:5, 12, 21; 17:14; 21:7.

Do you believe in capital punishment for certain felonies?

Yes or No. ( )

Mt. 22:2, 7; 21:41; Luke 20:16; 1 Peter 4:15.

Would you deliberately kill a man to stop him from wrongfully killing others?

Yes or No. ( )

Mt. 22:2,7; 1 Tim. 5:8; 3; 5; 1 Tim. 2:4, 5; John 10:13.

Do you believe Parole Officials and Judges should dictate (rather than negotiate) the Sentences of Felons and Habitual criminals?

Yes or No. ( )

Rom. 12:8; Rev. 9:11; Mt. 18:34; 5:26; Luke 20:16.

Do you favor a Dictated (rather than a Negotiated) treaty of peace with the Hostage-Killing governments?

Yes or No. ( )

1 Cor. 10:21; 2 Cor. 6:14; 2 John 11; 2 Thes. 3:10; Eph. 5:11; Rev. 14:9, 10.

Do you believe strong people are under any obligation to assist weak people?

Yes or No. ( )

Rom. 15: 1; 14: 21; Gal. 6:2; 6:5; 2 Cor. 8:13; 14; 1 Cor. 10:24; Luke 10:33; Mt. 7:12; 25; 35; Luke 16:16, 31. Ac. 20:35; 1 Thess. 5:14.

Do you favor strong nations assuming obligations to assist small or weak communities?

Yes or No. ( )

Mt. 28:19; Mark 16:15, 20; John 3:16,

17; 1 Cor. 9:22; 8:11; Gal. 5:14; Ac. 1:8; Rev. 14:6.

The basic fallacies of Passivism will handicap us in securing and enforcing the peace as much as in winning the victory and it becomes us as Christians on the home and production front to be as wholehearted in our righteous determination as we expect those of our sons and daughters to be when they accept the disciplined and sacrificial responsibilities of the combat fronts.

As Mr. Willkie has so well pointed out in his report on the oneness of the modern world's interdependence, it behooves us to clarify our thinking as to principles and purposes, and to be determined as to the enforcement of the peace for which we are fighting.

A LAYMAN.

## LAST REPORT CABLED TO THE GENERAL COMMISSION BY BISHOP LEONARD

"What can the folks at home do for the men overseas? Here are two things I have learned while in the United Kingdom that can be said in answer to that question: 1—Write the cheerful news; don't send your worries. 2—Do what you can to assure jobs and a future for the men returning home after the war.

"You have heard that the happiest day at an army post or a naval base is the day the mail arrives. But I have found that there are times when it is the unhappiest day.

"Too many mothers, sisters and sweet-hearts sob out their fears and their loneliness in letters. This is still true even after many appeals have been made to show more bravery.

"Here in England many officers and chaplains, and not a few enlisted men, have told of the depressing effect that word from home often has. One Red Cross worker told me, 'I sometimes dread to see the mail come, because many of the letters discourage our men. Please tell the people in America to write cheerful letters, not doleful ones.'

"Concerning the second point, chaplains tell me they are being asked constantly by enlisted men about what is going to happen when they return after the war. The men often worry about whether they will be able to obtain jobs. One Virginia lad said to me that he knew the men would give a better account of themselves if they could be assured that after their job overseas is done, they will find other work waiting for them at home.

"One magnificent thing to see is the attitude of the soldiers and sailors over there. I have talked now with scores who have returned recently from some combat zone. There is no whining, no complaining. They, of course, want the war to be over as soon as possible, and the injured are eager to return to battle to get on with the job.

"In one of the base hospitals I visited there were a number of British and American soldiers who had been wounded in Tunisia. I talked for some time with a lad from Illinois, who was recovering from wounds in the arm and leg. When I asked how he felt about being away from home in a hospital, he replied: 'Well, I should like to see my folks, but you know we must finish up the job, and I hope to be in Tunisia when the allies take over.'

"The importance of music—familiar American music—to these men was illustrated on one of my jaunts to visit a number of units. The trip was rather long and wearisome.

(Continued on page 9)

## WITH THE PASTORS

## THE PASTOR AND THE CHILDREN

By Charles O. Ransford

When Sir Henry Havelock, the English military leader and Christian soldier, entered Lucknow, India, after a prolonged siege, he exclaimed, "Thank God, we are in time to save the children."

In ruthless modern militarism women and children are the first sufferers. Hitler would destroy the children in invaded lands that the nations he would bring in subjection to his rule may have no young life to revive the nation and make possible a rehabilitation of the people whom he would destroy.

Modern war lords would destroy all childhood and youth. The Christian would spare and save. The most horrible chapters in this present terrible war are in the records of the destruction of family life, mothers, and children.

In every land the suffering from undernourishment and disease is appalling. Should the war continue for even a few more years, there will be no more Europe of large families and no children of healthful vigor to make possible a restoration of normal life.

In America, the let-down is in home life and child training. J. Edgar Hoover, Director of the Federal Bureau of Investigation, reports in 1942 an increase in the number of arrests of girls under twenty-one years of age from 9,675 to 15,068, or 55.7 per cent. The total arrest for boys showed a decrease of 3.6 per cent. But in serious crimes and drunkenness the increase was from 10.6 to 30.3 per cent.

The draft age for military service is now eighteen years. Experts predict, if the present conflict continues to 1945, seventy-five per cent of the children between the ages of fourteen and eighteen will be working in war factories. Approximately that proportion of the teen-age groups is now engaged in war production in England.

About one million single women are now serving in some capacity with the armed forces, and five and a half million women are employed in factories.

Our children are the seed corn of our national life. The future of the United States, and the surviving nations after this war will depend on this generation of growing boys and girls.

This is no time for procrastination. Many pastors, parents, and church workers see this vital and urgent need and have inaugurated in the church, home, and school systematic efforts for the preservation of this young life, and their best possible teaching and training.

Childhood and youth week, or family week, as some prefer to speak, has been more generally observed by the churches of America this year than ever before.

God forbid there should be any neglect. These efforts should be continued. Every church should insist that every child of the congregation should be in the church school. The daily vacation school should have emphasis; where possible, the sessions should be protracted.

The church is the only operative child-teaching and training agency during the summer. The most diligent effort should be made to awaken parents and church school workers. We must begin with our children in their babyhood and hold them for the church. Our home life and post-war rehabilitation waits on our consecrated efforts.



# CONFERENCE NEWS AND PERSONALS

Rev. H. B. Hysell, pastor at Winnfield, La., was in the city for several days last week and paid the Advocate office an appreciated call.

Rev. A. M. Shaw, of Oakdale, La., wishes to thank Mrs. S. F. Warden, of Pascagoula, Miss., and Dr. Forney Hutchinson, of Shawnee, Okla., for copies of books sent in response to his request for old books.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, who has been living at Hermanville, Miss., has moved to Kentwood, La., according to request for change of address.

Rev. S. M. Butts, Conference Evangelist for the North Mississippi Conference, has just closed a successful revival at Collins, where Rev. T. R. Holt is the pastor. Bro. Butts has the last two weeks in June open and would like to have them filled.

Friends of Rev. and Mrs. A. M. Shaw, of Oakdale, La., will be interested to know that their youngest son, Rev. Joe C. Shaw, is now a chaplain overseas. After sailing almost around the world he is now in far-off India, where he has done some missionary preaching under the auspices of the British Methodist Church.

Rev. C. W. Crisler, retired member of the Mississippi Conference, is retired in name only. In addition to working in his son's law office in Jackson, Miss., he holds revival meetings from time to time. During the week preceding Easter he was with Rev. H. A. Gatlin, at Millsaps Memorial, and several weeks later he was drafted in the place of Dr. Otto Porter, who was ill, to hold a meeting at Morton, Miss.

## WORLD SERVICE GIVING, HOUSTON AREA

From reports that have come to me, it is my belief that World Service Giving in the Conferences comprising the Houston Area is substantially higher this year than it was a year ago. Failure to get all such funds into the hands of the Conference treasurers by May 31st, however, will prevent the full amount from appearing in the report for 1942-43. The Church has a goal set for this year, which calls for an increase of from 10 per cent to 25 per cent in World Service Giving above last year's total.

I trust every pastor will do two things at once: First, see to it that all available World Service Funds in his charge are placed in the hands of his local treasurer. Second, see to it that his local treasurer remits all funds in his hands to the Conference treasurer by May 31st. It is our duty to let the Church know how nobly our pastors and people have responded to the call made for increased World Service Giving.

I confidently expect to see not only the Houston Area, but the entire South Central Jurisdiction register an increase much nearer 25 per cent than 10 per cent.

A. FRANK SMITH.

## HOME-COMING DAY AT PARK AVENUE

Dear Dr. Duren: Park Avenue church family will observe "Home-Coming Day" Sunday, May 30, 1943. Morning, afternoon,

and evening services will be held, and picnic dinner will be spread at the church at noon. All former pastors now living, and members of families of former pastors are cordially invited to attend the services and have fellowship together on that date.

Those who have served the charge who are now living are: H. W. Rickey, J. M. Alford, H. J. Boltz, W. W. Perry, H. T. Young, now a member of the Baptist Church; L. N. Hoffpauir, R. S. Walton, L. W. Cain, R. T. Ware, and W. D. Kleinschmidt.

Mrs. R. E. Smith (formerly Mrs. J. M. Henry) and Mrs. A. S. Lutz have relations with the church because their deceased companions once served the charge as pastor.

Fraternally,  
SIDNEY A. SEEGER, Pastor.

## AN EXPLANATION

Please allow this explanation to correct a wrong impression:

In behalf of my people of the Pittsboro and Bruce charge, I want to make this statement, which I hope will change the impression that must have been made on the minds of other preachers of the Aberdeen district when they read the report from the treasurer of the Conference of the amount of monies sent to Conference Treasurer up to the first of May, and mailed out by Bro. Golding, the district superintendent, without any explanation.

Our second quarterly conference was held the 25th of April. Our report was made to the Conference Treasurer on April 27th, and our payment was two and one-fourth times as much as was really reported. And the report was dated April 30th and mailed out by Bro. Golding May 9th. We ought to have all our quarterly conferences earlier or our reports later over the district.

Please don't let any one think we are not holding up the cause of our church regularly and reporting promptly, and paying to all the causes without discrimination. We paid everything in full last year, and we will this year.

I make this in fairness to my charge and the local members.

Respectfully yours,  
H. R. McKEE, Pastor.

## VICKSBURG DISTRICT CONFERENCE

The 1943 session of the Vicksburg district conference met at 9 o'clock a.m., May 7, in the Gibson Memorial Methodist Church,

Vicksburg, Miss., with the district superintendent, Rev. O. S. Lewis, presiding.

We had more than just another district conference. There was definitely a "spiritual note" throughout the entire day. The attendance was not as large as we have seen, but the reports were very encouraging. The present indications point to a general growth in the district this year.

The high points of the conference were the talks, testimonials and reports given by the laymen and the laywomen. After each pastor gave his report, Bro. Lewis gave the delegate (or the delegates) an opportunity to have their say. One testimony we had was well worth the day and trip to the conference.

Gibson Memorial Methodist Church always entertains royally.

A. W. WILSON,  
Secretary.

## RUSTON DISTRICT CONFERENCE

The district conference of the Ruston district, Louisiana Conference, met in Arcadia, La., May 11, 1943. Dr. D. B. Raulins, the district superintendent, was in charge.

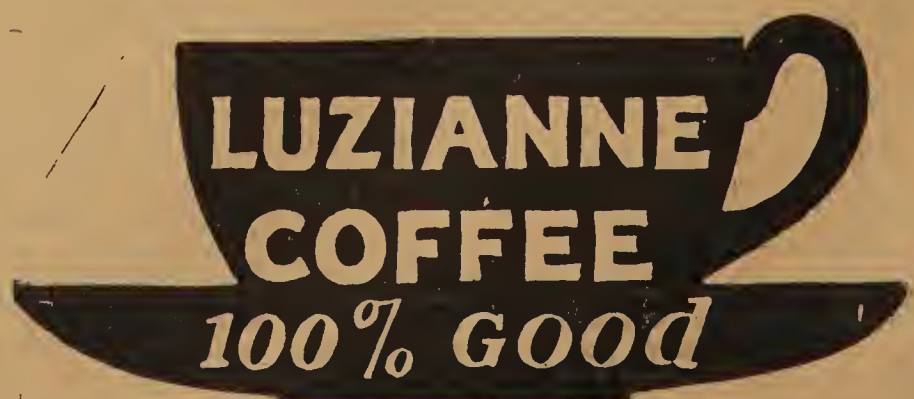
A large delegation was present for the opening service, and a very fine session of the conference was enjoyed by all present. Dr. Raulins led in the morning devotion, after which Rev. W. D. Milton was elected secretary, and Rev. J. W. Ailor was named assistant.

The roll of the conference was perfected, committees were read by the secretary, and visitors were noted. Among those visiting the meeting were Dr. E. C. Gunn, of New Orleans; Rev. W. E. Trice, of Baton Rouge; Mr. Henry Cain, chairman of the State Tax Commission; Dr. F. M. Freeman, Dr. A. M. Freeman, Rev. Bentley Sloane, Rev. R. T. Ware, Rev. and Mrs. G. A. Morgan, of Shreveport.

Some of the high points in the meeting were the reports of the pastors on the state of the Church, and from this we gathered these figures: New members on profession of faith, 136; otherwise, 156; Dedication Week offering, \$1,800; Moral and Civic Foundation, \$168; paid to date on Benevolences, \$4,189; Orphanage, \$8,880; and to the Memorial Mercy Home-Hospital, \$346.

A special laymen's meeting was held, and plans were set up to organize a "Methodist Men" group in every charge in the district. Also plans for a Summer Adult Camp at Caney Lake were made. A date for July 24-25 was set.

Two young men of the Jonesboro church





were licensed to preach—Douglas Richardson and James Fowler. They both plan to enter Emory University this fall.

Rev. G. W. Dameron was present and represented the educational program of the church, stressing the Pastors' School and the summer camps. He also introduced Miss Roberta Dillon, who spoke in behalf of the Wesley Foundation work.

The reports of the committees were given and revealed that every phase of the work—Woman's work, Young People's work, and the Laymen—was showing signs of a great year, for which we are thankful, and take new courage, and find new strength in these trying days.

The good people of Arcadia were kind in their hospitality and made the day pleasant for us all.

We adjourned with the singing of "Blest Be the Tie that Binds," to meet next year in Dubach.

D. B. RAULINS, D. S.,  
W. D. MILTON, Secty.

### GREENWOOD DISTRICT CONFERENCE

The Greenwood district conference met in the historic Methodist church in the hospitable little village of Black Hawk. Rev. R. G. Lord, affable and efficient district superintendent, presided like a veteran. The attendance was large and most encouraging reports came from all the charges of the district. A number of the charges reported half the benevolences and other connectional claims of the year paid to date, and Moorhead and Sunflower reported these claims paid in full.

Good increases in membership on profession of faith were reported, and all the interests of the church are being well cared for in the Greenwood district.

A number of visiting brethren were present, representing causes which are close to the hearts of the people of the Greenwood district. The editor, Rev. W. L. Duren, represented the New Orleans Christian Advocate; Dr. Henry Hedden, superintendent of the Memphis Hospital, gave a most encouraging report of our hospital work. Rev. T. B. Thrower, of Kosciusko, spoke in behalf of the Golden Cross. Dr. J. G. Snelling told of the splendid work of mercy being done in the Memorial Mercy Home-Hospital in New Orleans. Mr. E. A. Tanner, of Indianola, was present and gave a report of Conference finances, showing we are much in advance of last year. Mr. Fred McDonnell gave a splendid address in behalf of the Orphanage in Jackson.

At the eleven o'clock hour, Dr. W. L. Duren, editor of the New Orleans Christian Advocate, delivered a thoughtful and inspiring sermon on the Church. Black Hawk was on Dr. Duren's home charge in his boyhood days, and the atmosphere of his early home territory seemed to give him added inspiration. He was heard with much interest and profit by the conference.

Cruger and Lexington invited the conference for next year, and by vote Lexington was selected.

A. Y. BROWN, Secretary.

### REPORT ON OUR HOSPITALS AND HOMES

At the recent district conference held in Indianola, Miss., the report on our hospitals and homes was submitted by the committee appointed by the district superintendent, Rev. J. W. Ward, and the conference asked

that the report be sent to the Advocate. Here are some of the items in that report: The Memorial Mercy Home-Hospital of New Orleans, under the supervision of Rev. J. G. Snelling, of the Louisiana Conference, is doing a great work. Last year they received 89 patients, and there were 40 there at the beginning of the Conference year. During the past year, 82 babies were born in the Home, and six others were sent there immediately after birth. The past Annual Conference asked each pastor to see to it that a special offering was made for the Home on the second Sunday in March, or as near thereto as possible.

Attention was called to the great work being done by the Methodist Hospital in Memphis, Tenn., of which Dr. Henry Hedden is the capable superintendent. Last Conference year was the greatest year in the history of this hospital. More patients were received and more work done than in any former year. More than \$150,000 of free service was performed by this Hospital during 1942. They have greatly enlarged their facilities for service, adding a large annex at a cost of something over \$500,000, and recently they have bought the Eye, Ear, Nose and Throat Clinic and will operate it in addition to the main hospital. See the Golden Cross advertisement in a recent issue of the New Orleans Christian Advocate and heed the call of the Conference Director, Rev. T. B. Thrower.

The Methodist Orphanage, in Jackson, is another institution in which we are all interested. Mr. Fred McDonnell is the superintendent. They have from 160 to 175 children in the Home all the time. Sometime ago the superintendent reported that 34 of our boys reared in the Home had enlisted under our flag and had gone out to fight for our country and our homes. Five of these boys have made the great sacrifice. The Home is doing well. The boys' dormitory has been repaired and painted inside and out, and new fixtures have been placed in bath rooms and elsewhere. Fire escapes have been added and new furniture installed. The heating plant has been repaired, and the children are as comfortable there as they would be in the best of our homes. The superintendent reported that they had 900 quilts to serve about 175 beds. That sounds good to many of us.

In the early part of the past Conference year we had the great loss of the Board Chairman, Mr. J. H. Sherard, who had given much time and service and money to the Home. We are most fortunate in securing the services of Mr. J. Holmes Sherard, his son, to take his place on the Board.

At a recent meeting of the Board, Mr. Vaughn Watkins was re-elected chairman for another year; Rev. V. C. Curtis, vice-chairman; Rev. E. S. Lewis, secretary, and Mr. Fred J. McDonnell, superintendent.

The year 1942 was one of the best years in the history of the Home. It has more friends than ever before, and there are more people doing things for the children than ever before. The repairs have added much to the attractiveness of the buildings, especially on the interior. The management would be delighted to have the friends throughout the State to call and inspect the property.

The three institutions mentioned in this report are doing a great work. They deserve our support and our love. Let's keep them going strong.

E. S. LEWIS.

It isn't what you have in your pocket that makes you thankful, but what you have in your heart.

### AN APPRECIATION OF MRS. H. H. CRISLER

By the Woman's Society of Christian Service of the Methodist Church, Port Gibson, Miss.

Mrs. H. H. Crisler was a member of this society from early womanhood, and was its recording secretary for years. She was seldom absent from a meeting till failing health made it impossible for her to attend, and she had to lay down the work she loved.

Her love for the work manifested itself in her cooperation in every way. She responded to all calls made upon her with cheerfulness and, as she was endowed with many gifts, her service was invaluable. Those who served with her through the years realize what she meant to the society.

Her faith in God was simple and unquestioning, and through that faith she gave her best to home and community.

Not only in the society, but as a Sunday School teacher for years, and a member of the choir from girlhood, she was one of whom it could truly be said that loyalty, faithfulness and sincerity were outstanding traits of her character.

She has heard the call to a higher and more beautiful service, and is now among those who sing praise to the Master they followed on earth.

As members of this society, we wish to pay tribute to one whose Christian character was an example to church and community.

It is desired that a copy of this tribute be sent to her husband and family, a copy spread upon the minutes of the society, a copy sent to the Port Gibson Reveille, and a copy sent to the New Orleans Christian Advocate.

KATE A. DRAKE,  
MAUDE K. SHELBY,  
ETHEL M. ALLEN.

### HUMBLE HEAVEN

By Ruth Franks Whitton

Some folks kinda seem to think  
That heaven's a glittery place,  
With nary a dish in the kitchen sink,  
An' you won't even need to wash yer face.

But me, I hope there's a sunlit stream,  
A grassy bank 'neath the shelterin' trees,  
A place to rest, an' think, an' dream,  
While my soul's a-driftin' on the breeze.

An' I hope there's a place that aint bespoke,  
Where the humble kin always feel at home,  
A place in the sun fer my kind of folk,  
Where we kin work an' be happy 'neath heaven's blue dome.

An' maybe I'll get to help tend the stars,  
Or hang up the clouds, so soft and nice;  
Or maybe I'll polish the golden stairs,  
Or maybe I'll jes' ketch heavenly mice.

Then there's bound to be an awful mess,  
With the angels a-moultin' in the spring.  
There'll be duty fer all of us, I guess,  
Makin' peace an' beauty to please our King.

It wouldn't be heaven if we couldn't use  
Mind, an' heart, an' hand;  
An' though there's some won't like my views  
I hope there's work for each soul's demand.

This earth'd be heaven, it seems to me,  
With nary a care and nary a blot  
If folks'd all be what they oughta be,  
An' not be a-pinin' fer what they ain't got.



## PERSONAL NOTES AND INCIDENTS

The editor calls no names, a precaution against becoming involved in controversy, but we took a look at a preacher garden in the Ruston District recently and it is a good one. We did not see the others.

Mrs. C. A. Thompson, Columbus, Miss., writes: "My Advocate means more to me than I can tell and I enjoy it thoroughly each week." We genuinely appreciate such an expression of pleasure in the Advocate.

A letter from a friend speaks in high praise of Bro. Lydell Sims, news editor of the Chicago Advocate. Bro. Sims is a Louisianian and was a leader in young people's work before he launched into wider fields.

Rev. W. F. Roberts, pastor at Jena, La., was not able to attend the session of his district conference at Bunkie last week on account of illness. We sincerely hope that he may soon be fully recovered and at his work again.

Bishop W. W. Peele, in charge of the North Mississippi Conference, was scheduled to be the preacher at the Corinth District Conference on Tuesday of last week. He is in the midst of an episcopal itinerary of the conference.

Dr. B. C. Taylor, First Church, Alexandria, was at the district conference last week with an arm in a sling, due to a fall on the pavement in which he suffered a fractured wrist. He was apparently on the way to recovery from the mishap.

Friends of Mrs. Frances K. Pollard will be interested to know that she and her husband are sojourning in Clinton, La., where Bro. Pollard is negotiating a timber deal. It is only a brief sojourn and they will soon be back at their home in Alexandria.

Mrs. Knox Austin, of Oak Ridge church, Route 3, Vicksburg, Miss., says that she misses Dr. Carley's editorial. This feeling is true of many others in our territory and we regret that Dr. Carley's health has not improved sufficiently for him to resume his writing.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., adds seven subscriptions to his splendid achievements, and five of them are new. He expects to get his assignment of fifty and "maybe a few more." It is the splendid loyalty of men like Bro. Ulmer which keeps the spirits of any editor up.

Among the men graduated from Union Theological Seminary recently, was Wiley H. Critz of Clarksdale, Miss. He received the degree of Bachelor of Divinity. He was the only man from our territory whose name appears in the list of Methodists graduating, but there were one each from Alabama, Texas and Virginia.

Mrs. John Marion Hill, of Ringgold, La., and a sister of Rev. John W. Courtney, Rt. 5, DeKalb, Miss., writes: "I have been taking your paper since September, 1942, and enjoy reading every bit of it, but read the Prayer Room first." Mrs. Hill says that she is a Baptist and we are glad that she finds in the Advocate spiritual help and refreshment.

A beautiful incident occurred at Rayne Memorial church on last Sunday when a Communion Service for use in ministering to the sick was presented to the church. It was the gift of the late Mrs. C. W. Blackshear who was long a shut-in and knew the

value of such a ministry. The Service was ordered some time before her death, but delivery was not made until last week when she had entered through the gates eternal and the mystic symbol had become a personal reality.

## A CORRECTION

Our attention has been called to the fact that our statement concerning Mrs. N. N. Maxey should have been Mrs. J. S. Maxey, of Marks, Miss. That was entirely the fault of the editor himself. He took down the note at the session of the conference when the statement was made and in the effort to interpret his abbreviated memorandum the error occurred. We are sorry and apologize to all concerned. We appreciate the fine spirit of Bro. N. N. Maxey for whom the error revealed the heart of many friends.

## DEATH CLAIMS H. CLAY LIPSCOMB

H. Clay Lipscomb died at his home in Baton Rouge, La., on May 17. He was the oldest brother of Rev. T. D. Lipscomb, of Kinder, La., and of two other brothers, one living in New Orleans, and the other in Jackson, Mississippi. Bro. W. P. Lipscomb, the brother living in New Orleans, has many friends among preachers in Louisiana, and the same was true of his brother, H. Clay Lipscomb. The deceased had lived a Christian life for many years. A memoir giving the details of his life will be furnished in the near future.

## PROGRAM FOR LOUISIANA PASTORS' SCHOOL

The program for the Pastors' School which will be held at Lafayette, La., June 7 to 11, has been mailed out. There will be two platform hours each day and the speakers will be Dr. W. A. Smart of Emory University, and Dr. John Versteeg, pastor of Walnut Hills Methodist Church, Cincinnati. Six courses will be offered: Christian Bases of World Order, taught by Dr. Edmund Heinsohn; Preparing and Preaching Sermons, Dr. John Versteeg; The Teaching of Jesus, Dr. W. A. Smart; The Church and America's People, Mrs. G. W. Dameron; The Nursery Child in the Home, Mrs. Roy Scales; and The Methodist Youth Fellowship, by Miss Clarice Bowman. Registration begins at 9:00 a.m., June 7; first class period at 2:30 p.m.; total cost, \$8.00; and bring Bible, bed linens, towels, soap, kodak, fan, etc.

## SUMMER CAMPS, NORTH MISSISSIPPI, CONFERENCE

The Christian Adventure Camp of the North Mississippi Conference will be held at Castalian Springs, Durant, Miss., from June 14 to 25. This camp is for boys and girls 12, 13, and 14 years of age. Rev. W. L. Robinson, Grenada, Miss., is dean, and Rev. J. E. Stephens, Corinth, Miss., director; the theme, "Pioneering for a Better World." A good staff has been secured and a good program outlined. For further information, write Rev. J. E. Stephens, Corinth, Miss.

The Junior Camp will also be held at Castalian Springs from June 28 to July 9. This is for boys and girls 9, 10 and 11 years of age. A full outline of the camp activities, including the program of activities and in-

terests, has been issued and full details given as to costs and what to bring included. For more information, write Rev. J. E. Stephens, Corinth, Miss.

## TAXIS AT LAKE JUNALUSKA

At the request of Lake Junaluska Assembly, the Office of Defense Transportation, Atlanta, Ga., has just issued a "Special Permit authorizing certain taxi service and the operation of taxi cabs in connection therewith" at our Assembly.

Enough gasoline has been authorized to our Assembly for Mr. Claude Medford and son (John) to operate two taxis throughout the entire season.

These taxis will meet all trains and highway busses which arrive at Lake Junaluska between 9 o'clock in the morning and 1 o'clock each night, and take the passengers with their baggage, at reasonable rates, to any hotel or home on the Assembly grounds.

In addition, one of these taxis will make two round trips to Waynesville on each week-day, one trip in the morning and the other in the afternoon, giving the passengers forty-five minutes or an hour in Waynesville for purchasing food and other supplies, before returning to the Lake.

The above taxi service, authorized and approved by the Office of Defense Transportation, ought to make the prospect of a summer trip to Lake Junaluska very attractive to those who can not come this year in their own automobiles.

W. A. LAMBETH, Superintendent,  
Lake Junaluska Assembly, Inc.

## DR. KEY WRITES ON WAR AND PEACE

Dr. D. M. Key, formerly president of Millsaps College, Jackson, Miss., and at present professor of Classics at Birmingham-Southern College, is the author of an interesting article bearing the caption, "In Time of War Prepare for Peace," which is featured in the May-June issue of *Christian Education Magazine*.

Dr. Key discusses trends in educational enrollments and ventures the prediction that the post-war period will see young people in teeming numbers returning to the college campuses. His thesis is that the Church should begin now to plan for a wise and adequate ministry to its college youth whose educational careers are at present being so universally interrupted.

Among other things, he urges the importance of building up the Student Loan Funds of the Board of Education in order that they may be better enabled to meet the increased demands which will fall upon them with the augmented college enrollments which he foresees.

This is not Dr. Key's first venture into the field of educational prediction. In 1918 he stood almost alone in prophesying unprecedented college enrollments following World War I. History indicates the accuracy of those predictions.

The May-June *Christian Education Magazine* is a special Methodist Student Day number, and its content is built around the forthcoming observance of that occasion in the local churches on the second Sunday in June. It is through offerings taken in connection with this observance that the Student Loan Funds are built up and maintained.

"The only true glory for a nation is to enlighten the world."—Ex.



## BISHOP PEELE TO BE IN SARDIS DISTRICT

Bishop W. W. Peele will be in the Sardis-Grenada District on Sunday and Monday, May 30 and 31, respectively. He will dedicate the parsonage at Coldwater on Sunday morning; will preach and attend the third quarterly conference at Eudora, on the Lake Cormorant charge. On Sunday afternoon he will dedicate the parsonage at Horn Lake and then preach in Sardis on Sunday night. On Monday, he will go to Grenada to be with Bro. W. L. Robinson, pastor of the church there, and will visit Camp McCain and confer with the chaplains there, and will preach in Grenada on Monday night. He will also visit the Como Internment Camp while in Sardis.

J. O. DOWDLE.

## MISSISSIPPI CONFERENCE PASTORS' SCHOOL

Outstanding leaders in The Methodist Church will be on the faculty of the Mississippi Conference Pastors' School, which will meet at Millsaps College, Jackson, Miss., May 31 to June 5.

Miss Oscie Sanders, who will offer the course, "The Church and America's Peoples," is an educational worker in the field, Joint Division of Education and Cultivation, Board of Missions and Church Extension, The Methodist Church. Miss Sanders came to the Woman's Division in September, 1941. Since that time she has been conducting educational conferences and seminars, assisting in missionary institutes and Officers' Training conferences, teaching courses in missions in Christian workers' schools, and speaking in the interest of the work of the Woman's Society of Christian Service. Miss Sanders is a Texan and received her education at Rice Institute, Houston, Texas; University of Chicago, University of North Carolina, and Scarritt College.

Dr. J. T. Carlyon, who will offer the course, "The Minister's Message for the Needs of Today," is the teacher of Christian Doctrine in Southern Methodist University. Dr. Carlyon, a native of Ontario, Canada, received his education at Missouri Wesleyan, Harvard, Boston University, and the University of Chicago. Dr. Carlyon has held pastorates in Missouri and Massachusetts.

Dr. William K. Anderson, who will offer "The Pastor and His Task," has been the Educational Director of the Commission on Courses of Study, Nashville, Tenn., since 1940. Dr. Anderson was educated at Wesleyan University, Columbia University, and Union Theological Seminary. He organized the Ohio Council of Churches and was its first secretary. Dr. Anderson was pastor in the Pittsburgh Conference for twenty years, with twelve years spent at Johnstown, Pa.

Dr. W. G. Henry, who will offer the course, "Understanding People," is now the pastor at First Methodist Church, Anniston, Ala. Dr. Henry has been a member of three General Conferences and served as a member of the Judicial Council of The Methodist Church. He has served pastorates at Galloway Memorial, Jackson, Miss., Tuscaloosa, Huntsville, Florence, and served on the Atlantic District of the North Georgia Conference.

Dr. A. H. Rapking, one of the superintendents of the Department of Town and Country Work of the Board of Missions and Church Extension of The Methodist Church,

will offer the course, "The Church and Rural Welfare." Dr. Rapking has been identified with rural work for more than twenty-five years and is recognized as an authority in this field. He has filled pastorates in Ohio and Illinois, and for several years was head of the Department of Rural Leadership at West Virginia Wesleyan College, Buckhannon, W. Virginia, in which position he trained student ministers preparing to serve rural charges. He is now in his thirteenth year as the author of a weekly column, "Religion and Life in the Countryside," which is syndicated among 125 newspapers in West Virginia.

## THE ADULT STUDENT AND THE TRINITY

My Very Dear Doctor: I am writing you as a Methodist pastor concerning some of the things that are coming out in the "Adult Student" of our Sunday School literature, from time to time. If in the event you can find space for printing this, well and good; if not, o.k. But I am sure there ought to be something done about it.

I am referring to the printed Scripture lesson in Adult Student, as of May 16th, the 16th verse, where it says: "for as yet, 'it' was fallen upon none of them; only they had been baptized 'into' the name of the Lord Jesus." In my opinion, this is most subtle, and very subversive in its teachings. It is robbing the Triune God of His divinity, in the third person. Reducing God the Holy Ghost (Spirit) to nothing more than that of wood or stone, and removing from Him his Divine Personality.

If our great Methodist Church is going to accept the above version, and let it go at that, we might as well get those who are sending such chaff out for us Methodist pastors to endorse and teach; I say we might as well get them to re-write the Apostle's Creed, and thereby reduce the Trinity, or the Godhead bodily, to a god made by human hands, out of wood or stone or some other kind of inanimate material.

As a Methodist minister, I was taught that the God who devised the scheme of Redemption was a Triune God—"God the Father, God the Son, and God the Holy Ghost." I have so preached this doctrine in the colleges and universities, and pastorates, and evangelistic work, for the last twenty years. I have magnified the Trinity, the three in one, of equal force and power. I have tried to magnify the personality of the Holy Spirit, that he is a Person, the third Person of the adorable Trinity. That He (the Holy Spirit) comes into the heart and life of the child of God to dwell, and to help mold and shape the life to fit into the divine plan He has for every life.

Then further, the very idea of being baptized "into" the name of the Lord Jesus. I suppose they (who are responsible for all these mis-takes) would have us pastors when we baptize our converts to say to them: "I now baptize you 'into' the name of the Father, the Son, and the Holy Ghost."

I believe in constructive criticism, but do not let me come in contact with these modern stevedores, trying to unload this chaff

upon my good people—my church I love better than my life.

I hope that the powers that be will hie to see that our great Publishing House, and especially our Youth and Sunday School literature, is kept free from this pedagogical heresy; because it is no peccadillo, but diabolical and devastating in its perfidious and malignant teachings. If I am wrong, I have been wrong all my life, and all my Methodistic training was wrong, too.

Your brother,

R. A. THORNTON.

## LAST REPORT CABLED TO THE GENERAL COMMISSION BY BISHOP LEONARD

(Continued from page 5)

Presently, a soldier was heard to hum a part of a well-known opera. He was asked to sing, and promptly rendered parts of three operas. We learned later that he was Master Sergeant Emil P. Jallouk, of New York City, born in Palestine, a naturalized American citizen, a graduate of Emory University. Soon he had the entire car singing. They sang 'Old Man River,' and 'Silver Threads among the Gold,' then 'Jingle Bells' and 'The Man on the Flying Trapeze.' After a moment's pause, our sergeant led the group in singing 'Rock of Ages, Cleft For Me.' Verse after verse of that hymn was sung with an intensity of feeling I have seldom, if ever, heard equalled.

"To be associated with our Chaplains and our service men for days at a time is a rare privilege. Never have I been more proud of being an American."

## WISE OR OTHERWISE

By Rev. James H. Felts

The girl who translated "Arma virumque Cano" I cry for arms and a man, was up-to-date.

The philosophy of life that stays on the receiving end of the line is punk. "Freely you have received, freely give."

We inherit fingerprints and footprints, but their meaning is all our own.

It is not easy to carry on against the demand for higher wages, lower prices, and something for nothing.

I call your attention again to the fact that an educated mule brays as loud and as long and raucous as the one with burs in his tail.

My first knife, bought with my own money, is still among the most valuable material possessions of my life.

"I can worship God just as truly on a Sunday fishing trip as in a church." But you don't.

Whales may be scarce in Washington, but minnows of the Sam Jones comment are in sufficient numbers to make people do "wishful thinking."

True or false? Rural ignorance is more deadly than city ignorance.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### June, 1943—Leadership Training Month

May 31-June 5th—Pastors' School, Millsaps College, Jackson.

June 7th-June 11th—Youth Assembly, Co-Lin Junior College, Wesson.

June 1st—Vacation Church Schools.

June Program, W. S. C. S.—“Across the Nation with Our Rural Workers.” (Training Rural Leadership).

\* \* \*

### Rural Life Sunday

Many rural churches will observe May 30th as “Rural Life Sunday,” and in that connection the “Progressive Farmer” gives “an Ideal for a Country Church,” which might be used on the program:

“In a recent ‘Atlantic Monthly’ a minister tells the charming story of how he and his congregation built a church and concludes with this ideal for every Christian church, an ideal so beautiful in thought and expression that it might well become a classic:

“To it through the years young men and women will come to plight their marriage vows.

“To it little children will be brought to be dedicated to God in the beautiful rite of baptism.

“To it our dear dead will be borne for the tender offices of faith and hope and love.

“From its pulpit the good news of a gracious God will be proclaimed.

“From its altars will be distributed the sacred symbols of God's grace, validated by the love of which the Cross is the measure and the sign.

“We who built it dare to hope that our children and children's children will gather in it long after we are gone, to engage in the highest acts of which men are capable—communion with the infinite and eternal Creator Spirit to whom our spirits are akin . . . and to pledge their allegiance to the ancient loyalties which alone can transform this beautiful but shadowed world into a family of God, wherein men know and feel themselves brethren because of their common origin and destiny in Him.”

\* \* \*

### Pastors' School

The program for Pastors' School has been mailed, and we hope by the time this is read many of our women have their bags

packed, their bed linen, pillow and pillow cases, blanket, towels and soap “tied up” and are ready to go to Millsaps College and be school girls again!

We are all going to be rather dumb, since the text-books have not been available and we have had no opportunity to read them. However, we will start even and have the advantage of the college library to help us.

Several of our women have had classes under Miss Oscie Sanders in the School of Missions at Lake Junaluska, and we know that she is a very sympathetic and understanding teacher. So, let's give her a big class May 31st-June 5th.

\* \* \*

### Youth Assembly

The Mississippi Conference Summer Assembly for Youth (15-23 years of age) will be held at Co-Lin Junior College, Wesson, June 7-11. The enrollment is being limited to 100 boys and 100 girls, so the most outstanding leaders of young people in our churches should be selected this year—those who will return to their local church and put into the youth program what was learned at the Assembly.

There has never been a time when we needed youth leadership more than we do today, so we hope that the women of our local societies will encourage the boys and girls to go to the Assembly.

\* \* \*

### What are we Going to Do?

During the month of May we have been studying the “Christian Family,” and in that connection we have learned of the startling needs in our own communities.

“War conditions are helping the American community to re-discover itself. Common dangers, common privations and sacrifices, common efforts to contribute to the national endeavor, help to make us neighborly. A new sense of common cause and interdependence builds community life. The growth of community spirit can be a great asset to family life.

“Civic and social agencies, associations and clubs, schools and churches, are brought into a closer working relationship by the common need and the common cause.

“Among the special provisions for which war conditions call are: 1—Day nurseries, or day care of the children of working mothers. 2—Added play and recreational facilities for those whose home life is limited by the absence of the working schedule of members of the family (as night shift work). 3—Recreation and social life adjusted to new working schedules.

“Facilities which need to be enriched or used more are libraries, dramatics, amateur athletics, hobbies.”

Schools are closing, college students are returning to their homes. What are they going to do during the vacation time?

Our church literature, current magazines, and government agencies are stressing the need for wholesome recreation, especially for teen-age boys and girls, and the church is being asked to assist with this service. If we employ their time in wholesome activities, they will not frequent questionable places.

Will your school building be closed all summer? How many days a week will the church be used?

Why not start a program to enrich the leisure hours of youth and adults alike? Write the Department of Christian Education of Adults, 810 Broadway, Nashville, Tenn., also the Cooperative Recreation Service, Delaware, Ohio, for helpful information.

If you want to know what the young people would like to do for recreation, ask them.

The vacation church school will serve two purposes: (1) To train and teach the smaller children and (2) employ as helpers the teen-age group.

All of this will take work, but it will pay the largest dividends of any work that the women of the local society can do.

Remember, this is your Christian Social Relations project for June: “To plan a program of recreation for the young people; to assist with daily vacation church schools.”

\* \* \*

### Across the Nation With Our Rural Workers

We have just been reading the suggestions on page 68 of “A New Earth Wherein Dwell-eth Righteousness,” for the preparation of the June program, “Across the Nation with Our Rural Workers.” (Our circle has charge of the program this time). We think it can be made a very “different sort of meeting, and are going to begin work on it right now!

\* \* \*

### Sorrow Comes to Mrs. Homer Frizell

News has just come to us of the passing away of Dr. Homer Frizell, of Vaughan, at 9:30 a. m., on May 13. We knew of the long illness of this splendid doctor and have kept him and Mrs. Frizell in our prayer lists. The funeral was held at Ellison church on the 14th.

Just as we expected, “Stella” is meeting this experience in a beautiful Christian way, and her friends in the Mississippi Conference extend to her their sympathy.

\* \* \*

### Life Memberships

Miss Ina Thompson, conference chairman of Life Memberships, has written to the local societies asking that a chairman be appointed in each society.

A gift of money to the cause of missions, in the name of some loved one, is a very beautiful custom and it is Miss Thompson's goal to help to spread the Kingdom of God on earth through this service.

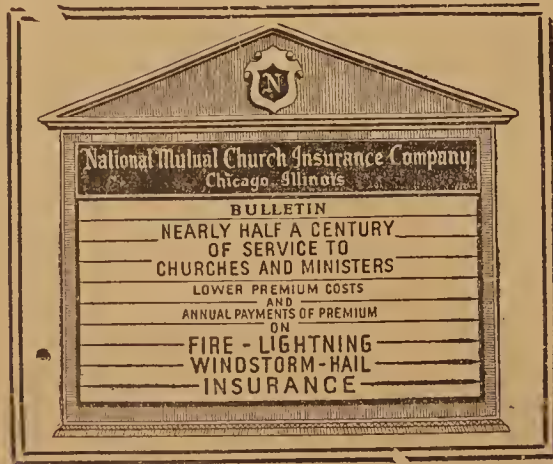
The Memorial Memberships offer an opportunity to honor the memory of women who spent their lives in the service of the King.

Let's help “Miss Ina.”

Hope must come out of what we have, or it is not hope, but a dream.—Pearl Buck.

Addressing a political gathering the other day, a speaker gave his hearers a touch of the pathetic. “I miss,” he said, brushing away a not unmanly tear, “I miss many of the old faces I used to shake hands with.”

—The Watchman-Examiner.





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### One Day

By Lillian Hvid Running

I found one day in the city mart,  
A chance for fortune and fame.  
I crushed my brother and broke his heart;  
The world but lauded my name.

They bore me home with praises and shout,  
With smiles and favorite's nod;  
The whole world slept and the stars came out—  
I hid my face from God.

I found one day in the city mart,  
A chance to straighten wrong;  
I raised my brother and healed his heart;  
The world but hissed with its scorn.

They drove me home with anger and shout,  
With dirt and stones and with rod;  
The whole world slept and the stars came out—  
I raised my face to God.

\* \* \*

### Christian Social Relations

A big subject. Have you worked out plans for the year? Or quarter? Have you a Christian Social Relations Calendar? May is Family Month on that calendar. The following is the session's committee report, with a few notations added as we listened to explanations:

Recommendations of the Department of Christian Social Relations and Local Church Activities—

1. "The Church and the Present Emergency." The following suggestions are made for the guidance of the women of the Conference in the emergency situation which the nation faces:

We recommend:

a. That since we are limited in time, physical strength and financial resources, and these limitations require selection among the multitude of worthy calls that crowd each day, we urge our women to keep the needs and service of the church central in their thinking and in the budgeting of their time, effort and financial resources.

b. That each Conference society have a discussion of the report of the Durham conference at its annual meeting.

c. That we cooperate with the Government in the establishment of nurseries and nursery schools for the children of women working in defense industries.

d. That we cooperate with the Government in its program of re-directing the lives of women and girls in detention camps for prostitutes. (Ask the health doctor and nurse in your community what you can do).

2. Areas of Study. We recommend that we continue study in the following areas:

a. The approved course, "Planning for Peace."

b. Crime and delinquency; conditions in jails, prisons, and corrective institutions.

c. Classes in citizenship ("A Friend in Court," by Judge Camille Kelly).

d. Consumer Education.

e. Educational programs for parents (Sex Education, Adult Student, Christian Family, P. T. A.)

3. Legislation. We recommend that, we support:

a. Bill 281, that provides for the extension of old age and survivors insurance of the Social Security Act to domestic and agricultural workers and employees in non-profit organizations.

b. The proposal for the Congressional Commission on American Peace Aims.

c. Federal aid to education.

d. Federal and State legislation against the sale of alcoholic beverages.

4. Social Action. Realizing no study is effective without a resulting activity, we recommend:

a. That we meet our responsibility for dislocated groups in army situations by providing wholesome recreation and Christian contacts for individuals and family groups.

b. Cooperate with other churches or community groups studying world peace.

c. Survey Negro community sections as to health, hospitalization, recreation, sanitation and police protection.

d. Work toward better teacher training facilities for Negroes.

e. Investigate conditions in courts dealing with youth, women and underprivileged offenders especially; and of conditions in our jails, institutions for correction of crime, and prisons, with a view to re-directing the lives of the offenders.

f. That we give immediate financial support to the Narcotic Education program, either by free-will offering or the sale of ten-dollar shares.

g. Send a Negro woman to the 5-day Holly Springs Leadership Training School, July 19-23. Total expenses, \$7.75. Registration, 8:30 a.m.; first class 2 p.m., July 19.

h. We recommend that we use the C. S. R. calendars as a guide for study and directed activity.

\* \* \*

### Conference of White Southerners on Race Relations

During the second week in April, a conference of representative white Southerners, including business men, educators, churchmen, journalists, and spokesmen for labor, convened in Atlanta. These 97 men and women came from Georgia, Florida, Alabama, Louisiana, Mississippi, Texas, North Carolina, South Carolina, Tennessee, Kentucky, and Virginia. Ralph McGill, editor of the Atlanta Constitution, was elected to preside at the one-day session.

The following are paragraphs taken from their statement of policy:

"In October, 1942, a representative group of Southern Negro leaders met in Durham, N. C., and issued a statement in which they addressed themselves 'to the current problems of racial discrimination and neglect, and to ways in which we may cooperate in the advancement of programs aimed at the sound improvement of race relations, within the democratic framework.'

"Their statement is so frank and courageous, so free from any suggestion of threat and ultimatum, and at the same time shows such good-will, that we gladly agree to cooperate.

"We do not attempt to make here any-

thing like a complete reply to the questions raised, nor offer solutions for all the vexing problems. We hope, however, to point the pathway for future cooperative efforts and to give assurance of our sincere good-will and desire to cooperate in any sound program aimed at the improvement of race relations.

"These Negro leaders rightly placed emphasis in their statement on discrimination in the administration of our laws on purely racial grounds. We are sensitive to this charge and admit that it is essentially just. They are largely dependent upon the good-will of the majority group for the safety of life, property, education and health, and their general economic condition. This is a violation of the spirit of democracy. No Southerner can logically dispute the fact that the Negro, as an American citizen, is entitled to his civil rights and economic opportunities.

"The race problem in any Southern community is complicated by our economic limitations. The white Southerner has an obligation to interest himself in the legitimate aspirations of the Negro. This means correcting the discrimination between the races in the allocation of school funds, in the number and quality of schools, and in the salaries of teachers. In public travel, where the law demands a separation of the races, primary justice and a sense of fair play demand that facilities for safety, comfort and health should be equal. The distribution of public utilities and public benefits, such as paving, public health, and hospital facilities, playgrounds, should come to the Negro upon the basis of population and need.

"It is recognized that there is often practical discrimination by some peace officers and in some courts in the treatment of Negro prisoners and in the abrogation of their civil rights.

"In the economic field, unquestionably procedures should be undertaken to establish fully the right to receive equal pay for equal work.

"That there are acute intricate problems associated with two races living side by side in the South cannot be denied. But these problems can be solved and will ultimately disappear if they are brought out into an atmosphere of justice and goodwill. The ultimate solution will be found in evolutionary methods and not in ill-founded revolutionary movements which promise immediate solutions.

"We agree with the Durham conference that it is 'unfortunate that the simple efforts to correct obvious social and economic injustices continue with such considerable popular support, to be interpreted as the predatory ambition of irresponsible Negroes to invade the privacy of family life.'

"It is futile to imagine or to assert that the problem will solve itself. The need is for a positive program arrived at in an atmosphere of understanding, cooperation and a mutual respect."

These are only a few of the topics taken up by the group conferring in Atlanta. We suggest that you secure a copy of the Durham Paper for study and discussion, then

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Copy for this page failed to reach us.—  
Editor.

### CAN THE CHURCH SURVIVE?

Periodically somebody raises this question. It is good they do. For in asking it we force ourselves to face some vital issues and facts that we otherwise might ignore. In every age some men have doubted that the Church could carry on. Today there are those who say it has come to the end. It will not be long now. It is outmoded.

That the Church is having its difficulties, no one can deny. Russia continues to be hostile to it in spite of signs of reform. Certainly the treatment given the Church in Germany and the occupied countries is not very conducive to its welfare. Quisling in Norway, and his counterparts elsewhere, are tough on it. Even in these countries commonly called Christian, the preoccupation with the priority of war has made religious work difficult. But more than that, the spirit engendered by the war around the world has a bad effect on the principles for which the Christian religion stands. Juvenile delinquency, and breakdown of the home and kindred evils, tend to break down the Church because they destroy the higher values in society upon which the Church depends.

Yes, a black picture can be painted of the Church's future. Pessimists who have been waiting their chance to predict its doom have an abundance of source material. The papers are full of it. The air is blue with it and the ether waves shout it. But in the midst of all this the Church will survive, thrive and succeed. No, this is not just wishful thinking. There are sound, hard, and reasonable facts behind it. Here are a few.

The very evils which contribute to the breakdown of the Church are the evils that make the Church all the more necessary. This is one of the best reasons why evil can never overcome good. By indirection it causes its own destruction. Temporary setbacks are to be expected but they are only temporary. The Church will go on carrying its message to a needy world, and the more needy the world becomes the stronger will be the efforts to meet those needs.

There is abundant proof to show that this is what is actually happening. Cooperation between the denominations was never more harmonious. Missions, orphaned by the war in various countries, have been supported by other denominations. Funds have been raised to assist those churches destroyed by the war. The religious needs of the men in the armed forces have called forth a generous response by Christians everywhere.

Missionaries in the war zones have lived as heroically as soldiers on the battlefields. The bad in the war is bringing out the best in the Church.

Moreover, the difficulties encountered by the Church are no different than those experienced by hundreds of other institutions, and are no better reasons why the Church will fail than that these other institutions will fail. Nobody predicts the destruction of the schools and universities. Yet the war is every bit as hard on them as it is on the church. A high school principal the other day declared that one out of five boys in his school had left to enter the armed forces or defense work. The difficulties of the colleges and universities are well known. Some have had to close for lack of students.

Despite this, nobody in his right mind thinks that schools are things of the past and are only waiting a post-mortem. If those who predict the failure of the Church are consistent, they will also predict the failure of our schools, hospitals, asylums and every other institution that reveals the esteem we have for human personality.

There is another fact among many that could be listed why the Church will not fail. It is the power the Church has for self-reform. The Church may be due for an overhauling. It has been overhauled before. Martin Luther and John Wesley were responsible for some important adjustments. But an overhauling must not be confused with disintegration. We can overhaul and not destroy. The Church has always been adept in doing the former to itself.

So you ask, Can the Church survive? Look around you. Only a blind man who is himself dead spiritually, will doubt that it can.—Editorial in Michigan Christian Advocate.

### METHODIST STUDENT DAY

A college education, both for the individual student and for the family which supports him, in many cases becomes an enterprise of financial effort. In these cases, if an individual comes from a family of meager means, he often has a sense of loneliness as he attempts to "earn his way" and try to get an education at the same time. Many times it means that college students, while pursuing the academic program, are forced to live under conditions of extreme financial stringency. For these students the college experience represents a more or less lonesome leap of faith into an unknown future.

The Methodist Church, a nurturing agency of the Christian life, throws around the student a fellowship of supporting faith. Through the collections received on Methodist Student Day, a Student Loan Fund is established, the purpose of which is to help needy students. It enables the church to be putting into the lives of the hard-working, sacrificial college students a feeling of faith not only in their own future but also a belief in the future of the church itself. Thousands of leaders of our church have been men and women who, through this Fund, have been nurtured, helped and encouraged.

The outlook for future leadership in these dark days is not as bright as it should be. In spite of the fact that large numbers of college students are in the armed forces, the fact remains that there are still great hosts of college men and women who need help in completing their college education. It will be inevitable that our church and the world community will need leadership for Christian reconstruction. These leaders are now in training and the resources of the church should be made available to them at this time to strengthen them and support them in the training process. The darkness of the darker day may be made light if the leadership of enlightenment is made available. The Methodist Student Loan Fund helps to do this.

### PERSONAL RESPONSIBILITY

By Mrs. Irvin Rowland

"So then every one of us shall give account of himself to God."

Is another person's failure to be true to himself, to others, or to life in general an excuse for me to be unfaithful in my personal duties? If another deals unjustly with me, does that give me permission to return evil for evil? Certainly not—for who but I am responsible for the way I act? True, the influence of others may be deeply embedded within me, but it is my privilege to get rid of all undesirable attitudes. It is my privilege to pattern my life after Jesus, who gave love for hate, understanding for ignorance and suspicion, and good for evil. Therefore, my duty is clear—I must respect truth, mercy, and justice, for God will call me, alone, to give an account of myself. I cannot accuse others for my own unfaithfulness—the blame will fall on me.

Likewise, it is needless for us to lower our standard of righteous living because of others' disrespect for it. They, too, will be called to account for their neglect and injustice. They, too, will feel the penalty of sin. God's spiritual laws are just as stable as the physical ones. Regard for and cooperation with them yield the fruits of right living. Disrespect of them carries the harvest of sorrow and regret. Thus, it behooves each of us to be true to ourselves to the best of our ability, regardless of the actions of others.

### PAGE THE MUSEUM OF NATURAL HISTORY

The editor of a weekly magazine says that he received a letter recently in which the writer called him a "pertinacious oleaginous gigolo" and a "twitterpate." Freely translated, this means a stubborn, oily and sparrow-headed cabaret dancer. It is probable that the irate correspondent didn't like something which the editor said. The editor feels that he was rated as first-class in one particular at least, but a "critter" like that described by the writer of that letter would be tops in anybody's museum of natural history and a curious public would await the opening of the doors for such an exhibit with breathless interest.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

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## CHURCH SCHOOL LESSON MAY 30, 1943

By Rev. W. C. Newman

### THE CHRISTIAN AS A CITIZEN

Lesson Text: 1 Peter 1:1; 2:9-25.

Golden Text: Honor all men. Love the brotherhood. Fear God. Honor the king.  
—1 Peter 2:17.

"Political parsons" is a contemptuous phrase that is not new. The oldest known bit of English literature contains that phrase, and I have no doubt that the ancient Hebrews of the time of Amos had one that is synonymous. It refers, of course, to any minister who dares to challenge the evil in the current government.



W. C. Newman

The "separation of church and state" is a newer phrase, with a more dignified and respectable history. It has to do with the effort of certain branches of the Christian church to establish its absolute authority over governments as well as people.

Those who coined the phrase, "political parsons," love to talk piously about the duty of a minister to preach the "simple Gospel," as if Christianity had nothing to do with or to say about citizenship and government.

Separation of church and state is a democratic principle guaranteeing that the church shall be free of domination by any ruler and that no denomination shall ever be able to secure the controlling power of the government.

With the principle of the separation of church and state every democratic Christian must agree, but with the idea that a man's religion therefore bars him from participation in the affairs of his government every Christian democrat must heartily disagree.

### The Christian's Civic Duty

First of all, Peter makes it clear that Christians have the same obligation to be law abiding and patriotic that is incumbent upon any other citizens. Indeed, he suggests that Christians ought to out-do all others in their performance of these duties.

It is a heartening thing to call to mind what has become an almost daily occurrence—the courageous self-sacrifice of thousands of men fighting in the service of their nation. And it is still more heartening to find Christians in the forefront, leading the way in these sacrifices. From the Christian Generalissimo of China, and his Christian wife, to Eddie Rickenbacker, and the humblest Christian private in the war, they are writing glorious chapters for all future generations to read.

Once more the world is being thrilled, as

it has been thrilled again and again in the past, with the heroism and self-forgetfulness of Christians.

But if these Christians are out in the spotlight, doing adventurous and glorious things, it is equally as important that those of us who lead more sedentary lives should show our religion and our patriotism by being the best citizens in our communities, having our "behavior seemly among the Gentiles."

### The Christian's Higher Patriotism

Freedom is a cherished possession of only a few of the world's millions, and one for which Christians have fought before. But, strangely enough, freedom is not one of the priceless values mentioned by Jesus in the beatitudes recounted in St. Matthew's Gospel. Nor does Peter in this lesson go to great lengths to eulogize freedom as the one supreme goal of life.

Indeed, he goes to the other extreme, apparently, urging servants to be in subjection to masters, and Christians to be subject to rulers, even those whose spirit is of vengeance.

But the freedom of men is not discounted either by Peter or Jesus. Both are thinking of freedom in less selfish and more universal terms than our perennial flag-wavers think of it. We are to want freedom not only for ourselves, but for every man of

whatever race or color. "Honor all men," he said. And we are to use freedom not for a "cloak of wickedness" to get gain for ourselves over other men, but in order to serve God more faithfully. In short, our highest patriotism must be toward God.

### When Religion and Citizenship Clash

In such a world as ours it is inevitable that there should come to earnest Christians everywhere a conflict of loyalties. That Christian preacher in Germany, now behind the wires of a concentration camp (or dead at the hands of German hangmen) who stood out against the brutalities of the Nazis, even knowing that it meant his death, is modern Christianity's most famous example of martyrdom. There may be many more before this war ends.

But such faithfulness to Christian principles at the cost of life or freedom will not be confined to Germany nor to the spectacular feats such as this. Here at home the man who takes Christianity seriously must stand out against corrupt government, social evil, and entrenched wrong even at the cost of business, or reputation, or friends, or position. Christianity must not be tied up or tied in with any political party, economic theory, or social caste. It must always, everywhere, stand first of all for righteousness.

## WORKING TO-DAY FOR TO-MORROW'S WORLD

Diligent effort and sincere purpose are important but alone they cannot establish the four freedoms. They must summon to their assistance Education.



The Student Loan Funds of The Methodist Church annually help 3,000 worthy students to carry through their educational plans.

In the post-war world the need for Christian leadership will be greatly increased and the demands upon the Student Loan Funds of the Church will be multiplied.

Observance of Methodist Student Day, formerly Children's Day, (Discipline, Paragraph 1091) on the second Sunday in June with an offering for the Loan Funds is, therefore, of unusual importance this year.

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# THE CHRISTIAN FIRESIDE

## GINGER SNAPS

By Rev. Vivian T. Pomeroy

This is a story for very small children; but bigger ones would do well to read it, for almost everybody, however big, likes ginger snaps—those little, round, hard, delicious crackers.

The story begins with Billy. Billy is five years old. Billy was having tea with Nurse, because Mother had gone away for the whole day. Nurse was quite old. Sometimes she dipped her ginger snap in her hot tea—a thing you and I had better not do. On this day there were ginger snaps for tea. Billy crunched them with his sharp little teeth. He ate three. Then in that strange way grownups have, Nurse said: "No more." "Only one," begged Billy. "No more," said Nurse; and that was the end of it.

But no! not the end, but another beginning. For at that moment the telephone bell rang and Nurse went out of the room. Billy and the ginger snaps were left alone. There were four ginger snaps in the dish. Soon there were only three. Then there were only two. At last there was only one. The last ginger snap looked lonely. Out went Billy's hand. All the ginger snaps and Billy were alone together, but the ginger snaps were inside Billy.

Nurse came back. She looked at the empty dish. Then she looked at Billy. "You naughty boy," she said. "You naughty, greedy boy! Now you go to bed at once," Billy yelled; but Nurse took him to the bath. The sponge had a hard bit in one of the holes. "You're scratching me!" yelled Billy. "Not a bit of it," said Nurse. "It's those ginger snaps hurting your inside, that's what it is. You're like a little dog. Little dogs grab crackers when nobody is looking. Greedy little dogs. Don't know any better." "Wish I was a little dog," sobbed Billy.

There were no more ginger snaps for tea until two weeks later. Then Billy went out to tea—alone. Nurse took him, left him, and promised to call for him at half-past five. And it was at my house where Billy had tea. There were ginger snaps for tea. Nobody said how many. That is the nice part of going out to tea. But a wonderful thing happened. There was a cunning dog at tea. The dog's name was Clara. Clara sat up and begged. "Isn't she a darling, Billy?" said the lady behind the teapot. "And she loves ginger snaps."

"Does she snatch them?" asked Billy.

"Oh, no!" said the lady with the teapot. "Just you watch." And she took a ginger snap, broke it, and put a little piece on her knee. The dog jumped for joy; she looked and looked; she put her nose very close. "No," said the lady. "No." And the dog looked away.

"Oh!" said Billy.

"Isn't she clever?" said the lady with the teapot. "Would she take it, if we went out?" asked Billy. "Let's try," said the lady. And they put a whole ginger snap on the floor, and went outside the door. When they came back, the ginger snap was untouched.

Then said Billy: "If a little boy was badder than the baddest dog, could he be gooder than the goodest dog?"

The lady with the teapot laughed. "Of course he could," she said. And she did not say anything—as some people might have

said—about the wrongness of "badder" and "gooder."

"Oh!" said Billy.—Reprinted by special permission of the author and the Christian Leader.

## THE TWO DOORS

It was a scorching hot day. Thousands of pilgrims had come from all parts of South India to this famous shrine, camping in and around the precincts of the temple. As they streamed through the great gateway their one desire was to have a sight of the god and to pass through the sacred door, open once a year, and then only to the caste people. To pass through was to get to heaven. To bend low under its lintel was to receive forgiveness of sins for twelve months.

The heat became intense. Police mingled with the crowd to keep the peace. Old men and women had waited for years for this moment. Younger ones had journeyed far. All were eager and expectant.

At last, within the precincts of the temple, a bell was rung, the curtain hiding the face of the god was drawn, and the image, heavily jewelled and profusely garlanded, was revealed. Immediately all prostrated themselves before the deity. Camphor was burnt by the priests, and in the light of its blue-white flame the face of the god was made clear. Then with gifts in their hands they surged forward, placed them before the idol and passed on to the little door to pass through which is to gain eternal life.

On that same day, forty-five miles westward, at a place in the Trichinopoly District, many hundreds of people from scattered villages met to worship God. They were not privileged caste folk, but outcaste and counted unclean. In all the countryside there was none so lowly as they. Most of them were undernourished; all of them poorly paid. They had come to their festival; they had come to worship God.

No temple bell was rung. No god was revealed, bejewelled and adorned. Their only symbol was a wooden cross standing on a table—a sign that He had died a criminal's death. They sat upon the floor of a simple mud chapel. They sang their lyrics; they prayed to Jesus. But those watching saw joy and gladness in their faces. Here was no hopelessness, no fears which could not be cast out. They had found eternal life, not by passing through a stone gateway, but by accepting One Who said, "I am the door."—Methodist Recorder.

## GOD'S HOUSE MADE BEAUTIFUL

"I was glad when they said, let us go into the house of the Lord." To have that inspiration is of prime importance, but to think of God's sanctuary as being always attractive is another incentive to church going.

That God looks down from the windows of heaven, with pleasure, upon His house made beautiful by loving hands is a foregone conclusion when one reads Isa. 60:18, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, the box together, to beautify the place of my sanctuary; I will make the place of my feet glorious."

Most of us are very careful—some are

even very scrupulous—about keeping our homes clean and attractive while not giving our place of worship a thought, leaving that to others. So I think a little tribute paid to those who think of God's house, from week to week, from year to year, is not amiss here.

In the Methodist church in Gibsland, La., we have a concrete example of such an one in Mrs. T. C. Rhodes, one of our faithful members, and one whom a good many ministers in this Conference will remember. Mrs. Rhodes honors God each Sabbath day by seeing that His sanctuary is made attractive by decorating it with beautiful flowers.

She receives a variety of beautiful specimens and none are too rich or rare to cut and lavish upon God's altar, upon His servant's pulpit or other vantage points in a way to make one feel "glad that they came unto the house of the Lord."

When flowers are scarce in the fall and early winter, Mrs. Rhodes uses the beautiful vari-colored autumn leaves, painted by God's own hand, with here and there a spray of flowers which have been carefully guarded from the first frosts for just that purpose, and the whole is an arrangement made with an artist's eye—and a beautiful setting for God's servant to break the "bread of life," and for His people to sit and appreciate His handiwork and enjoy the message as given by His minister.

I am sure God looks down upon this one with love for such thoughtfulness, for such service, and He will bless the hands that place the beautiful flowers—His handiwork—in our place of worship.

MRS. ALMA BYRD.

## NEW KEARNS FELLOWSHIP IN RELIGION ANNOUNCED AT DUKE

A second fellowship in religion has been established at the Duke University Divinity School by Gurney Harriss Kearns, prominent High Point, N. C., textile manufacturer and religious leader.

In 1935 Mr. Kearns established the first Kearns Fellowship in Religion, which since then has been held annually by young men of superior ability. The second fellowship, just announced, will provide the same annual stipend as the first, \$700.

It is available to a student in any religious denomination who is a graduate of an accredited divinity school and who has demonstrated distinguished scholarship in the field of religion.


The two appointees as Kearns Fellows for 1943-44 are Howard Carroll, of Easton, Md., and Charles McKay Ramsay, of Galatin, Tenn.

Carroll is a member of the Methodist Church and is a graduate of the University of Richmond. He will receive the B. D. degree from Duke this week. Ramsay, son of a Presbyterian minister, is a graduate of Berea College and of Union Theological Seminary.

Experience takes dreadfully high school wages but he teaches like no other.

—Carlyle.

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## MRS. MAGGIE WADSWORTH POOLE

The Franklinton community was saddened by the death of Mrs. Maggie Wadsworth Poole, who died at her residence in South Franklinton, on Monday, April 19, 1943, at 8:57 p.m. Mrs. Poole was a daughter of the late John Wadsworth and Mrs. Lucy Garrett Wadsworth, and was born in the Town of Franklinton, on June 11, 1867, at the old Wadsworth home and was a life long resident of the Franklinton community. She was educated in the schools of this Parish and prior to her marriage, taught in the public schools. On December 8, 1889, she was married to M. Collier Poole and in 1939 they celebrated their golden wedding.

Mrs. Poole was a member of Centenary church, having joined the church in early childhood. All her ancestors were devoted Christians. Daniel Wadsworth, her grandfather, was a circuit rider and one of the pioneer Methodist preachers of this section of the State, and her parents, Judge and Mrs. Wadsworth, were faithful and loyal members of Centenary Methodist Church. The heritage of her grandfather, father and mother, was clearly exemplified in the life of Mrs. Poole. She was a woman of tenderness, kindness and refinement, and possessed a sweet, gentle and patient spirit. For the past nine years she was an invalid, yet through all those long years she bore her pain and suffering with Christian fortitude and courage. She was truly a noble woman, and the beneficial influence of her life will long be felt in this community.

Surviving her are her husband, M. Collier Poole; three sons, John S. Poole, of Monticello, Miss.; Rev. D. W. Poole, of DeRidder, La., and Joe O. Poole, of Franklinton, La.; three daughters, Mrs. Lore Poole Ford, of Angie, La.; Mrs. Lucy Poole Stumpf, of New Orleans, and Mrs. Vera Poole Chester, of Franklinton, La.; fourteen grandchildren, a brother, John Wadsworth Poole, of New Orleans. Clyde Poole, a son, preceded his mother in death.

Funeral services were conducted at the Centenary Methodist church by her pastor, Ira W. Flowers, assisted by Rev. G. W. Pomeroy, of Elizabeth Sullivan Memorial Methodist Church, of Bogalusa, La., and Rev. Earl Emmerich, of Parker Memorial Methodist Church, of New Orleans. Interment was made in the Morris cemetery.

J. ADOLPH PIERCE.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

this statement of policy by the conference of white Southerners. Quoting from our Church School lesson, "let us keep a 'inch-in' along against race prejudice. The peace of the world may depend upon overcoming it."

### PROMOTIONS

#### First Lieutenant to Captain

Johnson N. Armistead, Mahenoy City, Pa.  
Oscar L. Ashburn, Bloomingdale, Ohio.  
James Milford Becker, Springfield, Mo.  
James W. Blitch, Waynesville, N. C.  
Benjamin H. Bohmfalk, Bronty, Texas.  
Edwin C. Calhoun, San Antonio, Texas.  
Paul Elbert Carson, Springfield, Ill.  
Robert Stanley Hendricks, Aurora, Ind.  
Robert Whitfield Hicks, Macon, Ga.  
Ray Neill Johnson, Dallas, Texas.

Herbert G. Null, Reno, Pa.  
Prentiss C. Penticoff, Keithsburg, Ill.  
William Allen Sanders, Macon, Ga.  
Robert Elmore Skelton, Indianapolis, Ind.  
Albert Marvin B. Snapp, Church Hill, Md.

Sherman D. Tarbell, Tylersburg, Pa.  
Jans J. Vande Graff, Stoughton, Wis.

#### Captain to Major

Lloyd Valensky Harmon, Topeka, Kansas.  
Gilbert F. Hyde, Little Rock, Ark.



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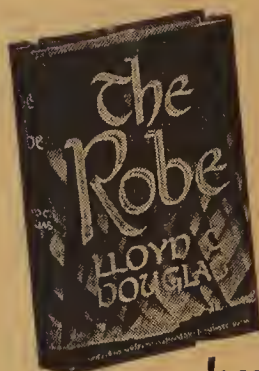
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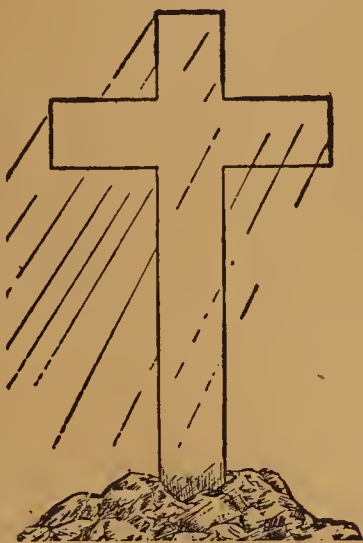


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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Blow, golden trumpets, sweet and clear,  
Blow soft upon the perfumed air;  
Bid the sad earth to join your song,  
"To Christ does victory belong!"

Oh, let the winds your message bear  
To every heart of grief and care;  
Sound through the world the joyful lay,  
"Our Christ hath conquered Death today!"  
—Margaret Ward Deland.

## THE PRAYER-ROOM TODAY

Let not this holy time pass over me, O  
Lord, and not bring to me its own assur-  
ance of Thy living presence. I believe  
that Thou art ever with Thy people, the  
Friend of every humble, loving heart.  
Lord, I believe; help Thou my unbelief.  
Turn my trembling faith into a joyful  
realization. Come as Thou camest to Thy  
friends of old, when Thou hadst risen  
from the dead, for my need is as deep as  
theirs. Help me to begin a new life, lived  
in conscious fellowship with Thee. Make  
me so deeply and quietly sure of Thee  
that the certainty shall be felt in every  
word I speak about Thee, so that others  
shall know that Thou art real to me, and  
be led themselves to seek and find Thee.  
Amen.

## The Supreme Miracle

The supreme miracle of history is the story of Christ's career. He is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village just as obscure. He worked in a carpenter shop until he was thirty, and then for three years was an itinerant preacher. He never owned a home. He never wrote a book. He never held an office. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself. He had nothing in this world but the power of his divine manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth—his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend. Nineteen long centuries have come and gone, and today he is the surprise of the human race and the leader of the column of progress. His triumphs in these centuries that have passed challenge our admiration and wonder.

—The Religious Telescope.





# WALLET OF THE WEEK



THE BAPTIST TEMPLE AND TEMPLE UNIVERSITY recently held a celebration of the one hundredth anniversary of the birth of their founder, Dr. Russell H. Conwell, the pastor of the church and manager of the university for many years. **Religious Telescope** refers to the fact that he was the founder of higher education for poor boys and girls in America, and that he established night schools for workers and trained young people for professions. He secured a large part of the support for the institutions by the delivery of his famous lecture, "Acres of Diamonds."

\* \* \*

THE SUPREME COURT, reversing its decision of a year ago, has now ruled that the guarantee of freedom of speech and of religion makes unconstitutional city ordinances which require sects like Jehovah's Witnesses to pay a license for the privilege of distributing religious literature. This decision is a great victory for the sects whose activities have been banned by such ordinances, and it will probably end that particular phase of a controversy which has been going on for a number of years. There are, however, other phases of the controversy which still exist.

\* \* \*

AN EXCHANGE OF NATIONALS by the warring nations recently brought a vessel to New York with two hundred and eighty-three missionaries and one hundred and ninety-two children of missionaries aboard. On the journey to the homeland, each Sunday brought a service rich in testimony and song. A collection of \$185 was taken and the amount was directed to the purchase of Bibles for service men and for the Red Cross. The services doubtless expressed the profoundest emotions of their being, and the collection reflected their knowledge of need on the field where war had driven them into missionary exile.

\* \* \*

QUALIFICATIONS FOR THE MODERATORIAL OFFICE in the Presbyterian Church, U. S. A., were listed by a college president as including: evangelical passion; social vision; patriotic devotion; sound scholarship; proven leadership; Presbyterian rootage; great churchmanship; rich pastoral experience; seriousness tempered with good humor; and fairmindedness, cooperative spirit and understanding. Such a combination would be commanding anywhere and in any walk of life, for it is an assembly of the cardinal factors in character and ability.

\* \* \*

RUMORS THAT DISTILLERIES ARE TO HAVE A HOLIDAY from making industrial alcohol in order to replenish the dwindling supply of whiskey, have been denied. It is said that some WPB policymakers would like to permit such a holiday, but they fear to do so lest prohibition sentiment turn the action into a weapon against the Board. It is suggested that a more likely course is to keep the distilleries at capacity operation and to take care of the whisky demands by releasing "excess stocks" from time to time. The dilemma seems to be caused by a lack of courage rather than by conscience.

THE NEW WORLD ORDER has already become an academic phrase which has lost much of its significance through sheer abandonment of clear and forceful thinking along that line. A recent writer in **The Methodist Recorder**, London, observes: "I am profoundly convinced that the New World Order we are seeking to build must be founded on Christian principles, by men who have applied them drastically in their own personal lives and in all that they do." The failure to make a personal application of truth has been too often the prelude to moral and social disaster.

\* \* \*

TUNG OIL PRODUCTION IN THE U. S. for 1943 has been estimated by the Department of Commerce as six and one-half million pounds as against about one-third that much last year. The amount hoped for is ten million pounds. The cut in production was caused by frost damage. Pre-war use of tung oil was one hundred million pounds, and practically all of it came from China. Tung orchards along the Gulf of Mexico, in Texas, Florida and Mississippi, total more than one hundred and eighty thousand acres. Tung oil is used in paints, raincoats, fish-nets, vehicle covers, tents, and water-proof cement.

\* \* \*

A QUESTIONNAIRE ON RECREATIONAL NEEDS, recently circulated among women in England, brought surprising but gratifying results. Three recreational factors were included in the inquiry—the church, the movie, and the public house. The replies were assembled under city and rural groups. In answer to the question, "Do you think it essential to be near (a) churches, (b) movies, (c) public houses?" city women answered, churches, yes, 86.8, no, 13.2 per cent; movies 55.2, 44.7; and public houses, 18.09, 81.8 respectively. Rural groups: churches, 90.5, 9.5; movies, 48.5, 51.5; and public houses, 22.3, and 77.7 respectively.

\* \* \*

THE VICTORY TAX LEVY on ministers' salaries is said to have been refused by a Baptist Church in Chicago. The refusal to withhold the Victory Tax was based upon the ground that, although individual members will make every sacrifice to win the war, the church itself cannot conscientiously contribute money for the prosecution of the war. Over against the position taken by that church is the fact that literally hundreds, and perhaps thousands of churches are making investments in war bonds both as a savings and a war contribution.

\* \* \*

THE TUNA FISH CATCH, according to Fisheries Coordinator Harold Ickes, was forty per cent better for the first three months of 1943 than for the same period of last year. The report lists the catch for 1943 at 8,372,837 pounds as against 5,962,135 pounds in 1942. Fish canning is a great commercial industry and a very important contributor to war-time needs. It is surmised that driving the Japanese from the Aleutians may seriously affect the supply of fish which they might have taken from the waters of that locality.



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## EDITORIAL

### BISHOP EDGAR BLAKE

The death of Bishop Edgar Blake, of Coral Gables, Florida, on May 26, brings a sense of sorrow to many friends in the South as well as in the North. He was born at Gorham, Maine, December 8, 1869, and he was therefore well into his seventy-fourth year. His academic education was had in the common schools of Maine, and his theological education at Boston University. He was admitted on trial into the ministry of the Methodist Episcopal Church in 1896, and spent thirteen years in New Hampshire pastorates. He then spent eight years in secretarial service in connection with the Board of Sunday Schools. He was elected to the episcopacy in 1920 and gave twenty years of service in that office before retiring in 1940. Following his retirement he made his home in Coral Gables, Florida. After Methodist Union was accomplished, he made many visits to conferences and had other engagements in the South. He was greatly appreciated by the Southern people and his going removes one of the helpful influences for the perfect welding of reunited Methodism. We prized his fine and brotherly spirit, and we valued his clear thinking and forceful leadership.

### CRISIS AND PROGRESS

The age which gave us the telephone, the radio, the automobile, the airplane, and other epoch-making inventions is rightly regarded as an era of great mechanical and industrial progress. These marvels of invention affect living, however, rather than life itself, or even the means for lifting the load from life. In a sense they represent the stupendous framework of a civilization in which the tempo of life has been quickened and its reach and effectiveness amazingly extended. It was an age which furnished the chariots for material conquest, and it was only incidentally concerned with the interior explorations which touch life itself. In the mad fury of a great industrial race, it found no time to explore the dynamic of action and achievement, nor to develop interest in that which might keep life at the peak of its power.

Paradoxical though it may appear, it is war with its ruthless destruction which focuses interest upon life. Whatever may be the possibilities of the mighty machines which smash at the barricades of steel behind which our foes are entrenched, at the helm or before the instrument board sits a man without whom our greatest machines are helpless. Our miracles of communication rest upon laboratories and delicate instruments all of

which would be as a scrap-heap of waste without an array of technicians at their best. This means that our vast war arsenal rests upon the brain and the brawn of man, and that, along with the call to the front, is also the necessity for an army whose energies must be devoted to the maintenance of life and keeping it at the peak of its effectiveness. That is a phase of war no less important than the war machine itself.

Every war crisis in history has, therefore, made a contribution to the inner fortification of life in proportion to the emergency which it created. On this front, we do not wait for the appearance of a scourge before we sound the call to combat. We begin at once to follow out every scientific clue and to explore every potential source of help without reference to immediate demands. Already the present war crisis has developed medicines, appliances and gadgets in great numbers—all of them designed to preserve life and to increase its meaning. Many of these discoveries will not be used for war needs, but they will not be lost. When peace returns and the clouds lift, we will find ourselves upon a dizzy eminence of scientific achievement. To many it will seem to be the outrush of energies pent up by war, but it will be an opening of the storehouse of the scientific reserves, not needed for the war, for the rebuilding of our wasted civilization. We will never return to our old ways because we will have found ourselves on a new and better highway which men have built behind the screen of battle smoke—by-product of the world's greatest war. Thus war will have made its contribution to the forward march of civilization. No less important than these reserves of scientific and industrial achievement will be the moral and spiritual reserves which will be needed to keep the new order of civilization upon an even keel. In this respect, we must not let it be said that the children of the world are wiser than the children of light.

### CORINTH AND BATON ROUGE DISTRICTS

Last week we traveled more than a thousand miles and visited the District Conferences at Corinth, Miss., and at Blackwater in the Baton Rouge District. At the goodly city of Corinth, we found Rev. J. E. Stephens, the new district superintendent, in high favor and all the work in that large rural field going forward in a splendid manner. Reports showed that approximately fifty per cent of the acceptances on Benevolences were in hand and all other items were being cared for in the same way. In addition to the pastors' salaries and other local expenses, more than ten thousand dollars had been remitted to the Conference Treasurer, Mr. E. A. Tanner. Bro. Stephens



and Rev. W. C. Newman, the pastor-host, did not put on any frills, but simply moved along in a commonsense way to the completion of the work of the District Conference. Bishop W. W. Peele brought a forceful message at the morning hour.

At Blackwater, in the Baton Rouge District, another largely rural section, Dr. Doss had his District Conference well in hand, and the reports which we heard showed payment of approximately fifty per cent on Benevolences, and there were other evidences of material prosperity throughout the district. About half of the pastors reported before the hearing of various representatives of Conference interests. At eleven o'clock, Dr. John H. Crowe, pastor of First Church, Baton Rouge, brought a very thoughtful and helpful message. Rev. J. P. BonneCarrere and his people served a large group with a chicken and spaghetti lunch which was both tasteful and bountiful. We did not get to attend the afternoon session.

### THE ADULT STUDENT AND THE TRINITY

#### (An Explanation)

In our editorial paragraph of last week under the above caption, we created an erroneous impression as to our meaning. We first prepared a note to be appended to the article to which it related, but at the last moment decided to change it into an editorial statement. In the hurry of revising and condensing the note we left our meaning obscure. We stated that the controversy seemed to us to be with the American Revised Version rather than with the editors of the Church School literature. In the remainder of what we said we were meaning to express our feeling regarding the American Revised Version rather than any particular passage.

We have somewhere in our historical material a discussion of the American Revised Version written many years ago by the late Dr. E. W. Alderson, of the North Texas Conference. In that paper he discussed the "bias" to which we referred. Among other things, he argued that it was produced in the interest of polemical views which had not been met by the English Revised Version, in the production of which the American Committee had collaborated. In what we said concerning "a dogmatic bias" we were thinking particularly of the emphasis upon prepositions—not the preposition in the particular passage. Manuscript discoveries in recent years have shown the unscientific use of prepositions in New Testament Greek—a fact elaborated by Dr. Adolf Keller and others. Our position is that it is unwise to undertake to found any doctrine upon a technicality—a preposition, a capital letter or any like incidental of the Greek text. We recognize the value of all the revisions, but regard them as supplemental to and not as replacements of the King James Version, and upon it more than any other depends the unity of our thinking.

### PLEASE TAKE NOTICE

After this issue a sizable group of subscriptions will be discontinued unless they are renewed at once. We do not desire to lose any subscriber, but we have stated the reason for this discontinuance many times and we must do it in fairness to all. We send out only one expiration notice and that is marked "Final." If we should send two notices, it would mean that we must carry delinquent

subscribers for two months instead of one, and the rationing of paper makes it impossible to do that. Please take notice and let us have your subscription at once.

## Others Say. . .

### THE UTILITY OF BEAUTY

Mankind's spontaneous natural desire is to make a useful thing beautiful, rather than to make a beautiful thing that is useless. Man makes things for use first. Beauty is the secondary thought. It was a powerful craving that made man always strive for beauty—but he began always with usefulness.

Necessity was not only the mother of invention, but also the mother of art. It is instructive to note how in early times necessity and beauty went almost naturally hand in hand. The perfect taper of the bow—one of the greatly beautiful things made by mankind—was necessary. The bow was useless without it. The beauty of the arrow-head—another of the very beautiful shapes that we possess—was strictly utilitarian. The graceful slope of roofs and the gallant springing prows of ships were useful first, and then beautiful.

This one simple fact is a guide to decoration in any category. The more nearly decoration justifies and sustains the use to which the decorated article is put, the more nearly correct it is likely to be.—Linotype.

### EVIDENCE OF DEPRAVITY

During the Lenten period we observed a sign in a railway station which read, "Brighten your Lenten meals with wine." This suggested a number of things. One is that those who are engaged in the liquor business are lacking in a sense of propriety. They have one-way minds and the "one way" runs in the direction only of selfish interest. They would desecrate everything that is holy, even the Holy of Holies itself, in the interest of profits from an ill-smelling business. Then, too, the fact that such a sign could be displayed in a public place with no general protest arising from the public is a sad testimony to the general state of morals that prevails in our supposedly respectable Christian civilization. What would our civilization be like were it not for the restraining influences of the Christian faith which in a limited way penetrate the "encircling gloom" in which the vast majority still live and move and have their being?

—Editorial in The Religious Telescope.

### A CONSECRATED CHURCH

This all-inclusive spirituality constitutes the ultimate test of orthodoxy. Baptists are reputed to be the most orthodox of all the denominations; in that we rejoice. There is, however, an orthodoxy of character as well as of opinion, and the orthodoxy of character is by far the more important. If you want to know, for instance, whether a minister is "sound"—as you term it—it is not sufficient to inquire whether his theological emphasis agrees with your own; very likely it does not. What is needed is that you should see him in his study, and note how he orders his hours; maybe to overhear him as he prays, perhaps for you, when none but God is near. See him as a shepherd of souls. Note his demeanour at that



deacons' court or church meetings, when demands are made on patience and self-control. Mark his bearing toward his brother ministers and his fellow members of the Church. Along the lines of such an inquiry you are on the track of an orthodoxy that commends itself to everyone.

—The Christian World.

## WITH THE PASTORS

### THE PASTOR AND THE HIGH-Y GROUP

By Charles O. Ransford

The teen-age period is the most happy and promising period of life. The mind is open and life has a vigorous spring of action in normal youth that is superabundant.

More than is learned in the schools and more character formative purposes are formed than in all other periods of life. Happy indeed is the boy or girl who has these years for unrestricted study and training. Blessed is the home that begets these youths and conscientiously seeks their proper direction in life.

Into our rural schools is coming a host every year for teaching and training. Our Four-H Clubs have opened new worlds for these splendid boys and girls. They are called our future farmers and our future home-makers.

It is no exaggeration to say that a boy trained for a few years will become a better farmer than his father, and the girl a better home-maker than her mother. By their learning and inventive genius they are compelling conservative parents to awake. They are compelling all people to see that America's best crop of any sort is not grain, or live stock, or chickens, but healthy, happy, vigorous boys and girls. Our city schools have had a large increase in the high school enrollment. These schools, with their multifold and varied curricula, make possible training for every service.

The church school has organized new classes, known as the High-Y group in the church school. Special lessons have been prepared for their study. Well-trained teachers are sought for their instructors.

The Boy Scout and Camp Fire Girls workers catch them at the beginning of this period. The Christian Associations have departments of instruction, physical training, and culture in the arts. All the churches have camps, summer assemblies, and training schools for their meetings in instruction and fellowship.

Through this war period and for several years following we shall have few young men and women in our church schools and congregations. Our high schools and colleges will lack the usual large enrollment. Our boys are in military service and our girls are in employment.

Church life, home life, and our social life, are most seriously disrupted. All conditions of living are abnormal. Everybody is busy. Everybody has something other than attending school, college and the church that strongly appeals. The world allures, and vice and crime, and social immoralities everywhere constantly tempt.

Young pastors naturally work with the younger groups. They know them and they live their life. Mature pastors trained in another generation under different conditions will have difficulties in adapting themselves to the ideals, studies, and life of growing boys and girls.

The pastor who sees the need will not

fail to pray and strive to meet these needs. If he tries diligently he will experience a rejuvenation. He must not permit himself to be deterred by some who would suggest he is neglecting the older people of his congregation and routine work. He need not fear the critics who accuse him of being a faddist or worldly-minded.

Our boys and girls are of more value than all the critics and bench-warming sisters around. The world waits for its salvation on the training of this present generation. Preachers are heralds of God's new day. The old is being destroyed, a new world must be made.

God help his church and the preachers. We are sacrificing our young manhood in war. We must not sacrifice our youth through neglect.

### THE EASTER LIGHT IN A DARK- ENED WORLD

An Easter Sermon by Bishop William  
C. Martin

We begin our sermon this morning with the initial and concluding statements from an ancient creed of Christendom, "I believe in God, the Father Almighty . . . and Life Everlasting." If on this Easter Sunday, the first of these affirmations is an expression of our individual faith, it will not be difficult for us to go on to the second. Indeed, if we accept the one, we are compelled to follow through to the other. We cannot stop short of it. If the God of the universe whose power is sufficient to create personalities of such beauty and worth as some whom we have known is also a God of such understanding love that we can best describe Him by calling Him "Father," then we cannot escape the conviction that such a God will not allow such souls to perish. In the firm grip of this assurance we say,

"Thou wilt not leave us in the dust;  
Thou madest man, he knows not why,  
He thinks he was not made to die;  
And Thou hast made him: Thou art just."

This is our Christian faith. Let us now see what is the relationship between this faith and the heart-break of our war-ravaged world.

We preachers are sometimes accused, and perhaps justly, of dealing with questions of religion which have only a remote connection with the urgently pressing problems of life. Certainly that charge cannot be made concerning the theme of this morning. Never before in all of our history as a nation has the shadow of imminent peril of untimely death fallen upon so many of our young men and women. Never before has the spectre of hopelessness and fear contended for entrance into the hearts of so many of our people. It is safe to predict that never before have so many people turned to the churches, or extended groping hands toward God, in search of the eternal hope, as will do so today. Surely, then, on this Easter Sunday in considering our faith in the life everlasting we are not speaking in a vacuum.

There have been periods in our life as a nation when the currents of normal activity moved so smoothly that there was a widespread tendency to dismiss the whole question of life beyond physical death with a shrug of the shoulders or with some such flippant remark as, "We'll face that problem when we come to it." In such a day as this, that kind of indifference is either definitely

dispelled or is unwilling to show its face. In a world in which a generation of youth is being called out to bear a cross laid upon its shoulders by the unleashed forces of pagan brutality, it cannot be a matter of disregard to any of us as to whether or not a bursting bomb which destroys the body can also annihilate the personality which expressed itself through that body. Our love for our own takes the question out of the realm of the remote and academic and puts it into the realm of the immediate and vital. We recognize clearly that one of the major problems confronting us today is that of finding the way into an intelligent and defensible and Christian method of dealing with this inescapable fact to which our race is subjected.

There are ways of meeting this experience to which many people are tempted but which are not worthy of intelligent insight. They fail to lead those who follow them into the place of comfort and assurance for which the heart instinctively hungers. One of these is the way of attempted escape. Finding themselves without adequate inner resources to meet the experience triumphantly, many people seek to run away from it. By plunging into an overcrowded schedule of work, by forcing themselves into a ceaseless round of social activity or by numbing their memories with strong drink, they try desperately to forget. The end of this road is cynicism or despair. This experience—one of life's most poignant—cannot be successfully handled by the method of evasion. It gets itself written into the deeper consciousness and, in one way or another, it works itself out in every attitude toward life. If it is submerged beneath an unwillingness to face it frankly and realistically, it will not stay buried but, in terms of a bitter hopelessness or a haunting fear, it will register itself, in outlook and conduct, in every area of thought and behavior. Of all the possible methods of handling this crucial experience, the way of evasion is probably the worst.

Another unworthy method which is sometimes attempted is that of seeking to establish communication with those who have entered the world unseen through some form of spiritualism. Since the days when Saul went to enquire of the witch of Endor about the outcome of a battle, distraught souls have been preyed upon by charlatans who have pretended to have access to the spirit world. Always in times of war, when the exact fate of great numbers of men in combat cannot be determined by ordinary means, there is the temptation for relatives, in their anxiety and grief, to turn to these purveyors of cheap magic for some message of comforting information. The only word that needs to be spoken here concerning this fraudulent traffic is that it is thoroughly discredited by every scientific inquiry and that it has brought disastrous results to the minds of many who have become its victims. Our God is a God of light and His comforting peace is never found by following the way of superstition and darkness.

There is still another way of reacting to this experience—one that has in it many elements of the Christian way. And yet it falls short of the highest. It is the way of unflinching, stoical endurance. Straight out into the darkness the stoic looks and if he finds no star of hope, he refuses to bemoan his fate. With fortitude and patience he toils on with a grim determination not to wince or falter. In every generation there have been heroic souls who have followed this way of unyielding courage. Others have attempted it and have broken under a load

(Continued on page 12)



# CONFERENCE NEWS AND PERSONALS

Rev. J. E. J. Ferguson, pastor at Sumrall, Miss., reports his charge as making steady progress along all lines. All claims are paid up to date, with a balance in the treasury.

Bishop W. W. Peele will preach at Itta Bena Methodist Church on Sunday, June 6, at 8 p.m. Rev. R. T. Hollingsworth is the pastor.

Rev. O. L. Elliott, who has finished his work at Wood Junior College, Mathiston, Miss., is now domiciled in the parsonage at Etta, Miss., on the Salem and Friendship charge.

Rev. C. J. T. Cotten sends a remittance for three subscriptions to the Advocate and a good word for the paper and its editor. We appreciate both his loyalty and his friendship.

Rev. M. D. Felder, pastor at Springfield, La., sends in a list of 17½ subscriptions, which gives his campaign a magnificent standing. Bro. Felder says the work on the entire charge is going well and all obligations are paid in full.

Rev. E. W. Ulmer reports the beginning of a new church in the East Lawn Homes section of Pascagoula. He hopes to have the building ready in 60 days. He says the second church in Pascagoula will relieve the pressure on First Church.

Rev. Jas. B. Grambling, pastor at Crowley, La., adds to a business note the statement that his work is going along nicely and that he is having good congregations in spite of the fact that so many of his people are moving away to industrial centers.

Mrs. S. B. Johns, formerly of Baton Rouge, La., says that after June 1st her address will be Route 4, Lufkin, Texas. We regret to lose her from our territory, but appreciate the fact that she anticipates her move by requesting the change of her paper.

Rev. C. T. Floyd, pastor at New Albany, Miss., has a brother who is seriously ill in a Memphis hospital. Bro. Floyd goes to Memphis to see about his brother practically every week, and the outlook for his recovery is not very hopeful. He has been ill for several months.

Mr. Hugh Raulins, brother of Dr. D. B. Raulins, died in a Natchez hospital on Monday, May 24, following an illness of only four days. He lived with his sister at an old family home near McCall's Creek, Miss. Funeral services were held at Ebenezer church on Tuesday.

A report from the Lake Charles district says that everything continues to go well throughout the district, and that the finances are in good shape. Special mention is made of the exceptionally fine work being done by Rev. W. H. Giles, Lafayette, and Rev. R. H. Staples, at New Iberia.

As indicated in the announcement of appointment changes carried elsewhere in this issue, Rev. H. C. Lewis, pastor at Belmont, Miss., has been released from his charge for an Army chaplaincy. He is the son of Rev. H. P. Lewis, pastor at Durant, Miss. Owing to a slight deficiency in his vision, he has been accepted for "limited service."

Four churches in the Baton Rouge district have liquidated all indebtedness during the present year. They are: Amite, Rev. A. T. Law, pastor; Clinton, Rev. Fred S. Flurry,

pastor; First Church, Baton Rouge, Rev. John H. Crowe, pastor; and Magnolia Chapel, Rev. J. P. BonneCarrere, pastor, has been built and dedicated this year.

Rev. M. N. Hamill says that following a check-up he finds that 100 young men are in service from the Iuka circuit. Several are in foreign service and one was reported missing in action, but was later found to be a prisoner of the Japanese. This is a good record, both as respects enlistment and casualties.

L. H. Rainwater, Route 1, Waynesboro, Miss., has our thanks for a good word concerning the Advocate and for an exhibition of the good neighbor policy as applied to Christian literature—the first that has come to our attention. He says, "My neighbor wants to take the Advocate, too," and accordingly he includes her subscription with his own.

Rev. W. C. Newman had a serious and painful accident a few days ago. His hobby is woodworking, and while engaged upon a piece of work his little finger was caught in a "jointer" and half of it was cut off. His hand was bandaged, but he was able to carry through as pastor-host of the district conference which met in First Methodist Church, Corinth, on Tuesday of last week.

A card from Rev. R. T. Hollingsworth, pastor at Itta Bena, Miss., brings us the news of the death of Mrs. H. L. Price on Sunday, May 23. She had been ill but two months and had suffered much. Mrs. Price was a splendid woman and was a friend of this editor in his early ministry. Our sympathy goes out to the loved ones whom she leaves behind.

Of the six thousand chaplains now with our armed forces, more than one thousand of them are Methodists. One hundred and twenty-five approved by the Methodist Commission on Chaplains are waiting for appointment and call by the Army and Navy. Bishop Peele, chairman, says that the Methodists still lack six hundred and seventy-five of having their full quota for 1943.

Mr. Morris Chambers, of Shreveport, La., was a caller at the Advocate office a few days ago and he brought us the information that his nephew, John C. Chambers, Jr., had been killed in an airplane crash at Biloxi, Miss. The plane fell in the Bay and the body had not been recovered at the time of his visit. Mr. John C. Chambers was the son of the late John C. Chambers of the Mississippi Conference, and his home was in Jackson, Miss.

We learned through Bishop Peele, and

later from a letter from Rev. R. G. Lord, district superintendent, that Rev. T. M. Bradley, pastor at Inverness-Isola, is seriously ill in the King's Daughters Hospital at Greenville, Miss. He suffered a heart attack and his condition at this time is still somewhat undetermined. The dedication of the church at Isola, on June 6, in which he was to have participated, will be carried through as planned.

## DEDICATION OF THE ISOLA CHURCH

The church at Isola, Miss., will be dedicated Sunday, June 6, 11 o'clock. Bishop W. W. Peele will be present for the service. All former pastors and friends of this congregation are cordially invited to attend.

## APPOINTMENT CHANGES—NORTH MISSISSIPPI CONFERENCE

Bishop W. W. Peele has announced the following changes in appointments, all in Corinth District, North Mississippi Conference:

Combine Waterford and Abbeville circuits with Glen Miller as pastor.

M. N. Hamill goes to Belmont; Joe Caruthers goes to Iuka circuit; and H. C. Lewis is appointed to a chaplaincy in the Army. These changes become effective at once.

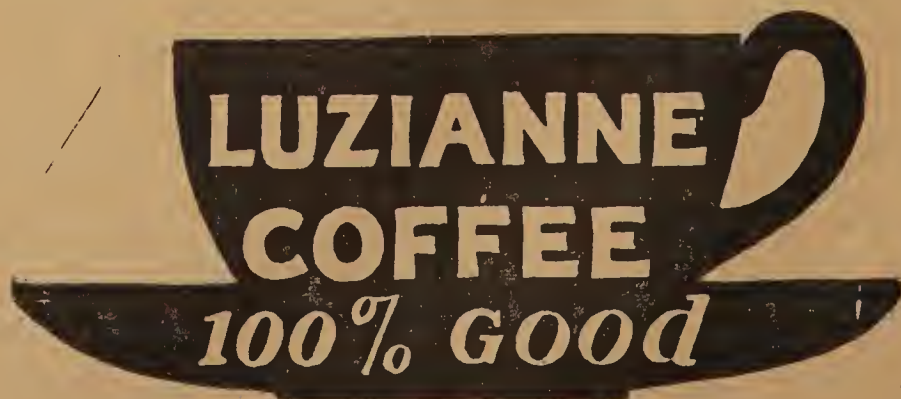
## EVANGELIST S. M. BUTTS LEADS REVIVAL AT COLLINS, MISS.

We have just closed our revival services at our church. Rev. S. M. Butts, Conference evangelist of the North Mississippi Conference, preached forceful and inspiring sermons. All churches took part in song services and members of all denominations attended.

Bro. Butts' sermons called for laying aside besetting sins, communion with God, Christian brotherhood, and thus aid in bringing the world to Christ. He urged his hearers to take time during these strategic times to "find time" for daily devotions and attendance upon all church services. His sermons were soul-reaching and made Christians feel the obligation to bring their fellowmen to Christ.

Bro. Butts has an open date the last week of May. Anyone desiring his services may communicate with him at Mathiston, Miss.

T. R. HOLT, Pastor.





## DR. JOHN B. HOWELL DIES

Dr. John B. Howell, of Canton, Miss., died at his home on Monday, May 24, following a brief illness. Dr. Howell was graduated from Millsaps College in the class of 1902—the class in which the editor of this paper graduated. He was a good student in college, had good ability and was clean in his life. Following graduation, both of us became engrossed with responsibilities which left little opportunity for keeping up the college ties. We remember to have seen him only once in the forty years following our graduation. We visited him in a New Orleans hospital when he had his son there for medical care. In addition to his wife, he is survived by one son and two daughters. A host of warm personal friends, patrons who shared in the service which he rendered for the healing of their bodies, are bowed in sorrow because of his untimely going.

## PASTORS' AND CHRISTIAN WORKERS' SCHOOL

Please print the following outline of courses and information concerning the Christian Workers' Training School, Wood Junior College, Mathiston, Miss., June 7-11.

Courses: "The Church Through the Centuries," Dr. Fred Gealy, Southern M. U., instructor; "Program and Administration of Circuits," Dr. A. W. Martin, Jonesboro, Ark., instructor; "The Methodist Youth Fellowship," Miss Mildred Clegg, Clarksdale, Miss., instructor; "The Church and America's People," Mrs. W. B. Landrum, instructor; "Missionary Activities in the Children's Division," Mrs. J. C. Burrow, Columbia, Miss., instructor.

Platform speakers: Dr. Y. C. Yang, President Soochow University, Soochow, China; Bishop W. W. Peele, Richmond, Va.

Since we are having a five-day school, it will be necessary for all credit students to be present Monday night.

Registration begins Monday, June 7, at 2 p.m. Registration fee of \$6.50, entire cost, not covering books.

For further information write Rev. J. Noel Hinson, executive secretary, Tupelo, Miss., Box 182.

### Youth Fellowship Assemblies

Please announce also the Youth Fellowship Assembly at Wood Junior College, Mathiston, Miss., June 14-19. Cost, covering everything, \$8.50.

The Assembly is for youth between the ages of 15 and 24. In cooperation with the camping program, the age limit will be strictly enforced. All pastors and Church School superintendents have folders of information.

The Intermediate camp will be held at Castalian Springs, near Durant, Miss., June 14-26. Junior camp will be at the same place June 28-July 3. For further information write Rev. J. E. Stephens, Corinth, Miss.  
J. NOEL HINSON.

## THE JACKSON DISTRICT CONFERENCE

The Jackson district conference met in Shiloh Methodist Church, at historic Shiloh Campground, on May 6. As the district superintendent, Dr. Otto Porter, opened the conference, he greeted a large crowd of ministers, delegates and church workers who had come from all over the district.

Among the visitors at the conference were: Dr. W. L. Duren, Rev. and Mrs. W. M.

Williams, Dr. J. L. Neill, Rev. and Mrs. A. S. Oliver, W. D. Hawkins, Rev. T. M. Dye, Jr., and Dr. E. R. Overley.

A fine spirit of cooperation was shown throughout the whole day. Under the efficient, courteous leadership of the district superintendent the whole program for the day was carried out in a fine way.

Some of the highlights of the conference were: Reports showed that at least 65 per cent of the benevolences for the district have been paid, an offering of \$100 was taken to distribute Christian literature, at least \$2,000 was raised by the district during the Week of Dedication, Christmas offering for superannuates was \$697, \$1,860 has been raised for the Orphans' Home, \$350 for the Sanatorium, \$331 for the Memorial Mercy Home-Hospital.

A most outstanding piece of work, financially, has been done by the people of the Pelahatchie-Shiloh charge, under the leadership of Rev. R. I. Moore. They have raised \$3,425 since Annual Conference to pay for a new parsonage.

Dr. E. R. Overley, one of the general evangelists of the Methodist Church, delivered a great message on Consecration at the morning preaching service.

Special interests of the church and speakers representing them were: The New Orleans Christian Advocate, Dr. W. L. Duren; the Memorial Mercy Home-Hospital, Dr. J. G. Snelling; Board of Missions, Mr. W. D. Hawkins; Narcotic Education, Mrs. R. L. Ezelle and Miss Ethel McKeithen; the Children's Home Finding Society, Dr. J. L. Sutton; Christian Education, Dr. I. H. Sells; Millsaps College, President M. L. Smith and Dean W. E. Riecken; work at the Sanatorium, Chaplain T. M. Dye, Jr.; Woman's Society of Christian Service, report of Mrs. W. B. Fazakerley was read by Mrs. McNeil.

In the light of the fact that we have a shortage of preachers, it is interesting to notice that the district conference approved a long list of supply preachers. They were: A. R. Adams, Leo Bailey, J. F. Carter, H. D. Cupit, Lewis Farr, Stanley Geiselman, O. C. Hull, B. E. Mitchell, F. C. Odom, R. A. Pickett, C. B. Smith, D. E. Watts, J. B. Welborn, R. S. Young, E. D. Allen, Garland Deen, D. A. Railey, R. E. Jolly, M. E. Burnett, Miller Schultz, Noel Ulmer, E. W. Williamson.

176 new and renewal subscriptions have been secured for the New Orleans Christian Advocate, and 178 subscriptions for the National Christian Advocate.

A message of sympathy was sent to the wife of Bishop Adna Wright Leonard on account of the tragic death of her husband. Many of the chaplains who have gone out from the Mississippi Conference have had personal contact with Bishop Leonard in his work as chairman of the Commission on Chaplains.

The pastor of the Pelahatchie-Shiloh charge, Rev. R. I. Moore, and his people, did a splendid job of entertaining the district conference. The beautiful church at Shiloh, the campgrounds, the fine dinner, and the friendly people, all contributed toward making the occasion a pleasant experience for everyone who attended.

The organization and execution of the day's program was a demonstration of efficient and courteous administration on the part of the district superintendent.

The Pastors' School will be held in the Jackson district, at Millsaps College, May 31-June 4. Dr. Otto Porter, district superintendent, is dean of the School.

REPORTER.

## BIRTHDAY CELEBRATION FOR MRS BALL

The home of Mrs. Emily Ball, of Angie, La., was the scene of much joy and happiness Sunday, May 9, 1943, when her children and grandchildren gave her a birthday and Mother's Day celebration.

This being both Mother's Day and Mrs. Ball's birthday, it was truly a great occasion. The good turkey and dressing dinner that had been planned, with plenty of fresh vegetables, was a success. A large birthday cake, furnished by grandchildren, had its place in the center of the table.

Those enjoying the good dinner were: Mr. and Mrs. W. J. Daniel (Mrs. Daniel an only daughter), of Angie, La.; Mr. and Mrs. J. E. Daniel and sons, Bogalusa, La.; Mr. and Mrs. A. W. Daniel and sons, New Orleans, La.; Mr. and Mrs. E. J. Villarrubia and daughter, New Orleans, La., and Mr. J. E. Ball (son), Tylertown, Miss.

Special friends of Mrs. Ball and family who enjoyed the good eats were: Mr. and Mrs. J. W. Ford, Mr. and Mrs. G. A. Ford, and the pastor of Angie Methodist Church, Rev. C. J. T. Cotten, and his wife.

Mrs. Ball is the oldest member of Angie Methodist church, and is also the oldest mother in the town of Angie.

"Mother" Ball, as we have learned to call her, is one of the many mothers we have learned to love throughout our ministerial work. To know Mother Ball is to love her. She has a large circle of friends in Louisiana and Mississippi. During the day more than fifty people came in to congratulate her on her 79th birthday, and while there, were served a slice of the birthday cake and a glass of ice-cold punch.

This was the first time Mother Ball had gotten to celebrate Mother's Day on her birthday in several years, and indeed it was a happy occasion.

We will join in together in wishing for her many more happy birthdays.

C. J. T. COTTEN.

## BOARD OF EDUCATION LOAN FUND

Officials in the Loan Fund Office of the Board of Education, 810 Broadway, Nashville, Tenn., are accustomed to incoming mail bearing postmarks of far places. The same mail may bring remittances, often in the form of army or navy pay checks, from a boy in North Africa, one in the Solomons, another on the Alcan Highway and from a nurse in England, or Australia, to say nothing of dozens of letters from men and women in all parts of America. Recent borrowers from the Loan Funds are scattered everywhere and the lines of the Loan Office are gone out through all the earth.

As a result of the high standards which must be met by borrowers the Loan Funds lose surprisingly small amounts through non-collections. Interestingly enough, while no pressure is applied to persons in the armed services for the repayment of their loans, the men and women in the fighting forces are, for the most part, exceedingly prompt in taking care of their loan fund obligations.

It is probable that the Loan Funds of the Board of Education of The Methodist Church, which have been built up through offerings taken annually in local churches on Methodist Student Day, (formerly Children's Day) the second Sunday in June, constitute the greatest enterprise of their kind and render more extensive and more constructive service than any similar fund in existence.



## PERSONAL NOTES AND INCIDENTS

Miss Jean Naylor, Leonardtown, Maryland, was installed as President of the Wesley Foundation of Blue Mountain College in an impressive candle-light ceremony held in the Methodist church there recently.

The Senior-Young People's Camp for the New Orleans District will be held at Bogue Falaya, June 14-19, followed by the District Adult Camp June 19-20, and by the Intermediate Camp, June 21-26.

Rev. E. L. Jernigan, pastor at Fulton, Miss., is doing a splendid work on the Fulton charge. His work is consistently organized and as consistently executed. We appreciate his fine loyalty to the New Orleans Christian Advocate.

Friends of Dr. G. F. Winfield, pastor at Tylertown, Miss., will be interested to know that he has left the hospital in New Orleans where he spent two months, and is now in the Methodist Hospital at Hattiesburg. We understand that he has retired from the active ministry.

News from Dr. Henry T. Carley encourages his friends to believe that he may soon be able to carry on again in the more necessary duties of his pastorate. He was to have preached for the first time on Sunday before last, but Dr. Holmes happened by and preached for him.

## EDITOR REMEMBERED

Mrs A. M. Edwards of Ponchatoula, La., exhibited her spirit of grace and Christian good will a few days ago by sending the editor a crate of luscious strawberries. It increases our appreciation and gratitude that she remembers one of the most easily overlooked individuals in the service of the church. Our constituency is definite but so widely dispersed as to bring no close personal contact with our friends. We record many poundings, but seldom one in which we participate. We appreciate the generous thought of our good friend and from the depths of our soul we say a sincere "Thank you."

## A TRIBUTE TO THE MEMORY OF DR. GEORGE STEWART BROWN

By the Board of Stewards of Rayne Memorial Methodist Church

A great prince in Christian Israel has fallen—not, however, amidst the clash of arms, in defense of ancient Jerusalem, but in loyal and faithful service to his loving Master, whom he has gone to join in the New Jerusalem.

Few words in the English language are more forcibly expressive of real character than the word "faithful." Nor could any more appropriate be applied to the life and character of Doctor George Stewart Brown, in his daily ministrations to suffering humanity and in his constant, untiring and cheerful service to the Church he loved so well.

He answered the summons to a larger and more abundant life on the twentieth of March, nineteen hundred and forty-three.

From early young manhood to past three score and ten George Brown never faltered nor wavered in his loyal and enthusiastic support of the programs outlined by the

leaders of his Church, especially in Sunday School work. He also gave generously of his time, talent and income, not only to the consummation of these plans, but in support of every well-organized movement looking to the moral and spiritual uplift of his community.

Especially appealing to him in his chosen profession was the organized effort to secure better medical attention and care for the victims of tuberculosis, and to discover a positive cure for this age-old human affliction.

After more than two decades of devoted service to the Felicity Methodist Church, Dr. Brown, together with his family, became very active workers in Rayne Memorial Church. For nearly twenty-five years he was an influential and outstanding member of this Board of Stewards, presided over its councils and was awarded the highest honor within its gift—Honorary Life Presidency.

Dr. Brown's absence from our recent meetings, during his illness, was keenly felt by every member of this Board. An even greater loss, however, will be experienced by us, in the absence of his wise counsel and Christian attitude towards all questions of business policy and administration as well as his courageous but conciliating methods of adjusting controversial questions.

As chairman of the Reception Committee, his cheerful greetings to all at the church door created a feeling of good fellowship and genuine welcome that will long be remembered by not only our church membership but by the strangers within our gates.

Practically every responsible position of lay activity within the Church was filled at some time by Dr. Brown, including membership upon the Board of Trustees. He had the unique record of seldom permitting his professional duties to conflict with his attendance upon church and Sunday School services.

The field of glorious activity, however, that seemed to appeal most to him was the work of the Sunday School. He was a constant, methodical and devout Bible student. Whether expounding the Laws of Sinai, within the walls of Felicity, or tracing the early development of genuine religious consciousness under the teachings of the Israelitish Prophets of the Old Testament in the Tabernacle on the Seashore Campground, or unfolding, to his faithful class of women, in this very room, the marvelous beauties and the perfect ideals of the Master's Beatitudes, a personal application of these great truths to the spiritual needs of his hearers was always uppermost in the mind of Dr. Brown.

The example he has set is worthy of our emulation, and we rejoice with his family at the marvelous heritage he has left them. We shall miss his presence keenly, but the spiritual influence of his pure heart, his unsullied and unselfish life should be an inspiration to all of us to strive for the highest ideals in Christian living.

### THE MEMORIAL COMMITTEE.

H. N. PHARR,  
WALTER K. GRANT,  
S. H. MEYER,  
C. S. WILLIAMSON, JR.

It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give their most precious thoughts, and pour their souls into ours. God be thanked for books.—Channing.

## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Now that the district conferences have all been held and full reports have been made on all activities for the first half of the Conference year, it is encouraging to all who attended these conferences, or have become acquainted with the situation, to note evidences of appreciable advance both financially and spiritually. These two phases, or marks, of the vital condition of the Church are necessarily related. Indeed, the financial problems of the church organization would not justify concern or effort but for the existence of the more vital and deeply personal spiritual problems; furthermore, the religious needs and Macedonian calls of an awakening world cannot be adequately met, if at all, except by the financial support of a spiritually awakened Church.

There is a challenge to the laity now that rolls around the world in thunder tones and with magnificent appeal for an informed and participating interest on the part of the membership of the Church as they stand face to face with its unprecedented opportunities. If Methodism marches on in its well-earned place of prominence and achievement with all Christendom, the men and women of Methodism must be sincerely and deeply concerned for their development in spiritual power and influence, for their loyalty to the program of their church in times of war and of peace, and for an intimate acquaintance with the inspirational and educational agencies of both general and local character. If "the Methodists are one people," our laity should be one in the appreciation and exercise of prayer—one in their experience of the vitalizing influence of the spirit and teaching of Christ, one in their desire for the success of such important enterprises of the church as, missions, Christian education, support of the ministry, and promotion of temperance. If the neglect of interest or effort at any points has been brought to light and impressed on the consciousness of any through accentuated influences of world war conditions, there is unavoidable responsibility to give careful thought and united consideration to the preparation for conditions during the period of reconstruction and into the initial years of an enduring peace. This is our time to think, to be interested, and, as far as possible, to contribute some participating effort towards strengthening the influence of the Church in the minds and hearts of the masses. If Methodism goes forward in all the fields in which opportunity is offered, the local church must be vital in spirit and purpose.

There has been encouraging improvement in our benevolent giving during the current year as compared with payments for the first half of the last Conference year, as shown by the report of our treasurer, Mr. F. Y. Whitfield, in the listed payments to May 4, 1943, as follows:

Brookhaven District.—Adams, \$74.58; Barlow, \$3; Bogue Chitto, \$79; Brookhaven, \$425; Gallman, \$60; Georgetown, \$24.92; Harrisville, \$9; Magnolia, \$450; McComb, Centenary, \$400; McComb, LaBranch, \$125; McComb, Pearl River Avenue, \$126; Meadville & Bude, \$169.38; Monticello, \$135.13; Nebo, \$78.30; Osyka & Fernwood, \$21; Prentiss, \$510; Scotland, \$27.50; Silver Creek, \$40.15; Summit and Felder, \$213.94; Tylertown, \$400; Utica, \$93.75; Wesson,



\$212.65. Total, \$3,678.30.

Hattiesburg District.—Bonhomie, \$125.25; Bucatunna, \$25; Clara, \$85.72; Collins, \$54.14; Cross Roads, \$83.19; Ellisville, \$177.86; Hattiesburg, Broad Street, \$325; Hattiesburg, Court Street, \$662.49; Hattiesburg, Main Street, \$1,314; Hattiesburg Circuit, \$159; Heidelberg, \$79.15; Laurel, First Church, \$770; Laurel, Kingston, \$142.34; Laurel, West Laurel, \$131.21; Magee, \$35; Montrose, \$118.96; Moselle, \$110; Mount Olive, \$100; New Augusta, \$40.84; Petal, \$76.86; Taylorsville, \$75.12; Waynesboro, \$300; Waynesboro Circuit, \$180; Williamsburg, \$35. Total, \$5,206.13.

Jackson District.—Benton, \$37.50; Bolton and Raymond, \$325; Brandon, \$99.95; Camden, \$42.20; Canton, First Church, \$562; Carthage, \$115; Clinton and Ridgeland, \$80; Fannin, \$26; Flora and Bentonia, \$125.27; Forest, \$250; Greenfield and Richland, \$44.75; Harpersville, \$35; Homewood, \$125; Jackson, Bessie Shands Mission, \$2; Jackson, Capitol Street, \$900; Jackson, Galloway Memorial, \$4,235; Jackson, Glendale, \$225; Jackson, Grace, \$500; Jackson, Millsaps Memorial, \$100; Lake, \$100; Lena, \$79.52; Madison and Pocahontas, \$85; Pelahatchie-Shiloh, \$220.35; Raleigh, \$133.66; Terry, \$160.63; Vaughan, \$40; Walnut Grove, \$34.38. Total, \$8,683.21.

Meridian District.—Andrew Chapel, \$26.50; Chunky, \$38.22; Cleveland, \$46; Collinsville, \$50.13; Decatur, \$155; DeKalb, \$103.83; DeSoto, \$160; Enterprise-Stonewall, \$200.10; Hope, \$26.75; Lauderdale, \$15; Matherville, \$50; Meridian, Central, \$874.99; Meridian, East End, \$528; Meridian, Fifth Street, \$600; Meridian, Hawkins Memorial, \$251.30; Meridian, Poplar Springs, \$315; Meridian, 34th Avenue, \$4; Meridian, Wesley, \$110; Newton, \$280.89; Pachuta, \$225; Philadelphia, \$450; Porterville, \$11.87; Quitman, \$275; Rose Hill, \$73.63; Scooba, \$20; Shubuta, \$217.33; Southwest Kemper Circuit, \$9.98; Union, \$112.50; Vimville, \$35.95. Total, \$5,266.97.

Seashore District.—Bay St. Louis, \$104.50; Brooklyn-Bond, \$5.21; Coalville, \$5; Columbia, \$500; Escatawpa, \$57.74; Gulfport, First Church, \$300; Handsboro, \$36.44; Hickory Grove-Hub, \$20.72; Kreole, \$257.84; Leakesville, \$21.85; Logtown, \$15; Long Beach, \$50; Lucedale, \$25; Lumberton, \$65; Moss Point, \$10; Ocean Springs, \$187.17; Picayune, \$350; Purvis, \$20; Saucier, \$5.75; Vancleave, \$83.47; Wiggins, \$37.50. Total, \$2,158.19.

Vicksburg District.—Anguilla, \$59.97; Centerville, \$137.37; Eden, \$10; Edwards, \$225; Fayette, \$204.45; Gloster and Crosby, \$50.18; Hermanville, \$110; Lorman, \$38; Louise and Holly Bluff, \$40; Mayersville, \$44.95; Natchez, \$952; Oak Ridge, \$34.02; Port Gibson, \$200; Rolling Fork and Cary, \$128.22; Roxie, \$110; Satartia, \$59.25; Silver City, \$10; Vicksburg, Crawford Street, \$969.42; Vicksburg, Gibson Memorial, \$300; Washington, \$99.44; Yazoo City, \$700. Total, \$4,482.27. Grand total, \$29,475.07.

It will be noted that only 24 charges are not included in these payments. The total is more than five thousand dollars in excess of payments for the same period last year.

J. M. SULLIVAN.

When a man asks, "Why this war, when Christianity has been in the world nearly two thousand years?" the answer is another question: "Why do we see dirty faces, when water has been in the world so many centuries?"

The wisdom of this truth is evident. Christianity is of small avail unless it is applied to human hearts.—War Cry.

## DR. H. L. JOHNS

Dr. H. L. Johns, pastor of Rayne Memorial Methodist Church, this city, was the recipient of a well-deserved honor when the degree of Doctor of Divinity was conferred upon him by Centenary College. This recognition is appreciated by the friends of Dr. Johns over Louisiana, and especially so by the members of the congregation to which he has given such acceptable service for nearly two years. Dr. John's course has not been in any sense meteoric, but has been a record of steady and substantial progress.



DR. H. L. JOHNS

We congratulate him upon this honor, but more so for the achievements which have brought him recognition.

## CHURCH SCHOOL LITERATURE FOR YOUTH

The Editorial Division of the Board of Education provides, as materials for the Christian education of youth, Group Graded courses, Closely Graded courses, Uniform Lessons (for seniors and young people), materials for evening sessions of the Methodist Youth Fellowship, vacation church school texts, dated and undated electives, and story papers.

### For Intermediates

Group Graded lessons are provided in "Lessons for Intermediates," a forty-eight page quarterly. These are designed for use where all intermediates meet in a single class. Materials for the evening meetings are provided in "The Intermediate Fellowship—Evening Meetings," a set of thirteen four-page folders available quarterly.

Closely Graded courses are graded by years. They are available for intermediates as follows:

Course VII (for twelve-year-olds)—"A Nation and Its Builders," "To and From Bethlehem," "Living as a Christian," "The Whole World Sings."

Course VIII (for thirteen-year-olds)—"Spokesmen for God," "The Life of Jesus," "Jesus and Ourselves," "Religion and Beauty."

Course IX (for fourteen-year-olds)—"What is the Bible?" "We Follow the Way," "God

in Everyday Living," "Great Bible Stories."

Complete lists of undated elective units in booklet form, textbooks for vacation church schools and for week-day church schools, are available in "A Guide to Program Material for Methodist Youth," which may be obtained from the Service Department, 810 Broadway, Nashville, Tenn.

Two story papers are prepared for Intermediates. For boys it is called "Boys Today;" for girls, "Girls Today." These carry fiction, poems, pictures, hobbies, comics, etc. They are designed to cultivate a taste for good reading.

### For Seniors and Young People

Group Graded lessons are provided in "Highroad" (monthly), and in "Studies for Youth" (quarterly).

Elective units for older young people are provided in "Highroad."

Materials for Evening Meetings are found in "Highroad."

International Uniform Lessons are published in "Abingdon Quarterly."

Complete lists of undated elective units in booklet form for seniors and for young people, textbooks for week-day church schools, and resource books are provided in "A Guide to Program Materials for Methodist Youth."

A story paper, "Classmate," is prepared for seniors, young people and adults. It is rich in attractive colored illustrations, short stories, serials, practical articles on youth and Christian relationships, and wholesome fun, comics, hobbies, and jokes.

Guidance for youth leaders is given in "Workshop," a monthly publication designed to help with all phases of the youth program.

Guidance and resource materials for adult workers with youth are found in "The Church School." These consist of timely articles on youth work, resource material for intermediate worship, suggestions for conducting evening meetings of intermediates, guidance for teaching intermediate and senior-young people's Group Graded lessons, and leader's helps for young people's electives.

Defeat should never be a source of discouragement, but rather a fresh stimulus.

—South.

Faith is the eye that sees Him; the hand that clings to Him; the receiving power that appropriates Him.—Woodbridge.

Where is God today when men clash in deadly battle? God is where mercy binds a wound; God is where sympathy stoops to share the awful burden; God is where grief sheds a tear and a little song of hope and love is at the heart of the battle's hell. God, I'm sure, is where tired, brave, bewildered lads lie down to die with forgiveness in their hearts. Aye, wherever the cross is, God is there, hanging upon it.

—William Henry Boddy.

Religion has always demanded for its best things, the absolute price. There is no finding without losing; there is no getting without giving; there is no living without dying. For a few dollars we can get a book on religion; for a few more dollars we can get someone to talk to us about the things of religion; but what we cannot get for dollars, however high we heap them, is this experience which is the heart of religion, this experience of God, this practice of the divine presence, this joy of being ourselves in the holy of holies.—Rufus M. Jones, in Preparation for Worship.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Leadership Training—June, 1943

Since we are designating June as Leadership Training Month in the Mississippi Conference, we should take advantage of every opportunity for training which will make us more efficient workers in our local churches. Many of us are at Pastors' School at Millsaps College, Jackson, this week, studying the principles and methods of presenting the needs of the world to our individual groups.

There are other lines of training which we must have if we are to combat the evils which exist in every community, and one is the liquor evil. Millsaps College is assisting us, again, with this training, and we give below some information from Mrs. R. L. Ezelle, who is our conference chairman of Alcohol and Other Narcotics:

#### Course in Narcotic Education at Millsaps College

Miss Ethel McKeithen, special instructor in Narcotic Education, is still at work, and funds are needed for her support. As treasurer of the Narcotic Education Committee, I plead for help now. While she is leaving this work in September for special study and there will be no one to take her place, Millsaps College is offering a course in Narcotic Education—June 21 to July 3—which will enable local leaders to continue and improve the work begun by Miss McKeithen. Ministers, Church School teachers, or leaders; day school teachers, and club women would find the course invaluable in the development of a local program. Let each district have at least one representative. Tuition is \$10 for two hours college credit, \$5 for those who do not take the course for credit.

If local churches would find one outstanding person in their town or county to take the course, and would raise money for a "scholarship," i.e., tuition, board and lodging, it would indeed be a progressive step. Miss Winnie Buckles, of the State Department of Education, is to teach the course. Enough said as to its interest and value.

We cannot combat the powers of liquor forces by doing nothing and spending nothing, but with a little effort and small individual expense and general cooperation we can completely break it. Let us determine to fill that study course to overflowing, and to set up in every local church an adequate and progressive program of alcohol education.

MRS. R. L. EZELLE,

Treas., Council for Narcotic Education,  
1002 Arlington, Jackson, Miss.

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### A Message to Our Mississippi Conference Women

Dear Leaders in the Woman's Society of Christian Service:

As chairman of the Committee on Alcohol and Other Narcotics, I am appealing to district secretaries, zone leaders, and local presidents to have an active chairman and committee in your respective groups, with the ultimate objective of a well-rounded program in each local church to counteract the damage done by these drugs.

Because the cost of alcohol is so heavy to both individuals and tax-payers, and just now to our war efforts, the committee's program should center on alcohol. Yet, because we have in alcoholic beverages the social use of a narcotic drug declared harmful by physicians but embedded in people's habits by age-old customs, and popularized by glamorous and incessant advertising, we need to be careful in planning our programs.

There are approximately 64 million church members in our country. If all were total abstainers and active in their stand against drinking there would be no alcohol problem. So an important first step is to aim to win our "moderate" drinkers to abstinence by an untiring but tactful presentation of the facts about alcohol, facts which center in the following points:

1. Its nature and effects on the brain.
2. Its habit-forming tendency.
3. Its cost—to drinker, society, and National safety.
4. The influence of the moderate drinker.

People are more likely to accept a demonstrated fact than another person's opinion. Therefore, aim to give authority when you quote statements; use experiments or charts where possible. Motion pictures, book reviews, plays, forums, can all be worked into a year's program of a local church, for my hope is that the W. S. C. S. chairman will cooperate with the leaders of other church departments to develop a unified church program aiming to popularize personal abstinence from alcoholic beverages and support of protective laws.

Program makers should have access to up-to-date periodicals. I suggest:

The Voice (monthly). Year's subscription, \$1. Published by our Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C.

The Union Signal (adults), weekly; a year, \$1. Order from National W. C. T. U., Evanston, Ill.

The Young Crusader (children) monthly; a year, 35 cents. Order from National W. C. T. U., Evanston, Ill.

The Allied Youth—monthly (probably \$1), Washington, D. C.

It is significant that liquor consumption and the crime rate in our nation have each increased about 150 per cent since 1934. Church people can rid our nation of this terrific handicap if enough of us want to. It will take money, time, study and effort. It will call for a foundation of alcohol education, public pressure on Congressmen for protective legislation, public opinion backing enforcement of local laws. Knowledge must lay the groundwork for action and action must follow, or our "brothers' blood will cry unto God" against us.

The work of Lauderdale County in voting out beer and wine is a splendid example of what good citizens can initiate and see through to completion. Fortunately, they realize the real work is only begun and are carrying on without resting.

Methodism is leading in this fight against alcoholism, but local churches are the backbone of its strength. Will not the women of the Mississippi Conference do their part? May I count on you to act on these sugges-

tions as you can, also in your cooperation for the success of the Narcotic Education course at Millsaps—and this is urgent! June 21 will be here before we know it.

Cordially and prayerfully yours,

MRS. R. L. EZELLE.

\* \* \*

### From the Newton W. S. C. S.

The Newton W. S. C. S. is quite proud of its accomplishments in the area of study. Recently they received a communication from the Conference Secretary of Missionary Education and Service, Mrs. E. V. Perry, complimenting them:

"This is to compliment your society on the record you have made last year through your secretary of Missionary Education and Service, Mrs. Hicks. Newton was one of the 'Four Star Societies' in the Conference. When I tell you there were only ten such societies in the entire Mississippi Conference, you will feel doubly proud of what you have done. They are termed 'Four Star' for the fact that they sent in four quarterly reports and had four Special Jurisdiction Recognition Classes during 1942. Newton had five.

"Many societies in the Conference did the full program of work required, but failed to report regularly. Your secretary was not only faithful in her work, but also in her prompt and efficient reporting. I do hope your society will give her due recognition for her faithfulness. Secretaries like Mrs. Hicks are rare."

### WISE OR OTHERWISE

By Rev. James H. Felts.

I am not yet convinced that the war is being fought that I may have gas and oil and rubber with which to satisfy my pleasure driving.

Even those who knew, loved, and worshipped Christ had occasional doubts until reality was stripped naked.

"There are no obstacles to forgiveness, but only in man."—E. F. T.

"Courage is fear that has said its prayers."

Are you old enough to remember when civilians were being married?

Who said the old-timers were all gone? "Snuff production reached an all-time high in 1942."

Chain letters have appeared again. You can fool some of the people all the time.

Self-centered attitudes are always destructive, whether found in "unions" or individuals.

The boy who stood on the burning deck had nothing on the boy who lands a flaming plane.

"Mozart declared his ideas 'Something given'—Richard Baxter considered himself but a pen—Abraham Lincoln became 'the tongue and voice of the changes of his day.'"

True or false? When I tell the truth about my income I get "hit under the belt."



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Prayer Suggestions

June.—Pray that rural church workers may be encouraged and that their work among uprooted peoples—miners, minority groups, and others may result in their laying firm foundations for the building of Christian communities.

Pray that church women in rural areas, despite their inability to hold frequent meetings, may continue their support of the program of the Woman's Society of Christian service through an intelligent understanding of its undertakings and through undergirding it with prayers and gifts.

July.—Pray that renewed courage and strength may be given all Christian leaders in the Orient.

\* \* \*

### Malvina Community Center

This week we have been very quiet around the Center, for Miss Glenn is in Leland conducting a Daily Vacation Bible School. We miss her and miss the general air of activity about the Center whenever we are in that part of our community. Lynn, Mound City, Leland and Shelby will keep Miss Glenn quite busy for the next few weeks. Lynn and Mound City have regular services, conducted by Miss Glenn. May 30, Miss Glenn will give the third of our lesson on South America. These have been very interesting.

\* \* \*

### How Bethel Met Their Financial Obligations

In our rural Woman's Society of Christian Service of Bethel church, on the Rienzi charge, we found it a little hard to meet many of our financial obligations. It is our good fortune to have one of our superannuate preachers, Rev. T. J. Hopper, and family, make their home in our community.

Mrs. Hopper regretted our failure in responding to the worthy calls we have, so she suggested that we give our Sunday eggs through the month of March. Eleven members responded. Out of this fund those who were not already subscribers to the Methodist Woman gave their subscription. We gave five dollars to the Methodist Student Fund for State College; three dollars to travel and living expenses of our foreign workers; five dollars for Spanish-American work in the Homeland, and still have two dollars and twenty-five cents in the treasury. The entire amount of Sunday egg money for one month from eleven members was nineteen dollars and twenty-five cents.

We would recommend Mrs. Hoppers' idea to any rural society who needs more money.

Yours in the work,

MRS. P. A. HUDSON.

Recording Secretary and Treasurer.

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### Youth Fellowship Assembly

The Methodist Church, Wood Junior College, Mathiston, Miss., June 14-19, 1943

Age limit: The Assembly is for youth between the ages of 15 and 24. In cooperation with the camping program, the age limit will be strictly enforced. No child who

has not passed the fifteenth birthday will be allowed to attend.

Expense: Entire cost, \$8.50, includes board, registration, banquet, textbook. Registration begins Monday morning, June 14.

Bring soft-sole shoes for play in the gym. Those interested in photography will bring kodaks and films.

For further information write to Rev. E. M. Sharp, Aberdeen, Miss.

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### Pastors' School and Christian Workers' Training School

Wood Junior College, Mathiston, Miss., June 7-11, 1934

Last night a radio program urged all of us to sit where we were and be happy in our homes rather than travel far to spend our vacations. Recently one man said he was taking a day at a time in fishing or play that he could get locally. We should have a little time free from our work during the hot days to come. Vacation trips will and should be scarce, but they can be put to great advantage by combining them with the educational advantages of our Conference schools at Wood Junior College.

June 7th should find all Conference officers, adult, young people, and children, who are interested in the educational program of our work, journeying toward Wood Junior College. There they will meet Dr. Y. C. Yang, President of Soochow University, Soochow, China; Bishop W. W. Peele, Richmond, Virginia; Dr. Fred Gealy, Southern Methodist University; Mrs. W. B. Landrum, Tyler, Texas; Miss Mildred Clegg, Clarksdale, Miss.; Mrs. J. C. Burrow, Columbia, Miss. Before going to Wood decide on the course you will take, order the text and read it. This will give you a better background and more time for fellowship, worship and quiet.

Who should attend? Pastors, Church School officers and teachers, study leader of W. S. C. S., and others interested in developing their own spiritual lives or that of others.

For further information write to Rev. A. Y. Brown, Dean, Lexington, Miss., or Rev. J. Noel Hinson, Executive Secretary, Tupelo, Miss.

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### Some "Musts" for Methodist Women

Thelma Stevens, Executive Secretary, Department of Christian Social Relations and Local Church Activities

On pages sixteen and seventeen are urgent requests for women of our societies to study, to read, to act upon pending legislation and local situations. You cannot say you have nothing to do in the Christian Social Relations department of your society if you follow these suggestions. Please read them!

One paragraph especially appealed to me. It was the one beginning, "This is an urgent call." It refers you to the *Christian Century* for two articles—"A Hungry Child Must be Fed," by Ernest F. Tittle, in the March issue, and "The Vengeance of Europe's Children," by James Wood Johnson, in the April

21st issue. Then the article asks that if you believe that immediate steps should be taken to relieve the desperate situation in occupied countries of Europe, write Hon. Herbert H. Lehman, Office of Foreign Relief and Rehabilitation, Washington, D. C., and ask that food be sent at once.

Then there is another you surely will be interested in after studying the South American Circuit. It is paragraph 5, and the first two sentences read: "The month of June will bring the whole question of trade agreements to a final decision. There is a question as to whether they will be extended unless the American public expresses itself to Congressmen immediately."

### DISCIPLINE FOR THE SOUL

By Mrs. Irvin Rowland

"He openeth also their ear to discipline, and commandeth that they return from iniquity."

One of the hardest tasks we have to accomplish is to discipline our souls. As a rule, we make our physical bodies conform to certain habits of food and rest, because the lack of a fairly well-balanced routine of activities is such a drain on health and efficiency. The effects are so evident that we do these things without much coaxing.

But, the discipline of the mind and soul in spiritual matters is a much harder task. We sometimes think that as long as we are active in the work of the church, we are growing Christians. Yet, activity can never take the place of personal Christian experiences—a real, vital acquaintance with God. Herein we err, when we let ourselves fall into a haphazard way of prayer and worship. God does not want our interest to be half-hearted. He calls for first place in each of our hearts. He wants our best, our all.

We must constantly fight for that inner self-control. When we pray, we must lay aside all other matters, and in earnest petition the Father. We must learn to wait before Him for His blessed will to be revealed. We must seek to honor Him better if we would be like Him, without exception. Above all, we must realize the seriousness of the lack of discipline for our souls, for therein lies the failure of our entering into the more abundant life.

### IF

By Ruth Franks Whitton

If the words I speak have no worth,  
And only breed confusion;  
If the things I do cause bitter mirth,  
And serve to disillusion;  
If the thoughts I have are ugly things  
Which blight the very soul,  
Then life to me no richness brings,  
For I have missed the goal.

If by my living I have not blessed  
Some hurt and hungry heart;  
If by my faith I have not stressed  
God's will, at least in part;  
If by my loving I have not led  
Some wand'rer through the night,  
Then fruitlessly the years have sped,  
For I have shed no light.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Copy for this page failed to reach us.—  
Editor.

### THE EASTER LIGHT IN A DARK- ENED WORLD

(Continued from page 5)

too heavy to be borne. In spite of its elements of courage, it must be said for this method of dealing with life's bereavements that it puts upon the emotions a burden which, for many people, is an intolerable one. Even when it is borne without resulting in a collapse of the nervous system, it robs life of its rightful measure of comfort and joy. There was a day in the development of human thought when stoicism was a noble philosophy but now that the fullness of truth about the nature of God and the universe has come, it is as irrational to hold to its precepts as it would be to believe that the earth is flat.

When we come, then, to deal with this experience from the Christian point of view, there are certain principles which guide us. The first is that however poorly we may be able, as individuals, to give expression to it, there is a distinctively Christian witness. This witness is a sublime and creative element in the faith which we hold. From the days when the Christians in ancient Rome inscribed upon the walls of the catacombs words of deathless hope concerning their departed loved ones to this day when followers of Christ face the "last enemy" with confidence that he will not ultimately prevail, there has been a note of unwavering assurance in the Christian way of life that is not found anywhere else. Christians have felt the pangs of grief and have longed "for the touch of a vanished hand" just as others have done. But they have not sorrowed "as those who have no hope." They have found a conviction written deep within their nature that "life is ever lord of death." Even if, for a season, clouds of mental darkness have shut out the sunlight of perfect assurance, there is something about genuine Christian faith that finally breaks through to stand erect and say, "I believe in the life everlasting." And surely this witness is needed today. Christianity has no higher obligation at this hour than to be at its best in handling the mystery of death.

The second consideration to be kept in mind is the fact that this assurance of "life everlasting" is not primarily a matter of intellectual certainty. Someone has said, "We do not believe in immortality because we can prove it; we are always seeking proofs because we believe it." The instruments and methods of scientific research

are suited to deal with physical phenomena, but they are wholly incapable of coming to grips with realities which belong to the realm of spirit. Science has never encountered a fact that could, in any sense, disprove the possibility of the continuance of personality beyond its relation with the physical body. Indeed, the new physics, with its insistence that this is a living universe, has made such a faith in immortality easier. Nevertheless, there is no ground for hope that a discovery will ever come from a research laboratory which could establish this Christian conviction. After all of our most convincing proofs have done their best for us, there will still be an element of high adventure in this sublime affirmation of our Christian faith. Wise counsel was given, at this point, by Dr. Borden P. Bowne, a great Christian philosopher, in a letter to a friend who was passing through the valley of bereavement: "Meanwhile let grief have its way. It is natural and human and Christian to do so. But do not try to explain or understand or be reconciled. Leave all that and fall back on God." And God has ways of making His truth known which transcend the clumsy and faltering movements of our immature minds. It was after long years of experience with life and of close observation of the nature of Christian faith that a friend of mine once said, "God, after all, answers our deepest questions not in the region of cold intellect, but by flooding the lower depths of the religious life with a satisfying sense of Himself." As was said when we began, we reach the bed-rock of our basis of assurance when we can declare, with confidence, "I believe in God, the Father Almighty."

And that brings us to this final word of counsel, from the Christian point of view, to those who mourn. Whatever makes us more sure of the ultimate worth of the life which we now live increases our certainty of life "beyond the flaming ramparts of our world." This is another way of saying that faith in personal immortality is not a conviction which stands isolated and alone. It is a part of our whole response to life's deeper mysteries. Faith in life beyond this transient stage of activity stands or falls with our conviction as to whether or not there are any values in this universe which are worthy to be regarded as being of permanent worth. When a man tells us, in perfect candor, that he does not believe in immortality, he tells us a great many things about his belief concerning the ultimate nature of this universe. We cannot escape the feeling that if such a man would take the time to examine all of the facts involved, he would confront more difficulties in not believing than he would in believing. When another man, with equal sincerity, tells us that he is held by the Christian faith that physical death is but an incident in the onward march of life, he, likewise, has told us much about his beliefs. He tells us that he believes that at the very heart of the universe there is intelligence and purpose and meaning; that because of that intelligence and purpose, there are some things which are of eternal worth and that these things will endure. He tells us that he believes that truth and beauty and goodness

are not ephemeral elements in a transitory world but that they are a part of an eternal reality out of which the heavens and earth were formed. He makes affirmation that such qualities as faith and hope and courage and love will never die; that there is something about sacrificial devotion to a noble cause which makes it more enduring than the stars. He maintains that when he finds these qualities expressing themselves in the form of a human personality, he cannot bring himself to believe that the God who cared enough to create such personality would suffer it to perish. He makes it known that, for him, the final event of the week which we have just been commemorating is not a cross but an empty tomb.

He confesses his faith in the fact that the man, who in the spirit of the Master, gives his life in defense of freedom and justice can say, in his own way, in his fiery Gethsemane of agony:

"O Cross that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

On the ground of that faith we lift up our banners on this Easter Sunday. We join with an innumerable multitude in the declaration, "We believe in God, the Father Almighty," and because we believe in Him and in the Christ who triumphed over death, we also believe in "the Life Everlasting." Thanks be to God who giveth us this victory through our Lord, Jesus Christ!

#### Brookhaven District—Third Round

Adams, at Ebenezer, June 6, 11 a.m.; Q. C. 1 p.m.  
Scotland, at McCalls, June 6, 5 p.m.  
Harrisville, at Rexford, June 13, 11 a.m.; Q. C. 1:30 p.m.  
Hazlehurst, June 13, 8 p.m.  
Gallman, at Pleasant Ridge, June 20, 11 a.m.; Q. C. 1 p.m.  
Georgetown, at Thompsons Chapel, June 20, 3:30 p.m.  
Nebo, at Oak Grove, June 27, 11 a.m.; Q. C. 1 p.m.  
Meadville, at Mount Olive, June 27, 3:30 p.m.  
Prentiss, at Mt. Zion, July 4, 11 a.m.; Q. C. 1:30 p.m.  
Osyka, at Holmesville, July 11, 11 a.m.; Q. C. 1:30 p.m.  
McComb, LaBranch St., July 11, 8 p.m.  
Wesson, at North Union, July 18, 2 p.m.  
Monticello, at Pleasant Grove, July 25, 2 p.m.  
Barlow, at Rehoboth, Aug. 1, 11 a.m.; Q. C. 1 p.m.  
Utica, at Cayuga, Aug. 1, 8 p.m.  
Crystal Springs, Aug. 4, 8 p.m.  
Silver Creek, at Pinola, Aug. 8, 11 a.m.; Q. C. 1 p.m.  
Sartinsville, at Topeka, Aug. 8, 3:30 p.m.  
Summit, at Felders, Aug. 11, 8 p.m.  
Bogue Chitto, at Matthews Chapel, Aug. 15, 11 a.m.; Q. C. 1 p.m.  
Foxworth, at Foxworth, Aug. 22, 11 a.m.; Q. C. 1:30 p.m.  
McComb, Centenary, Aug. 23, 8 p.m.  
McComb, Pearl River Ave., Aug. 24, 8 p.m.  
Magnolia, Aug. 25, 8 p.m.  
Brookhaven, Aug. 27, 8 p.m.  
Tylertown, Aug. 30, 8 p.m.

Please have all nominations for elective officers in triplicate.

VAN R. LANDRUM, D. S.

The trouble with the man who never makes a mistake is that he doesn't know a mistake when he makes one.

Money may buy the husk of many things, but not the kernel. It brings you food, but not the appetite, medicine but not health, acquaintances but not friends, servants but not faithfulness, days of joy but not peace or happiness.—Henrik Ibsen.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, JUNE 6, 1943

By Rev. W. C. Newman

### FACING PERSECUTION TODAY

**Lesson Text:** 1 Peter 3:12-17; 4:12-16; 5:6-10.

**Golden Text:** For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.—1 Peter 3:17.

There are at least two different ways in which to study the Bible. One is to read its pages in search of proof-texts by which we may justify what we already want to believe and to do; another is to study not only what it says, but how, when, why, to whom, and by whom it was written that we might be constantly bringing our minds into adjustment to the revelation of God contained in its truth. Needless to say the latter is the only intelligent and helpful approach to the study of these Church School lessons, or to any other portion of Scripture.



W. C. Newman

In that light let us try to see what Peter had in mind when he wrote the words that form our lesson today.

### Self-made Martyrs

For one thing Peter is warning us against that morbid conception of religion which implies that to be a Christian one must therefore be in a constant mood of melancholy. Whatever else Jesus was, he certainly gave no evidence of such unwholesome morbidity. He was not a Pollyanna, exuding sweetness and light in too thick layers. But he was not a Gloomy-Gus either. He knew all the faultiness of human nature, yet believed in man's possibilities. He understood the hazards of life in a world like ours, yet faced them without pessimism. Being a "man of sorrows and acquainted with grief," he bore himself so that little children eagerly sought his company and young men left all to follow him.

He did not close his eyes to any one of the tragedies that came upon him—or upon others—but he maintained a spirit in great contrast to some of us self-made martyrs.

### Victorious Suffering

In these verses Peter makes it plain that both the sinners and the righteous suffer. Suffering is the common lot of men. But since men must suffer, let it be for well-doing rather than for evil-doing.

It is no wonder that we are confused at explaining the presence of tragedy in our lives. There are so many different kinds, produced by so many different causes. Some result from our ignorance, some from our sin, some from our environment, some from the evil in others.

But we make our great mistake when we lump all suffering together in the same category, and perhaps attribute it to some mysterious will of God.

It is suffering for the right that Peter is extolling. Suffering that we deliberately take upon ourselves, happily and in faith, that we may be right and do right. There is no special virtue in human suffering. As often as not it does not make a man better but worse. It is suffering for a great cause that makes a man great. And we modern Christians do mighty little of that kind.

### Commonplace Martyrs

The roll of those who have died for their faith is long and glorious. But there is another roll, which is known only to God, perhaps, of those who lived for their faith—and paid the price without whining.

These are they who refuse to make dishonest dollars, to gain advancement at the cost of conscience, to sell virtue for pleasure or popularity, to exploit weaker people or less fortunate races for their own enrichment or comfort.

They are not killed or tortured for their religion—they only must daily deny themselves privileges that others gladly take to themselves. They suffer for well-doing and do not even have the satisfaction of knowing that their names will become famous. Yet they make the Kingdom of Heaven.

### Strength for Suffering

And Peter also points clearly to the source

of courage to endure whatever our faith may cost us in pain. That source is humble dependence upon God—"casting all your anxiety upon him, because he careth for you," and who "after that ye have suffered a little while, shall himself perfect, establish, and strengthen you."

It seems to me there is a deal too much of stoical dependence upon ourselves, and too much supine wilting before suffering, among us today. And I think it is because we have almost unconsciously come to accept the philosophy that God is detached, unconcerned, or impotent to help a mere individual.

But Peter, he of the many failures, now sounds an utterly confident note. He meets life no longer in boasting self-reliance, but in humble dependence upon God.

### Too Busy

It is sad when Christian parents are too busy to attend to the moral and spiritual instruction of their children. "We lost our first child," said a man in the course of a conversation with a friend. The other, shocked, cried out, "I didn't know that she was dead!" "Oh, she isn't dead," was the quick response, to which was added, sadly, "I was too busy."

—From The King's Business.

There is no genius in life like the genius of energy and industry.—Mitchell.

## "Buy A Share In Amerereca"

Was the timely and fitting slogan of a recent war bond drive.



A gift to the Methodist Student Day offering is also an investment in the America of to-morrow, because:

The Church's Loan Funds, derived from the Methodist Student Day offerings, will help to train and motivate many of to-morrow's leaders.

Methodist Student Day, formerly Children's Day, (Discipline, Paragraph 1091) should be observed in every local church on Sunday, June 13th, or as near thereto as possible.



# THE CHRISTIAN FIRESIDE

## A BAD BARGAIN

Ben's father told him to weed the onion bed. Ben did not like this work, and so hired Milton to do it, promising to give him two squirrels. At the supper table Ben's father asked: "Well, son, did you finish those onions?"

"They are all done, sir," was the reply.

"Did you get the job done before night?"

"It took the greater part of the day."

In the evening his father, missing the squirrel cage, asked: "What have you done with Trip and Trixy?"

"Milton took them over to his house for a little while," was the answer.

When Mr. Adams went over to Jones', he found Milton busy building a platform upon which to set the cage.

"Guess I made a pretty good bargain that time, Mr. Adams."

"What bargain?"

"Why, I agreed to clean out the onion bed for the squirrels."

"Did Ben give you those squirrels for weeding the onions?"

"Course he did."

"They are very pretty. I hope you'll enjoy them, Milton," said Mr. Adams.

When he called the family into the library for evening prayer, he said: "Ben, will you bring the dictionary?"

"What does father want with the dictionary at prayer time?" thought Ben.

"Turn to the word 'lie' and read the definition aloud, please."

Slowly Ben read: "To say or do that which deceives another when he has a right to know the truth."

"Now open the Bible, my boy, to the 22nd chapter of Revelation. Read the 14th and 15th verses."

Ben's voice broke when he came to the words: "And whosoever loveth and maketh a lie." "O Father, father," he sobbed; "I didn't think it was so bad as that! I will try to remember; I will, indeed."—Selected.

## THE FRIENDLY GULLS

By Lois Snelling

More than any other sea bird, the gull is fond of human society. He will often follow a ship after it has sailed far beyond the sight of land, and around wharves and piers he is unafraid and will almost light at your feet. He does mankind a tremendous service in his office of scavenger, helping to a great extent in keeping the world clean.

Although the gull's chief article of diet is fish, he is also very fond of the worms and bugs which are turned up by the plow. Great flocks of these big white-and-gray birds will very suddenly appear on the scene at some spot far inland when the furrows are being turned. All day long they will follow behind the plow, picking up an immense quantity of insects. When the day's work is done the birds disappear, but the following morning they are back in the field again.

Ornithologists are acquainted with more than fifty species of gulls, and twenty-six of these are known to North America. There is no coast on this continent that is not familiar with some one or more of these twenty-six types. Nor do they confine themselves altogether to the ocean shore. Their harsh cry is frequently heard on land or in fresh water, far from the seacoast.

Gulls do not like to be alone, and in building their nests they make large colonies of them. The nests, which consist of a few sticks, grass, moss, or seaweed thrown loosely together, are generally built on the ground, though sometimes they are placed high up on rocky cliffs. They are placed so close together, and all look so much alike, that one wonders how Mr. and Mrs. Gull can be certain when they are in their own home.

In Salt Lake City a monument has been erected in memory of the gulls. The pioneers who settled Utah in 1848 were faced with starvation because the crickets were destroying their crops. Then one day, when they were almost in despair, the gulls came in great flocks. They were just as hungry as the crickets were, and all day long they feasted on the insects. The crickets were destroyed and the crops were saved. So grateful were the settlers that a number of years later they erected the monument, and also passed a law forbidding the killing of a gull.—Our Dumb Animals.

## STATE DIRECTOR SANDEN REPORTS

Member Committee of The One Hundred, Louisiana Moral and Civic Foundation.

Dear Friend:

Our report for this month is the most encouraging thus far.

There are many items we would like to enlarge upon, but will have to confine our report to a few remarks. First of all, military surveys have been made in our State, emanating from Washington. DeRidder, our local parish seat, has been cited as one of the two clean centers, because of the prohibition enactment and moral reform campaign waged here recently. As a result, we are in line for a new WAAC camp of 15,000, together with public improvements. This is our answer to those who say prohibition doesn't pay. Our general business is up 20 per cent over pre-prohibition days (1942). Because of this, Yale University has offered your State Director a scholarship to the Yale Summer School of Applied Physiology, at which 18 leading scientists will conduct a six-weeks' course in the combating of alcoholism and other narcotics. We expect to be at Yale July 6-August 16.

In the meantime, we have several rallies before us, among them a Parish-wide Pro-

hibition Rally in Calcasieu, at Lake Charles, one at Bossier City, one at Tangipahoa. At the present time a Prohibition Campaign is being waged in Moorehouse Parish. A city-wide meeting at Shreveport registered a very favorable response from the pastors, though it was impossible for your Director to attend that group gathering. Orders for 1,950 copies of "How Beauregard Went Dry" have been filled this week, and requests for 1,000 are now in to be filled before the end of the week.

Upon my return from Yale, I will be available for rallies and institutes for temperance. Let me hear from you. Mrs. Whittick will handle the correspondence while I am out of the State.

Very sincerely yours,

O. E. SANDEN,

State Director.

## STUDENT LOAN FUND

"Approximately 60,000 Methodist college students are now in the armed forces, and we are making plans for getting student loan aid for as many of these students as will wish to finish their education," Doctor Harry Wright McPherson, Executive Secretary of the Board of Education of The Methodist Church in Nashville, announced recently. "We must do everything to aid the students who will return from the war and are financially unable to continue their interrupted education."

Methodist Student Loan Day falls on Sunday, June 13, and is one of the most important days in the Board of Education's calendar, for this Fund has been the means of sending thousands of deserving young men and women through college.

"This year," says Dr. McPherson, "we are concentrating on getting aid for as many students as possible. When the war is over we know that there will be thousands of students who desire financial assistance to carry on their education where they left it, when they entered the service of their country. With the aid of the Student Loan they will be able to graduate from college, and have their rightful four years of higher education."

The Student Loan in the past 70 years of its existence has made available almost \$10,000,000 to over 62,000 students. The Fund is a revolving one, in that it loans, the student repays the loan, and it is immediately relented to another student. Through this method, many young people receive an education who otherwise would not have the opportunity to do so.

If we do right, God will be with us, and if He is with us, we cannot fail.—Lincoln.

Old Uncle Nehemiah had been very much occupied all by himself over in a corner by the fireplace. He was working with a stub of pencil and a piece of paper.

"Dog gone," he exclaimed happily, "if I ain't learned to write!"

Maw got up and looked over the scrawl. "What do it say?" she asked.

"I don't know," Nehemiah replied with a puzzled frown. "I ain't learned to read yet."

## EYE COMFORT

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## MR. P. H. O'NEAL PASSES

On May 19, 1943, Mr. P. H. O'Neal, one of Pineville's leading citizens and churchmen, passed to his eternal reward.

Mr. O'Neal had been ill for several months and, while his physical suffering was not great, that dread malady, paralysis, seized upon him, making him almost helpless and even depriving him of speech. All the skill that medical science could summon was brought to bear in his behalf, but to no avail, and his faithful wife saw him slowly slipping away.

Skilled nurses were at his bedside day and night, and when it was known that he must go, they ministered in every possible way to make his passing easier.

Yes, Pineville and vicinity will miss Mr. Pat, and it will be long before the Pineville Methodist church will recover from this blow.

He served on the board of stewards, most of the time as chairman, for the greater part of 23 years, always cooperative, yet ready with wise counsel and generous contributions of money. He carried the church over many rugged hilltops.

In civic affairs he was always found on the side of right, and his business ability and clear thinking gave him prestige among all with whom he was associated.

Modest and unassuming in manner, his kindly smile and sterling worth won for him many friends; this was attested to by the number attending the funeral as well as by the numerous and beautiful floral offerings.

Mr. O'Neal was born February 7, 1889, and was married to Miss Laura Elizabeth Slay on March 26, 1912. To this union four daughters were born—Mrs. John Galloway, Mrs. Fred Moore, Miss Clandine O'Neal, and Eula Mae O'Neal, the latter preceding him in death 23 years ago. He also leaves two grandsons, Pat and Tom Galloway, and five brothers—H. C., B. M., Andrew, Lonnie and Jeff O'Neal, besides many other relatives, to mourn his passing.

The funeral service was conducted by his pastor, Rev. R. M. Bentley, assisted by Rev. Claud K. Smith and Rev. D. B. Boddie, former pastors.

Solomon Lodge No. 221, A. of F. M., of which he was a charter member, conducted the service at the grave.

His body was laid to rest in Greenwood cemetery, Pineville, underneath a bank of lovely flowers.

Truly, a good man has gone to his reward.  
A FRIEND.

## STUDENT DAY SCRIPT

A fifteen minute script on Methodist Student Day suitable for adoption and use on local radio stations is available on request addressed to The Division of Educational Institutions, Board of Education, Nashville, Tennessee.

The script, which is in dialogue form, has parts for a station announcer, the local pastor and a recent borrower from the Student Loan Funds of the Board of Education. These Loan Funds, which are used annually by more than 3,000 worthy Methodist students, are the result of offerings taken in local churches on Methodist Student Day, formerly Children's Day, during the past 73 years.

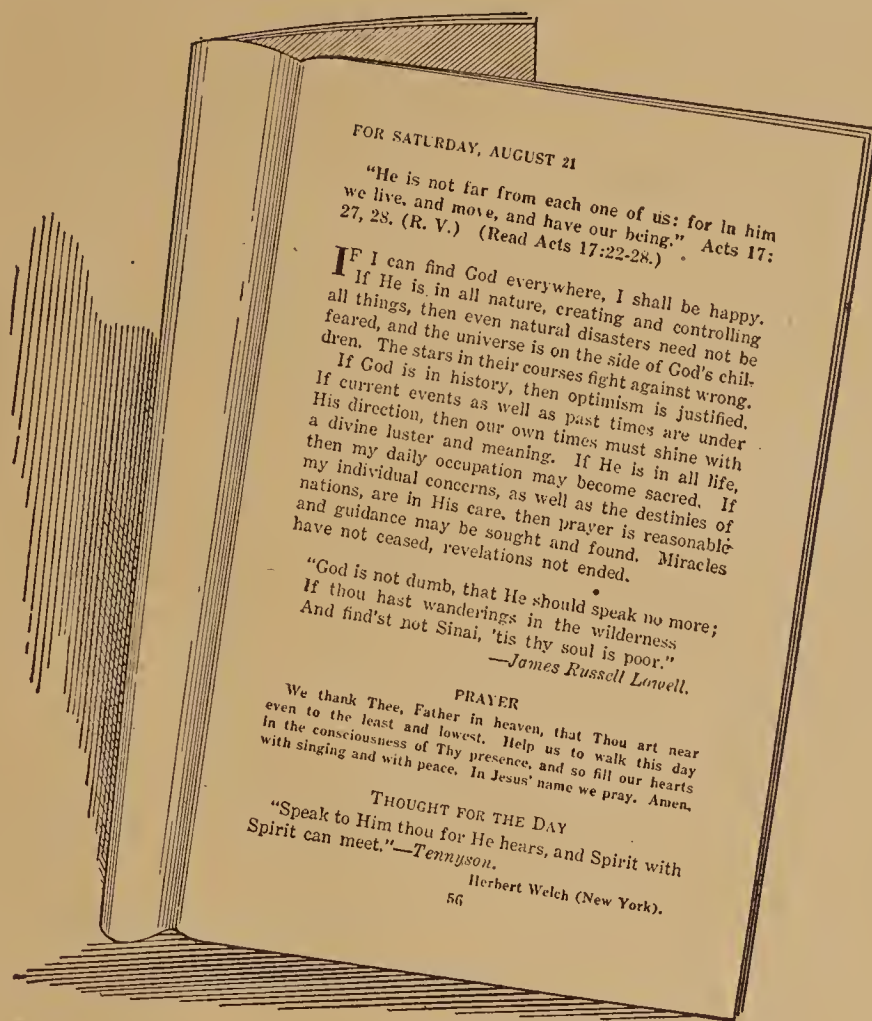
Paul evidently meant to settle special cases as they came up—and he settled them all, not by the old laws, but by the new idea of universal love.—William Lyon Phelps.

### Confusing

"But why do you always look puzzled when I say I'm a self-made man?"

"I just can't decide whether you're bragging or apologizing."—Selected.

The immortality of Thomas Jefferson does not lie in any one of his achievements, but in his attitude toward mankind.—Woodrow Wilson, (Address at Washington, D. C., April 13, 1916.)



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One pound of learning requires ten pounds of common sense to apply it.—Persian Proverb.

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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

No surer sign of enfeebled religion than the disposition to separate religion from life and life-duties. . . . We stigmatise first one department of life and then another as secular; and so religion becomes a pale, unreal thing. . . . Spirituality becomes the exclusive property of a few amiable mystics; men of thought and action draw off; religion becomes feeble, and the world, deserted and proscribed, becomes infidel.

—Frederick William Robertson.

## THE PRAYER-ROOM TODAY

Almighty God, our Father we give thanks to Thee for the gift of Thy Son, our Savior, who by the power of His victory over death has brought life and immortality to light. Grant unto us, Thy children, the fullness of Thy grace by which we shall be enabled to walk worthily of this Thy mercy and to enter, at last, into the Kingdom of life everlasting through Jesus Christ, our Risen Lord. Amen.

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## Thankfulness

In a world at war and the menace of autocracy threatening our liberties, we have cause for thankfulness that our vision is clear to the duties that are ours. America has been patient and considerate, but not supine. Aroused at last to put forth her strength, the unity of purpose so established will not disintegrate when its initial work is accomplished. Cohesion and unity will survive to give more vigor to the fiber of our national, commercial and social life. The habit of personal sacrifice for the common good, for each other, and for the sake of an idea, will live for the benefit of posterity and the nation.

Inventive genius has always found its best nurture in America. And as potent means of destruction now doing deadly work on many fronts were the product of American inventiveness, so beneficent contributions in devising means to save life, conserve food, harvest crops, relieve pain and suffering, disseminate information, link nations together in rapid communication, are American. As the arts of peace have been turned to the uses of war, so the intensive arts of war must later revert to the advantage of the arts of peace with a larger purpose and a larger hope.

Unity of action is of primal importance in all our affairs, and this unity can exist only among a well-informed people. No nation is so well equipped as America with the means of keeping informed. There is no village so small that its inhabitants cannot readily be acquainted with what is going on in the nation and in the world, thanks to the newspaper, which is the life of our liberties.—Linotype.





# WALLET OF THE WEEK



MR. RALPH H. MOTTRAM, the newly-elected president of the General Assembly of Unitarian and Free Christian Churches in England, is a man of wide and varied experiences. His occupations include that of banker, soldier, author and lecturer. In his address from the chair, he said that at the present time Christian thought is lapsing into the rigid orthodoxy which prevailed in the past, and that only a few small bodies perpetuate the tradition of free inquiry and direct access to God.

\* \* \*

THE ISLAND EMPIRE now in the possession of the Japanese is a land of native drums and flutes upon which the musicians beat tomtoms and play airs to which the people dance in the primitive fashion of their fathers of the long ago. In the Solomons the natives have an instrument consisting of home-made pipes of varying lengths, a miniature pipe organ, to the music of which they dance. Primitive music and dancing prevail throughout the islands and even on the mainland.

\* \* \*

A LIBEL SUIT brought against Walter Winchell for the sum of two hundred and fifty thousand dollars has been dropped. The suit was brought by Mrs. Eleanor M. Patterson, publisher of the **Washington Times Herald**, who alleged that the columnist and radio commentator had charged her paper with a lack of patriotism. In a "pre-trial" hearing, Mr. Winchell denied any intention to besmirch the patriotism of the publication of Mrs. Patterson, and with that assurance the matter ended.

\* \* \*

PENICILLIN, a new drug obtained from mold, is reported to promise a more effective control of germ diseases than has been achieved through the use of the sulfa drugs. Germs are said to develop a resistance to penicillin just as they do to the sulfa preparations, but a decrease of their malignity is noted even where the curative power of the drug is lost. This is not the case with the resistance to the sulfa drugs. At least this brings science one step nearer to the mastery of the enemies of life and health.

\* \* \*

QUISLING'S LABOR CONSCRIPTION in Norway caused the Provisional Church Council to send a letter of protest in which they demanded the discontinuance of conscripting citizens for service opposed to their "conscience and their sense of justice." The signers of the letter are said to have been interned in a concentration camp outside of Oslo, and eighty-seven Norwegian pastors have been listed for compulsory labor. One is said to be serving already in a U-boat station and another at an airport. A historic church has been converted by the Nazis into a grain storage depot.

\* \* \*

AMERICAN ARTHRITIS SUFFERERS are said to number more than three million. It is one of our most prevalent maladies and has been so resistant as to baffle the skill of the medical profession. It is reported that a new vitamin D remedy, known by the trade name of Ertron, holds much hope for this army of sufferers. Physicians are said to have encountered no such toxic re-

actions from its use, as has been the case with a different type of vitamin D used in massive doses. Huge doses are given at first and the patients then take the medicine by capsule over an extended period.

\* \* \*

THE UNION CHURCHES of the Canal Zone are said to have had the best year in their history in 1942. According to reports to the General Council on January 31, the five churches had a total membership of one thousand two hundred and forty-four—a net gain of twenty per cent. The finances showed receipts of \$33,267.68, with a good cash balance left in the treasury of each church. A goodly sum was contributed for the maintenance of missions among their neighbors.

\* \* \*

EPISCOPAL-PRESBYTERIAN CHURCH UNION is meeting stern opposition at the hands of Bishop William T. Manning, of the Diocese of New York. He is said to have delivered a rebuke to the Archbishop of Canterbury for urging such a step, and he told the delegates of the recent diocesan convention that the adoption of the principles of organic union "would bring actual crisis in the Episcopal Church." By this statement he is said to have had reference to the pronounced opposition of the Anglo-Catholic element in that diocese.

\* \* \*

THE GIBSON GIRL is the name applied by plane crews to a portable radio transmitter which is to be a part of the life raft equipment and can be used to send SOS messages over an area of one hundred thousand square miles. It has the shape of an hour glass and by the use of a hand crank the operator may send a continuous signal to guide searching planes. The aerial may be kept aloft by the use of hydrogen-filled balloons, or by box kites. This new instrument should prove to be a great help in the rescue of aviators down at sea.

\* \* \*

THE FIRST REPUBLICAN FORM OF GOVERNMENT in America is said to have been established by royal decree. It was the government which the King of Spain ordered for the Pueblos of the Rio Grande three hundred years ago. In addition to decreeing the election of their own administrative and legislative officers, he ordered the recognition of their title to the lands which they had occupied—a title which neither Mexico nor the United States violated by their treaties of occupation. Dispossession was later permitted, until a settlement was made by act of Congress about twenty years ago.

\* \* \*

DEER AND ELK HIDES to the number of one hundred and sixty-two thousand were marketed for the manufacture of leather last season, says a news report. This was the contribution of the sportsmen for the relief of the leather shortage. This seems to have been an enormous subtraction from the wild life population, and its being repeated from year to year might easily bring a crisis in the existence of herds of wild deer and elk. Such slaughter has inspired the legislation designed for the protection and preservation of our wild animals and birds.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### CREATIVE JOURNALISM

That Mr. Wesley was a paragon in the editorial field cannot be successfully challenged. The fact that he personally edited three hundred and seventy-one publications, certainly entitles him to be ranked as the premier editor of the whole religious world. Of his vast volume of editorial production, the most important single venture was *The Arminian Magazine*, which he launched in 1778 when he was seventy-five years old. Under a changed name, it has had a continuous publication down to the present day.

There are two surprising things about this major journalistic enterprise. First is the fact that it was launched when its heroic editor had already lived out the allotted years of man and when by every token he should have been on the intellectual decline. At eighty years of age, he took steps to lift the periodical out of the rut of a narrow pietism and to have it march with a living world. In the changes which he made he did not abandon the literary and theological standards which he placed at its masthead in the beginning, and he did no obeisance to the representatives of shallow and saccharine sentimentality. He broadened its interests in order to make it the militant champion of divine love and goodness in the practical affairs of life as well as in the realm of theological opinion.

The second surprising fact is that it was a forum for the most controversial subjects of that day. Its name indicated that it was to be a champion of Arminian theology, and early in its career it was broadened into a medium for the promotion of social innovations and practices. In nothing could it be regarded as a colorless or an insipid advocate of any interest which it espoused.

When one considers the vast number of religious publications which have appeared with meteor-like brilliance in the firmament of Christian journalism and then have disappeared as suddenly into the abyss of forgotten enterprises, it is rather remarkable that Mr. Wesley's magazine should have survived so long. Perhaps it is not too much to say that his creative daring was its dower of strength. It is likely that his idea of editorial responsibility was expressed in a letter "To the Editor of *Lloyd's Evening Post*," in which he defends himself against his calumniators. He says that his course was "Not to please any man living, high or low. I know mankind too well. I know they that love you for political service love you less than their dinner, and they that hate you hate you worse than the devil." A practical example of his fidelity to the course outlined in this letter can be found in a letter to Joseph Benson under date of

October 30 preceding. He faced fearlessly and sincerely every issue which arose, he gave to every problem his best in thought, and that creative attitude produced a journal which has weathered the religious and social storms of the last one hundred and sixty-five years.

### WAR TENSION AND A SPIRIT OF INTOLERANCE

One does not need to possess an unusual degree of insight in order to see that as the war grows in intensity the people will lose the composure and the spirit of tolerance which marked their attitude at the beginning of the struggle. It is natural that they should resent more deeply those who wield the instruments of destruction as the suffering becomes more intense and personal. Our experience in previous wars led us to counsel the restraint of sentiments which might, however unjustly, be construed as sympathy for our foes. Under ordinary circumstances, such expressions would not evoke the least degree of adverse discussion, but when they become distorted and magnified by personal suffering and loss they become badges of traitorous design.

The most pronounced example of this intolerance which has come to our attention occurred a few days ago at a church gathering when a move was made to soften a somewhat severe phrase regarding persons who have come into an unfortunate prominence through what is classed as self-seeking not allowable under the conditions now prevailing. The suggestion that the stricture be softened called forth immediately an impassioned defense of the phrase used, and the proposal was rejected by a vote of at least three to one.

This is the very attitude which we knew from the beginning would develop, and the indications are that we are just now on the threshold of our difficulties in that direction. The attitudes of the people will reflect the harshness of war measures and the brutality of war itself. People are in no mood to hear apologetic words regarding those who exhibit even a constructive disloyalty to their sons at the front. They may sometimes go too far in their denunciations, but it means that they do not mean to let our fighting men down in this time of crisis and tragedy. The cause of righteousness will be greatly advantaged by the recognition upon the part of all concerned that the people think and speak under a sense of tragedy and irrepressible emotion—the whole of life has become suddenly abnormal. A good intention avails just as little as it would in the case of a lighted match accidentally dropped in a powder keg. Our feelings are in an explosive state.



## IT'S FISHING TIME AGAIN

There is no sport that can quite take the place of fishing. When one starts out with a congenial companion, poles and tackle all set, there comes a thrill that simply can't be experienced in any other way.



B. P. Brooks

The thing that appeals to me most in this matter of fishing is the fine fellowship it engenders. It is absolutely impossible for two kindred souls to leave the cares of office or shop behind, drift slowly down a stream, wait for the strike, feel the tug of the victim on the line, pull a big old fellow into the boat, then start all over again, without being conscious of a nearness—a comradeship that brings them closer together. If one wants to know a fellow real well, if he wants to get right close up to him, let him go fishing with him. Nine times out of ten he will love him more because he knows him as he can learn to know him in no other way.

As I write, memories of many happy hours spent in the company of S. L. Pope come to mind. He was my pastor and he and I fished often together. I learned to love him as I came to know his lovely spirit. Often we used to sit and fish and he would talk about life, and Heaven, and people, for he loved people. I never cease to be grateful because he passed my way. He was a friend in whom one could confide. The secret chamber of one's soul seemed to open to his touch on the latch. One of the greatest earthly blessings is to have a true friend like this. I believe I am a better man because of this contact. He is gone now, but I know no man who must fit right into the glories of Heaven more than he.

Then, there was J. V. Bennett, another pastor, with whom I have spent many a happy day on the bank of some lake or in a boat on some stream. He used to call me on Saturday and ask me to go fishing with him. As we sat and fished, he would try his next day's sermon out on me and ask for criticisms. He had sorrows and I cherished the privilege of standing by to lend a helping hand whenever I could. Then, when sorrow came to me, and "disappointments like sea-billows rolled," he helped me to keep my faith and to plant my feet back on the Rock of Ages. I know there must be a Heaven, for there just wouldn't be any other place for a saintly soul like his to have gone.

"Lollie" Campbell is about the greatest fisherman I ever saw. He could catch fish when they weren't even there. I have seen him quit fishing any number of times to enable the other fellow to catch up. He is a real sport in the truest sense of the word. He has the keenest sense of humor I ever knew. "He was as highly charged with wit as a cloud sometimes is with the electric fluid, emitting flashes in such quick succession that darkness is scarcely visible." At the same time, he has a heart as big as all outdoors and never intentionally offended anyone in his life. I never have known a sweeter character, a more sympathetic friend, a more lovable person than Bro. Campbell.

I could name scores of cherished friendships which were formed in this way—wonderful friendships that

have often lifted my soul and given comfort and inspiration in the time of deepest sorrow.

I think I understand why Christ chose fishermen to be the first to carry the glad tidings. B. P. B.

P. S.—I have just heard that Bro. Campbell is quite ill at Hot Springs, Arkansas. Nothing, I am sure, would bring him more solace than letters from his friends all over North Mississippi.

## COMMENCEMENT, 1943

Commencement is always a time of mingled emotions—joy and sadness. But this year to a degree far beyond the ordinary, was it so. It produces in us the same sort of reaction that we feel at a wedding, where those who exchange vows one to the other stand, as it were, symbolically at the junction of two worlds. All life lived up to that time is caught up and fused forever into the glowing, palpitating future that stretches out before the two contracting parties, who are, as it were, entering into a new world of limitless possibilities.



Dr. A. P. Hamilton

Very much the same we feel when we see bright-eyed youth march up to the platform with that light shining in their faces such as was never seen on land or sea, to receive at the hands of Alma Mater her benediction and badge of approval with which to go out into a world not always friendly and beckoning.

It was with a catch in the throat this year that we saw them march up with the same smile of confidence, the same firm step that so many have had in the years gone by, when that look of hope and assurance was more justified.

Be it said to their everlasting credit that they marched up with the same boldness, the same idealism, the same determination that they have shown through all the years, apparently unabashed by the threats of destruction and death that awaited them out yonder, of which they were thoroughly aware, but of which they were unafraid.

Such a scene is but a symbol of the indestructibility of the human spirit. "Man's inhumanity to man makes countless thousands mourn," but the human spirit soars over all life's cruelties and barbarities, purified and ennobled by it all in spite of the devil and all his angels. And this it is which stands out clearly as the only bright hope for our future world, and its welfare.

This sun-crowned youth steps forth undaunted in this year of grace 1943, knowing that if a better world is to be built theirs is the responsibility, and theirs alone in the years just ahead. And they are facing it with all that is in them, of faith, of courage, and of loyalty to the highest. And in these qualities they are not lacking, and we are proud of them. And at the same time we are humiliated to pass on to them such a heritage, as must be theirs.

"Grant them wisdom,  
Grant them courage,  
For the facing of this hour."

A. P. H.



## UNDERSTANDING AND GOOD- WILL

By Madame Chiang Kai-shek

China realizes that her building a "great wall" to isolate herself from the rest of the world in the nineteenth century was a mistake, and today those men who were responsible for erecting this barrier are pointed out to every Chinese school child as examples of mental myopics who saw only the expediency of temporary solutions. Their names will go down in infamy.

How may we then find a true basis of co-existence and cooperation to cement better understanding between nations and between peoples? Goodwill and desire for cooperation will do as a starting point, but left to themselves they will make little headway.

Your sense of the aesthetic in appreciating the artistry of Chinese craftsmanship, your praise of the fragility of eggshell porcelain, and our admiration of your intricate machinery and our approbation of your suspension bridges should not be construed to mean that complete understanding of the nature of our two people or their greatness is the logical deduction.

Perhaps I may pause here to give you an illustration of what I mean. To understand music in the true sense of appreciation, one must know the rudiments of theory and harmony, the sequence of concord, the atonality of discord, the characteristics differing major from minor melodies, and something about the life and motives of the composer when he set down the composition. All these tend to convey a true understanding of music, for much as cognoscence is all-desirable, yet intelligent appreciation, too, has its unerring merits. Were it otherwise, a symphony would merely be a mass of sounds devoid of cadence and beauty.

I may go a little further and tell you something of my own experience. As you probably know, I came to America when I was a child and returned to my native land after I had finished college ten years later. Upon my return home, the clan of youth made me eager to contribute my service in the interest of my country. To my surprise, my parents insisted that as I had been away for so long I should spend my time studying Chinese history and literature. They pointed out that until I learned more of the history and culture of my own people, I could not understand the intricacies of China's problems, and that in whatever field I wished to direct my efforts and whatever contributions I hoped to make would be consistently nullified by lack of comprehension of the basic structure and needs of Chinese society. In subsequent years, and especially during these war years when I have worked so closely with every section of our people, I have realized to the full the wisdom and foresight of this counsel.

I have attempted to illustrate to you the importance of fostering better understanding between our two peoples through knowledge of each other's history and culture. Integrity and imagination, however, must also play their part. Invariably the great spirits in human relationships have honesty and imagination—honesty in appraising themselves, first, as they see themselves; second, as they think others see them, and third, the imagination to place themselves in others' positions while appraising themselves. The first two, being subjective, cannot be all-sufficing; the third, an objective approach, is needed to complete the picture.

Your forbears clung to the faith that their

experiment of abiding by the common will would work, and that their ideals of a government for the people, of the people, and by the people would finally prevail. Let us remember, however, that before America grew to be the present great democracy disensions, secessions, and civil war cleaved the nation and almost rent asunder the national fabric beyond repair.

But today there are peoples and nations who are yet bent on tramping underfoot the inalienable rights and dignity of men. They have not the eyes to see that over the blue horizon, beyond the smoky ruins following in the wake of the bursting bombs, there is a vision of a new world—a world founded on practiced justice and equality for all mankind.

## 300 OKLAHOMA INDIAN METH- ODISTS IN ARMED FORCES

By S. E. Evans

Over 300 Methodist boys of the Indian Mission of Oklahoma are in the armed services, says Dr. W. U. Witt, superintendent of



Bishop Edgar Blake  
1869—1943

the Mission. A special prayer meeting has been held in the home church of each boy as he has entered the service. Frequent Sunday night services of prayer, held throughout the Mission, are helpful and popular among relatives of service men.

A service flag, bearing 56 stars for service men of that part of the Osage nation, was recently dedicated with appropriate ceremony at the Indian Round House at Grayhorse, under the supervision of the Rev. Linn Pauahy, pastor of the Grayhorse Mission.

Plans are being made for the annual district training schools, to be held in each of the three districts in June. A faculty of six teachers will conduct activities in each school, with programs for all age groups. A religious ministry, in which Dr. Witt cooperates, is being sponsored in eight of the ten government schools in the constituency of the Mission.

Rev. Guy Quoetone, Kiowa pastor who has been stationed at the Apache Mission in a community of Peyote worshippers during the past year, has conducted services in an improvised church building all winter. He had only four members when he began his ministry and has increased the membership to twenty-seven, who are raising money to build their own church.

## WITH THE PASTORS

## THE MID-SUMMER PROGRAM

By Charles O. Ransford

There are some folk who say we have too many programs. Others make the strong statement, "The church is being programed to death." They speak unwisely. Either such persons do not know, or else they are indifferent.

The person without a program has no purpose; having no purpose, he has no plans; having no plans, he has no task; having no task, he accomplishes nothing. A program is the expression of a purpose and is a point of direction. The man with a program wants to accomplish something and he knows where he is going.

"No man is born into the world whose work is not born with him; there is always work, And tools to work withal, for those who will; And blessed are the horny hands of toil."

When a church has no program there is always a let-down in activities. People with no work to compel thought and planning have nothing to occupy their minds. The devil finds work for idle hands. Jesus spoke a parable of a man whose hearth had been cleansed. "It had been swept and garnished." Nothing good had been acquired. No good purposes had been formed to supplant the evil. "Then the unclean spirit, goeth, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."

Idle boys and girls get into trouble. Idle men and women have barren minds and useless hands. Work is salvation. Work is a protection against evil.

In these intense days everybody should find some work to aid in the world's welfare. Multitudes of busy housewives are taking on extra duties in the home and industry, that others may be released for special service. Elderly men, for sometime retired, are again in employment.

The church must develop a program for self-protection. Everybody should have a new interest in the church. Special programs create that new interest and awaken new thoughts and new purposes. A new zeal is kindled.

Work with children and young people in their leisure hours while the schools are closed is most important. We have access to them. We can command special workers who in the long summer days have extra hours for church work. We can continue our work until late in the day. The long evenings outdoors are especially adapted for the development of many unusual programs.

Programs that could not be used during the winter season are now possible. Experiments may be made with new programs. The church lawn or the cool basement is available under pleasant conditions for recreational activities.

Many programs with children and young people may be developed. We may have their time and attention without interruption. A children's choir or a young people's choir may be trained. Their introduction in the church school and worship service will bring new life and a new interest.

New talent for various needs should be sought and utilized. For the really wide-awake pastoral church worker it is not a question of doing something, but of discrimination, which one of many possible programs should be developed.



# CONFERENCE NEWS AND PERSONALS

Rev. R. M. Brown is to have the assistance of Rev. J. B. Grambling in a meeting at Arcadia, La., June 23-July 2.

Rev. H. A. Wood, long-time friend of the editor and pastor at Louise, Miss., has our thanks for his generous commendation of the Advocate and its messages.

Rev. J. P. BonneCarrere had the assistance of Rev. B. D. Watson in a meeting at Clearwater church last week. We have not had a report of the results of the meeting.

Rev. T. W. Smallwood has been moved to the Vardaman charge in the North Mississippi Conference, a change in a chain of adjustments in the Corinth district. He was formerly pastor of the Buena Vista charge.

Rev. C. M. Morris, pastor of the Lottie, La., charge, was assisted in a meeting at New Roads by Rev. E. W. Day. The meeting was in progress at the time of the Baton Rouge district conference.

Lt. J. P. Lear, one of the Louisiana Orphanage boys and pilot on a big bomber, has been reported as downed behind the lines in Germany. Our information gives no other details concerning him.

Rev. L. P. Moreland and his family are comfortable and happy in a lovely parsonage at Simsboro, La. The new building was dedicated recently at an open-house service for the people of the charge.

Mrs. W. C. Kelly writes that after July 3 her address will be Minneapolis, Minn., care Hennepin Avenue Methodist Church. Until then she asks that her paper be sent to Capitol Street Church, Jackson, Miss.

Mrs. G. F. Winfield confirms the note which we carried last week concerning Dr. Winfield. He is now at the Methodist Hospital, Hattiesburg, Miss. She says that he stood the trip from New Orleans to Hattiesburg very well, and is improving slowly.

Rev. J. T. McCafferty, who is serving the Winona circuit as supply pastor, reports everything as going well on his charge. He sends also information as to the serious illness of Rev. T. M. Bradley, but no later details than we have already published.

Miss Elizabeth Raulins, daughter of Dr. and Mrs. D. B. Raulins, received her degree in Library Science at the University of Illinois recently. She will spend a short vacation at home and then return to Urbana about July 1 where she has a position in the University.

Rev. J. F. Dring, who is having one of the best pastorates of his life at Oak Ridge, La., continues in high favor with his people. He says his work is making good headway and he is hoping to finish up the year as it has begun.

Rev. R. L. Smith, Mount View Village, Apt. 2, Meridian, Miss., has been appointed Advocate representative for his church. He does not give us the name of the church, but we feel sure that he will do so in order that we may credit his subscriptions properly.

Bro. W. E. Cope mailed us a check from Canton, Miss., and with it a card which he says he has carried since receiving it in February, 1941. The letter was mailed from Canton, Miss., and we make acknowledg-

ment of it here because we do not know whether that is his address or not.

Mrs. R. L. Hood, writing from Columbus, Miss., asks for the address of Rev. James H. Felts, at Fulton, Ky. Lest Bro. Felts should become alarmed, we quote from her communication: "I enjoy his 'Wise or Otherwise' very much and I would like to write him a note to tell him so."

Rev. J. E. Stephens, district superintendent at Corinth, Miss., announces the appointment of Rev. E. Binford Smith, a local preacher from the Meridian district, as pastor at Guntown and Saltillo, which was vacated early in the year by the transfer of Rev. E. S. Lewis to Arcola.

Dr. Otto Porter, district superintendent, Jackson, Miss., asks that we send copies of the Advocate to the Christian Center, Millsaps College, to the Base Library, Jackson Army Air Base, and to the Base Library, Mississippi Ordnance Plant, Flora, Miss. We are filling the order according to instructions.

Rev. A. C. Lawton, pastor at Mer Rouge, La., reports that of all the young men who have gone out from that community into the armed services, only two are not members of the church. One of them is in Alaska and the other in Australia. This is due to a very commendable follow-up of the young men who have gone out to bear arms for their country.

First Methodist Church, Water Valley, Miss., issued a Memorial Sunday bulletin which was dedicated to the memory of Stonewall Jackson Owens, and given by his devoted sister, Miss Ada Owens. Included in those remembered were Bishops Edward Blake, Collins Denny, and Adna Leonard. Rev. E. H. Cunningham is the pastor of First Church.

Mrs. H. W. Rickey spent Mother's Day with her son and his family at their home in Tallulah, La., where Bro. Rickey was one time pastor and built the present church during that administration. Besides the enjoyment of the Mother's Day service, Mrs. Rickey was the honor guest at a reception held in the parsonage and enjoyed immensely renewing the ties of friendship formed in the years gone by.

The most precious thing anyone can have is the good will of others. It is something as fragile as an orchid and as beautiful; as precious as a gold nugget and as hard to find; as powerful as a great turbine and as hard to build; as wonderful as youth and as hard to keep.—Amos Parish.

## A CORRECTION

A communication from Rev. C. C. Clark, pastor at Gulfport, Miss., calls our attention to inaccuracies in our report of the death of Mr. John Chambers, Jr., which report was based upon information given us by his uncle, Mr. Morris Chambers, of Shreveport, La. The facts as we now have them are that Mr. John Chambers was the son-in-law of Mr. J. R. Porter, of Gulfport, and that his home was in Gulfport, Miss. Prior to his entering the service he had taught science in Gulfport High School and at the time of entering service was principal of the West Ward Grammar School. His death occurred at Pensacola instead of Biloxi. He and his wife were members of First Church, Gulfport, but transferred their membership to Pensacola when he entered the service. He was an exceptionally fine young man and was esteemed and loved by all who knew him. The editor regrets the errors in the report and is glad to make this correction in the report of the unfortunate incident.

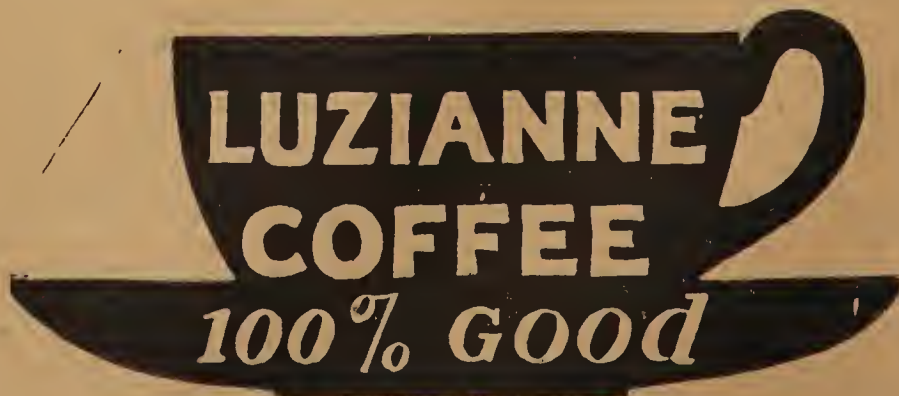
## REPORT TO THE DISTRICT CONFERENCE, SHREVEPORT DISTRICT

By Rev. R. T. Ware, Chaplain

Methodists admitted to date.....	952
Sunday School lesson studied by.....	4,000
Cards and letters written .....	755
Help given to .....	112
Amount given .....	\$376
Babies and children furnished clothes....	275
Men given clothes .....	6
Women given clothes .....	4
Crutches furnished patients .....	19
New Testaments given .....	225
Upper Rooms given out .....	231
New Orleans Christian Advocate.....	850
Bath clothes .....	275
Baptized .....	8
Received into the church .....	7
Got letters, transfers for .....	10
Professions of faith, at least.....	50

Every person was given a Christmas present, Easter and Mother's Day greeting cards.

The ultimate truth in man is not in his intellect or in his possessions; it is in his illumination of mind, in his radiation of sympathy, in his recognition of this world not merely as a storehouse of power, but as a habitation of man's spirit, with its eternal music of beauty and inner light of the Divine Presence.—Tagore.





## AT RANDOM

### District Conference and a Legend With Some Observations

Recently it was my privilege to attend the district conference of the Jackson district of the Mississippi Annual Conference, which was held at Shiloh, in the Pelahatchie charge, with an attendance that filled the church to overflowing. In a few hours of the one-day session, under the efficient presidency of the district superintendent, Rev. Otto Porter, a past master as an executive, there was more business transacted through the "mail box" system of submitting pastor's reports, the simultaneous plan of committee meetings, and the "machine gun" method of making their reports, and more speeches by connectional men and other visitors (of the "condensed milk" sort, a heap of good in a little space) than it was possible to put over in three full days some years ago when I was a youngster. Besides, there was time for a soul feast, a sermon by Rev. E. R. Overley, and a feast for the body at the noon hour, unsurpassed at Shiloh or anywhere else, at any time.

How different from other days, when the district conference was in reality a mid-year preachers' revival, opening with a preaching service on Tuesday night, closing Friday afternoon or night. During the conference there were instructive and inspirational discourses on important causes connected with the church, with full discussion; however, all due attention was given to the business of the district. Evangelistic services were held twice each day, preachers were revived and refired, and the people of the community were spiritually uplifted, and frequently unsaved persons were converted.

Now, the district conference is a one-day meeting, of course, with the best of fellowship prevailing, but the business is transacted in the modern rapid-fire manner, with five or ten minutes allotted to each person who is present to represent some important interest connected with the work of the Kingdom. Incidentally, sometimes, there is a sermon if time will allow. No, I am not criticizing adversely. It must be so now, since we are advancing with the times. I am just an old-timer stating facts.

The legend connected with the Shiloh Campground has it, as I am told by a former pastor of Shiloh charge, that many years ago a company going to the West found here a pleasant spot and a beautiful spring with an abundant supply of water and struck camp for a season of rest. During their stay a little child became seriously ill and died, and was buried on the plot of ground where the community cemetery now is. When the time came for the party to continue their journey, the grief-stricken mother said she could not go away and leave her little one alone in the woods; and besides, in her opinion, they would find no better place to live and to make a living farther on. She held out in her contention, and finally the entire company decided to settle in that locality. As a result, there developed a prosperous neighborhood of God-fearing and God-loving people. In later years the Shiloh church was organized, afterwards the camp meeting sprang up and the Shiloh Campground was established, which to many Mississippi Methodists is a hallowed spot, yea, to some, holy ground, because here, not only those of the immediate vicinity but many from other parts, have gone down on their knees at the old-time mourners' bench, made an unconditional surrender to God, paid the

price and arose shouting the praises of a new-found Savior.

Those attending this camp through the years have had the privilege of hearing some of our greatest evangelists and other preachers of note, along with some equally as earnest but without reputation. Your humble servant at one time preached there at the less important hours, under the direction of our beloved but lamented Dr. H. W. Featherstun, then presiding elder of the Newton district, and in full charge of the camp meeting that year.

I am sure no one will dare say that the taking of that little child to heaven and the manifestation of a mother's love in refusing to go on farther, which resulted in her company settling there, was not an instance of God's prevenient omniscience and omnipotence out of which has emanated so much good in the ongoing of His Kingdom.

A. S. BYRD.

## TWO BOOKS COMMENDED

Dear Dr. Duren: I want to commend two books, if I may.

1. "The Philosophy of the Christian World Mission," by Prof. E. D. Soper, of Garrett Biblical Institute, \$2.50. Abingdon-Cokesbury. Many were not satisfied with the point of view of "Re-thinking Missions." In short, it proposed a synthesis, combining what is good in Christianity with what is good in other religions.

Dr. Kraemer, in "The Christian Message in a Non-Christian World," offered an answer, returning to the uniqueness of Christianity. He refused to take the other religions as a schoolmaster to Christ. In fact, he failed to see much good of any sort in any other point of view but the Christian. Dr. Soper has not gone to either extreme, but he lays a satisfying foundation for our missionary thinking in these trying days.

Part I, "The Biblical Background," presents the missionary message of the Bible more forcibly than anything in recent years. Part II traces the Christian mission from Bible times to our day. Part III presents Christianity as "The World Religion." He gives a clear and cogent summary of the Christian Gospel, and then discusses squarely the issue, "Why take the Gospel to Animists, Hindus, Buddhists, Confucianists and Taoists, Shintoists, Moslems, and the Jews?" Part IV deals with the strategy of the World Mission of Christianity.

The book is strengthening to those who minister to people who are confused as to our missionary situation. It shows how Christians may make full use of the light others have, and yet bring them to the revelation of God that they lack, and ought to have—the revelation of God in Jesus Christ our Lord.

The appendix section on "Protestants in Latin America" is worth the price of the book. One sentence states, aptly: "The people of Latin America need a proclamation of the message of salvation which gives freedom in their inner lives, victory over their sins, and a demonstration of the meaning of the Christian life in all the relations of society. This the Roman Catholic Church has never given to Latin America, and that fact is what gives Protestants their power and their opportunity."

2. "Two Minutes with God," by Hoh and Hoh, \$2. Abingdon-Cokesbury. Parents who have been looking for a collection of family devotions which small children can understand, appreciate and enter into, will welcome this book. It is written by a profes-

sor in a Lutheran theological seminary and his 14-year-old son. It is the only collection of family devotions that our children have thoroughly enjoyed.

HENRY A. RICKEY.

## THE STATISTICAL REVIEW FOR 1942

By Dr. Thomas P. Potter,  
Statistician and Editor of the General  
Minutes of the Methodist Church

Many questions have been asked regarding the effects of the war on the ministers and churches of Methodism. These are answered, in part at least, by the report for the year 1942—a full year of the war.

In the United States, 628 men were received on trial, an increase of 141 over 1941; 448 were received into full connection and there were 18,436 effective, 231 supernumerary, and 5,509 retired ministers, a total of 24,176, with 11,018 local preachers.

21,031 pastoral charges were reported, with 42,206 congregations. There was an increase of 360 charges to be served by supply pastors, because of the large number of ministers who responded to the call for chaplains in the Army and Navy.

The Sunday schools reported an enrollment of 5,093,558 and an average attendance of 2,621,949.

There were 124,104 children and 143,314 adults baptized, a total increase of 15,043 over 1941. 276,433 were received from preparatory membership and on confession of faith, an increase of 14,270, and 275,810 were received by transfer, an increase of 34,965. 1,173,467 are on the non-resident list, and 342,689 transfers and deaths were reported. The active membership reported for the year was 6,640,424, an increase of 80,829 over 1941. The increase for the two years, 1940 and 1941, was slightly under 50,000, so that the increase for 1942 is 60 per cent greater than for the two preceding years.

The churches paid for ministerial support—pastors, district superintendents, bishops, and Conference claimants, \$35,342,941, an increase of \$553,529; and for local expenses, building, improvements, payment on indebtedness and current expenses for Church and Sunday School, \$43,698,423, an increase of \$2,520,777 or a total of \$79,041,364 for local work, an increase of \$3,074,306.

In the benevolence giving, there were increases in every item except special gifts, with a total of \$14,525,326, an increase of \$814,632. This gives a total of monies reported of \$93,566,690, an increase of \$3,888,938. This is a per capita payment of \$14.10, but does not include monies paid for buildings and endowments of hospitals, homes and colleges.

The work of Methodism is carried on in 41,413 churches valued at \$616,602,503; 20,106 parsonages valued at \$78,219,671, and other properties valued at \$34,306,805, a total value of \$729,128,979, an increase of \$14,592,085. On these properties there is an indebtedness of \$48,482,003, a decrease of \$5,049,136 as compared with 1941, giving a net value of \$680,646,976, an increase of \$19,641,221. This is an investment of a little more than \$100 per member in church property.

We need a return, not to sociological principles which have always failed us, but to religious convictions that inspire us and give us reason to hope and to persevere even in our failure.—The Presbyterian Record.



## PERSONAL NOTES AND INCIDENTS

Rev. E. M. Allen, pastor at Sallis, Miss., had a successful revival recently in which Rev. S. M. Butts, evangelist, did the preaching.

Mrs. H. K. Faulk is moving from Houma, La., to Lake Charles, according to request for change of her address. Her future address will be 120 Alvin Street, Lake Charles, La.

Rev. T. B. Thrower, pastor at Kosciusko, Miss., has begun a war-savings parsonage plan by which money for stamps and bonds is being contributed now for the buying or building of a parsonage later.

Mrs. T. Q. Ellis, friend of the Advocate and its editor, says that she wishes to have the Advocate as long as she lives. Mrs. Ellis was formerly a resident of West, Miss., but is now living in Greenwood.

Mrs. C. W. Walley has moved from Waynesboro, Miss., to Hattiesburg. She is the mother of Chaplain Aubrey Walley. She says that in the move her paper was discontinued and she missed it so much that she wishes it restored.

Rev. M. E. Scott, pastor at Eupora, Miss., was assisted by Rev. G. H. Boyles and Rev. A. P. Stephens in a meeting which closed on June 7. Bro. Boyles did the preaching and Bro. Stephens led the singing and the work with the young people.

Dr. C. C. Grimes was the platform speaker at the eight o'clock morning hour for the Mississippi Conference Pastor's School which was held at Millsaps College. This information was carried in the bulletin of Capitol Street Church, Jackson, May 30.

Rev. L. T. Nelson, pastor at Madison, Miss., is much pleased with his work and people. He says five fine young people have joined the church by profession since Conference and the total enrollment of the Church School is equal to the resident church membership.

Mr. Wallace Babbington, son of Mr. and Mrs. C. M. Babbington of Rayne Memorial church, New Orleans, has announced his intention to enter the ministry. He is a grandson of the late Rev. F. N. Sweeney of the Louisiana Conference and in his decision follows the footsteps of a noble spirit.

Rev. Ned L. Stout, a recent graduate of Scarritt College and now a ministerial student at Vanderbilt University, arrived in New Orleans on last Friday and will do work at Rayne Memorial church during the summer. Dr. H. L. Johns made the announcement in the bulletin of last Sunday.

Rev. W. F. Ragsdale, pastor at Provencal, La., reports very wholesome results from a study of the program of the Methodist Church and what it stands for. Bro. Ragsdale conducted this study with his people after the meeting of the district conference, and he says they are determined to carry the full program of the church.

Rev. J. L. Nabors, Jr., reports a very successful revival at Tishomingo, Miss., in which Rev. J. Noel Hinson did the preaching. Four were received by profession of faith and several by certificate. Bro. Nabors also reports a Vacation Church School two weeks before the revival in which he had Miss Evelyn Parker, rural worker in the district for the summer months, who was assisted by a number of local workers.

Dr. V. C. Curtis, district superintendent of the Columbus, Miss., district, is adding to the regular routine of his conferences for the third round the following questions: "Has the charge secured its quota for the New Orleans Christian Advocate?" "Have you made remittance to the Memorial Mercy Home-Hospital?" "How many training schools have been held?" "How many Vacation Bible Schools have been held?" A card listing these inquiries was sent to every pastor in the district.

## FRANKLIN, LA., CHARGE

Dear Dr. Duren: I have had such an interesting program since Annual Conference I believe the brethren would like to hear about it. We have run the complete round of the activities in our parish, receiving seventy-five into the church during Easter week. I now am a circuit rider, having not one, but three churches in which I preach each Sunday. I do not believe I have had



CHARENTON CHURCH

so much to do in all my life, and so many opportunities.

I was assigned to Patterson in connection with Franklin at Conference. Five discouraged people met me at the beginning, for an afternoon appointment. I changed the hour of service to nine o'clock in the morning and followed with a Sunday School service, which I could only begin before leaving for my eleven o'clock service at Franklin. I made a survey in the public school for prospects for this school, receiving full cooperation from the principal, who assembled all Protestant children not in some church school already. By the use of numerous letters to parents, cards to children, and visits, we have built up an enrollment of fifty. It had been years since any children were instructed and received into the church, and out of this school nineteen children and youth united on Palm Sunday. Adult activities have kept pace, and an equal number of adults have united with the church. I had the thrilling experience of receiving five adults—four men and one woman—into the church on Good Friday night. Four of these men were the men I had asked to comprise my board of stewards. They had served three months as members of no church but were well thought of in the community and attended church. Now my whole board of six belongs to the church. Numbers of old memberships long forgotten

have been brought to life, and we will report thirty-five received during the year up to the present time. Finances have kept pace also.

I hope space will permit me to tell of another great joy. Ten miles out of Franklin is a community known as Charenton. It has an Indian village, an oil community, a small town, and a fishing village. Protestantism has never had any sort of an organization there. It was always assumed that everything was Roman Catholic. But the first light came to me with reference to this situation when young mothers began bringing babies in to Franklin to be christened. I followed them back to their little houseboats or huts. Finally I got permission to hold services in a home and those of Protestant interest were assembled. In January our first service found nine people together. We have not missed a week since, and the numbers grew to over thirty, when we decided to try and build a little church. A fine lady in Franklin Methodist Church let us have land, and my good men in that church, plus fifty dollars Dr. Holmes gave me, and lots of free labor on the part of the community and preacher, and on Easter Sunday we occupied a neat little church, which was full the opening day, and has been almost full ever since. A survey shows one hundred and twenty prospects for the church, and when we have time to follow through all the miles involved in such work, many of them will join the church. Thirty charter members came and joined during Easter. Only one of these had ever belonged to the church before.

All this is made possible by the splendid attitude of my people in Franklin. The church gave me a raise this year, and could say, "We pay you a sufficient salary to demand all your time," then I would be rendered virtually helpless in this vast territory. They not only are willing to have me go, but finance my outside work in whatever ways I ask for help, and go with me to these other churches to add whatever good substantial laymen can add. I am sincerely grateful to them for their attitude and help, for truly the harvest is white and the laborers the church is able to hire and send out are few. It is necessary that much help come from volunteer workers who are willing and able to come to the rescue. I preach each Sunday four times, but so do many of the other of my brethren, and since the Navy rejected me, due to an inactive thyroid gland, I think I can serve the church satisfactorily at home.

Sincerely,  
JOLLY B. HARPER.

## THE COMMISSION ON EVANGELISM OF THE MISSISSIPPI CONFERENCE MAKES AN ANNOUNCEMENT

At a meeting of the Commission on Evangelism, May 1, the Commission went on record as urging all pastors to hold a revival in each church and in any mission territory on their work. In order to insure the carrying through of this program, a number of preachers have offered to give a week without remuneration to any pastor needing a helper. Any pastor in need of a helper is invited to write L. T. Nelson, the secretary of the Commission, Madison, Miss., giving him the date of your meeting, and he will give you a list of the names of preachers who are available that week. This notice is also an invitation to any preacher who can and would like to give a week to the



evangelistic effort to send your name and open dates to me at once, that I may have them when requests come for helpers.

L. T. NELSON, Secretary.

### TRI-DISTRICT CAMPS

Since Camp Brewer will not be in operation this summer, we are planning a North Louisiana Senior-Young People's Camp, to be held at Caney Lake, near Minden, July 12-17, for the Shreveport, Ruston, and Monroe districts. Ages will be 15-23. We are arranging an outstanding program for the five days with strong leadership.

BENTLEY SLOANE,  
Camp Director.

### EPISCOPAL VISITATION

Bishop A. Frank Smith

Indian Mission—(Referred), September 10.

Louisiana—Lafayette, October 12.

Southwest Texas—San Antonio, October 19.

Texas—(Referred), November 2.

Bishop J. L. Decell

North Alabama—Birmingham, West End, October 27.

Alabama—Mobile, Dauphine Way, November 3.

Memphis—(Referred), November 10.

Mississippi—Jackson, Galloway Memorial, November 17.

Bishop W. W. Peele

Virginia—Roanoke, October 20.

North Mississippi—Tupelo, November 10.

### THANK YOU LETTER FROM MRS. BOZEMAN

Dear Editor: My children and I are happy to be in our new home. We wish to thank everyone who has given us a helping hand in building our home.

I have enjoyed teaching in Belmont High School for the past two years. Neither the children nor I lost a day out of school, even though we lost everything we had except the clothing on our backs while at school. May God forever bless each person who remembered us in our trouble again. Just last week the good people of Many sent us a new rocking chair, some feather pillows, cooking pots and pans, dishes and towels. We can't resist mentioning the people of Ferriday for their gifts. We wish to thank you for the weekly church paper—we all enjoy it.

Remember us in your prayers, and if you ever come our way stop by to see us. We are most always at home.

MRS. R. A. BOZEMAN.

### CHAPLAIN WRITES HOME PASTOR

Reverend and Dear Sir:

I have the pleasure of writing you that George Robert King, Jr., A. S., Co. 344, and George Cecil Bowe, A. S., Co. 344, recruits from your community in training at Great Lakes, were two of one hundred and one men who accepted Christian baptism at the close of my service on Sunday morning, May 9. After proper instruction I gave the vows both of baptism and church membership. Their signed statements of their pro-

fession of faith, vows, and requests for membership in your church is enclosed.

I hope that your church will not only place their names on its official membership roll, but that you will also place it upon your Service Honor Roll, and your mailing list, and send them such materials as your church sends to its members in the armed forces.

If the chaplains can assist you in serving your men at any time, please command us.

Yours very truly,  
FYNES B. JACKSON,  
Chaplain, USNR, Bldg. 2511.

### GOVERNOR JONES SPEAKS AT PASTORS' SCHOOL

Governor Sam H. Jones, a member of the State commission for building a Methodist church and student center at L. S. U., spoke before the Pastors' School of the Louisiana Conference of the Methodist Church, Wed-

### METHODIST VISITOR FROM BRITAIN



RIGHT HON. ISAAC FOOT

nesday, June 9, in Lafayette.

Previous to the speech by Governor Jones, members of the commission were convened by Rev. E. C. Gunn, who succeeds as chairman the late Rev. Benjamin F. Rogers, of Baton Rouge. The commission heard the reports of the work completed thus far by the committees which have been appointed in each of the seven districts of the Louisiana Conference.

Members of the State Commission include Dr. W. L. Doss, J. H. Cain, Rev. W. E. Trice, and Governor Jones, Baton Rouge; Judge E. L. Walker and Floyd B. James, Ruston; E. S. Lotspeich, Dr. H. L. Johns, and Rev. E. C. Gunn, New Orleans; Dr. Dana Dawson, Rev. G. W. Dameron and C. Huffman Lewis, Shreveport; Dr. B. C. Taylor and Mrs. J. B. Pollard, Alexandria; Rev. J. Henry Bowdon, Lake Charles, and E. C. Gibson, Monroe.

In addition to these, members of the committees are the district superintendents of the Louisiana Conference, who include Dr. A. M. Freeman, Shreveport; Dr. D. B. Raulins, Ruston; Rev. H. M. Johnson, Monroe; Rev. R. R. Branton, Alexandria; Rev. W. L. Doss, Baton Rouge; Dr. W. W. Holmes, New Orleans; and Rev. B. H. Andrews, Lake Charles.

The commission in a previous meeting announced a goal of \$150,000 to be raised

over the State for the erection of the student center at L. S. U. In its sessions at Lake Charles the commission will draw up the plans for the drive for funds which is now opening.

### NEW ORLEANS DISTRICT ADULT ASSEMBLY

On June 19 and 20, the third annual adult assembly of the New Orleans District will be held at Camp Bogue Falaya, near Covington. A chartered bus will leave New Orleans about 2:00 p.m., June 19, and will return after an early supper at camp. The total cost is \$3.00 plus transportation.

The theme is, "The Living Church in a World at War." The three discussion sessions will be devoted to the responsibility of a living church to its own constituency, to a defense community like New Orleans, and to the world in trying to lay the foundations for a just and durable peace. The faculty will include Miss Lucy Foreman, representing the General Board at Nashville, Rev. G. W. Dameron, our conference executive secretary, Dr. W. W. Holmes, district superintendent, Dr. E. J. Kircher, of Tulane and Ohio Wesleyan Universities, Capt. J. C. Thoroughman, former medical missionary in Shanghai, Rev. Earl B. Emmerich, pastor of Parker Memorial church, Rev. C. R. Hardy, pastor of Gentilly church, Mr. E. J. Lotspeich, secretary of the Y. M. C. A., Mr. W. E. Lindsey, director of the Y. M. C. A. unit of the U. S. O., and others. There will be a fellowship and recreation hour on Saturday evening following the first discussion session. The program on Sunday will start with a morning watch service, and close with a commitment service.

This is a wonderful opportunity for adults to get a week-end of fellowship and inspiration that should bring them back to their churches better prepared to take their full share of the added responsibilities that fall on the church these days. Adults of the Baton Rouge district, some of whom are closer to the camp than those in New Orleans, are cordially invited. Please send your reservations in as soon as possible to L. C. Terry, 2231 Wirth Place, New Orleans, La.

### REPORTS BY DISTRICTS

#### Mississippi Conference

Brookhaven .....	165
Hattiesburg .....	179
Jackson .....	183
Meridian .....	150
Seashore .....	251½
Vicksburg .....	208

#### North Mississippi Conference

Aberdeen .....	142
Columbus .....	179
Corinth .....	263
Greenville .....	105
Greenwood .....	312
Sardis .....	124

#### Louisiana Conference

Alexandria .....	47
Baton Rouge .....	179
Lake Charles .....	117
Monroe .....	115
New Orleans .....	72
Shreveport .....	37
Ruston .....	96

Common sense is the knack of seeing things as they are, and of doing things as they ought to be done.—C. E. Stowe.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### THE LOUISIANA MORAL AND CIVIC FOUNDATION

(A sermon preached at First Methodist Church, Shreveport, La., May 2, 1943)

Text: Proverbs 16:12—Wrongdoing is an abomination to kings, for the throne is established by righteousness.

What significance does such a scripture as this have for us who live under a form of government which recognizes no king? It is pertinent to answer that the king still lives and rules, even here in free America. For the king is just one symbol of authority in government—the king with his scepter and crown. Another symbol of authority in government is the citizen with ballot, conviction and influence. Government is the constant indispensable in human society. The seat of it and the symbol of it vary and change under uneven conditions. In one situation a representative of an arbitrary line, or dynasty, is sovereign ruler, while in another the rank and file citizens share the privilege and responsibility of sovereign rule. The scripture text admonishes that wrongdoing has no place—is an abomination—in the sovereign ruler. It applies to a dynastical monarch. It applies no less truly to citizen sovereigns. In any case it is a call to righteousness from the standpoint of government. It warns that the ruler must be genuine if the government is to be sound and enduring. The Old Testament emphatically teaches this truth. Its prophets and its wise men spoke to its rulers and the nation as a whole. But what of the New Testament? What has it to say about the good life in terms of government? Candidly, very little. "In the New Testament there is no program of citizenship." Why? Because the people to whom it was first addressed were not citizens. Only Paul, of all the New Testament characters we know, was a citizen. The Christians of New Testament times were pilgrims among a subject people whose only business with the government was to obey its rulers and pay its demands. No need to prescribe or to discuss rules for citizenship when the Christians of that age would never possess it.

#### Mother of Democracy

But the germ of modern democracy was couched in New Testament spirit and teaching. Given that book's priceless value of every individual and its portrayal of the acceptable social order, and you confront the historical necessity of a democratic form of government. For the regal soul of the New Testament type of person faces toward a society and a business and a government and a civilization in which we shall no longer bow to any despotic overlord, but shall join with his fellows in democratic sharing of every interest of man. In the development which the centuries have brought the Christian individual performs an ever-enlarging function. The further the Christian movement advances, the more is given and the more required of the citizen. In our day and place the Christian man or woman in a democracy has, in addition to all demands of personal piety, a moral respon-

sibility covering the entire range of the social order. One finds himself participant in and answerable for the moral conditions in our vast and complex world. Our responsibility for the moral life of our time in this more inclusive Christian sense is the modern implication of this ancient proverb.

#### Moral Need Cries to Our Kingship

Recently one of the Shreveport papers carried a striking cartoon under the title, "War Baby." It was the figure of a brat, suddenly overgrown to a giant, with his tongue sticking out of a hideous face, making mouths at Uncle Sam, who is shrunk to a lilliputian mite, and brandishing a club over him with one hand, while with the other he has seized the dwarfed figure of Authority by the heel, and is swinging him round as though to bash his brains out. In a full column editorial the next day the same paper discussed the moral situation that inspired that cartoon, declared that juvenile delinquency is a moral problem in war time for which no one has ever yet found a solution, and quoted Edgar Hoover that in the first year of this war arrests of girls under 21 in this country increased by 55 per cent, that arrests for prostitution jumped 125 per cent, and this under conditions in which arrests did not at all keep step with increase in offenses. But delinquency is not solely a juvenile problem. War breeds general delinquency. When I read in the newspaper the other day that our government had ordered, to promote "morale" in the army, 750,000 pairs of dice. I asked a man who knows more about the crap game than I do, whether dice were ever used, like cards or dominoes, simply for the game without the gambling features, and his reply was, he had never heard of a crap game without stakes. If such is the case, then our government is conniving at the blasting vice of gambling to build soldier morale. Moral deterioration is an historic attendant on the waging of war. The whole western world has gone under the blight of the first World War for twenty-five years. The sodden spell has been characterized as "the exploitation of sex, the arrogance of vulgarity, the popularity of the lewd and the lascivious, the triumph of the criminal element, and the muzzling of the defenders of decency."

#### Ancient Breed of License

This looseness has been due to "the steady and persistent propagation of a perverted philosophy of life . . . that morality is a relative matter depending on individual taste, like fashions." From the days of the ancient Sophists in Greece, who taught that every society constructs its own morals, and that the only real sanction to conduct is social approval or disapproval, this blighting doctrine that there is no moral law, no distinction between right and wrong, no good or evil, save in our human taste and custom, has bobbed up again and again to deprave a generation or demolish a culture. The trouble with this relativity in morals, which Shakespeare voices in the words, "There's nothing either good or bad but thinking makes it so," is, that it denies any

real objective difference between good and evil, even in God himself, who sits on the throne of this universe. It turns our very existence into a moral chaos. This is how breeding places are provided for such mammoth moral perverts as Hitler. Now this philosophy of unbridled human desire has been given great range and the backing of free learning and popular literature in our time. It is very well rooted. With such an attitude toward morals widely existing and a world-wide war stretching out, somebody is in for a tough fight if morality and decency are to be saved.

#### Why Bother Ourselves?

But who wants to fight? Such general matters as public morality—why bother ourselves, or get worked up over them? We are told that when the American Revolution was fought, one-third of the people definitely opposed the struggle, more than another third were apathetic and unresponsive to it, while less than one-third girded themselves in concert to win our liberty. "That momentous historical movement was started, directed, and brought to a successful issue by a few clear-thinking, energetic, determined men," who understood each other and worked close together. One does not have to be an inspired prophet to predict that only a small fraction of our American population, much less than a majority of our church members, and by no means all of our preachers, will have any serious part in undertaking to build up a line of moral decency against the waves of licentiousness and corruption destined to roll upon us as we are carried farther into this war and beyond it.

#### Christians Know Their Task

In the face of this threatening prospect it is heartening to reflect that the church is showing vigor under trial in spots all over the globe. In Norway, "Quisling had to back down before the Church's defiance;" in Russia, "A purged and evangelical Church seems in process of resurrection;" in Japan, "Kagawa and his following are yet to be reckoned with;" in China the world has her "most sincerely Christian government today;" and in America the Christian forces are stirred with an earnestness never before witnessed in this land in dealing with the guilt of war.

The Jewish-Christian tradition affords a thin line of great names that stand for eras of moral recovery—Nehemiah, Daniel, the Quakers, the Puritans, for example. These worthies in general faced the scorn and derision of their times, but later generations, in periods of great perturbation, have been able to turn to them with assurance that because they were unafraid to pay the price for it they became the glorious chain of moral aristocrats.

A man high in the councils of the church was saying the other day that preaching should now be directed to the gospel of certainty, strength and comfort, and should avoid any regions of thought calculated to raise doubt or anxiety in the people's minds. The churchman was right in commending the preaching of certainties. But we are not to

(Continued on Page 15.)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Program of Work—June, 1943

1. Business.
2. Plan to send Negro woman to Holly Springs, July 19-23. Expenses, \$7.50.
3. Pay Rural Pledge (25 cents per member).
4. Monthly program, with items from "Methodist Woman."
5. Executive committee meeting; reports mailed.
6. Check to see that one-half pledge is paid.

\* \* \*

### Methodists to Retain Rust College

"Work will begin soon on New \$100,000 building.

"The Board of Education of the Methodist Church has decided to retain Rust College, in Holly Springs. A \$100,000 administration building, to replace Rust Hall, which was burned in January, 1940, will be started as soon as plans can be made, Dr. L. N. McCoy, president of Rust College, reported.

"The president's report showed the College had a successful year and that it will close with 28 graduating.

"The College will operate a twelve-week summer quarter, a ministerial school for rural pastors, a farmers' and teachers' institute of one week.

"Many students will find employment at the College in the production of farm crops, vegetables, fruits, chickens, hogs, turkeys, and beef."

The above quotation is from the Commercial. It is of interest to all of us who through the years have been interested in sending Negro women to Holly Springs for training in their church and home activities. We are glad that they will have increased facilities for learning to be "workmen that needeth not to be ashamed."

Let us make every effort to send a Negro woman from our community to Holly Springs. Then let us put Rust College on our Christmas list for a box of gifts.

\* \* \*

### June 14-19 Important to Our Young People

Church women, Church School workers! Let us bestir ourselves to see that any young person from fifteen years through twenty-three who would like to go to Wood Junior College for the dates June 14-19 has the opportunity. Possibly your young people are not interested because they do not know enough about the program at Wood during these days, or it may be that they wonder where the money can come from. I know two women who went visiting with pink leaflets in their hands to talk to mothers about the opportunities at Wood. Have you tried that plan. Vacations cannot be far away this year, and Wood is quite lovely in its surroundings for a vacation.

\* \* \*

### Vacation Church School Time

Miss Glenn spent last week in Leland, helping with a Vacation Church School. This week she is at Crenshaw. Soon she goes to Shelby. Write us how your Vacation Church School is going. Anything new, any unusual attendance record.

### Prayer Suggestions

It is suggested in our June Methodist Woman that during the month of June we pray "that church women in rural areas, despite their inability to hold frequent meetings, may continue their support of the program of the Woman's Society of Christian Service through an intelligent understanding of its undertakings and through undergirding it with prayer and gifts." It so often is the case that our women do not know what our society really stands for. They know the local work in a small way but miss the larger vision. On page 23 of the June Methodist Woman is a planned outline for calling attention to "The Purpose of the Woman's Organization." In breaking down **The Purpose**, as given on our membership cards, this clear outline is given. I believe we need to read it, even though we have worked for years in the Woman's Society. It reads like this:

1. To develop the spiritual life. (a) Chairman of Spiritual Life and her committee.

2. To study the needs of the world. (a) Secretary of Missionary Education and Service; (b) Secretary of Literature and Publications; (c) Program committee, chaired by vice-president.

3. To take part in such service activities as will strengthen the local church, improve civic, community, and world conditions. (a) Secretary of Christian Social Relations and Local Church Activities; (b) Status of women chairmen (Is this new to you? Do you have a status of women chairman?)

4. To this end this organization shall seek to enlist women, young people, and children in this Christian fellowship. (a) Membership Committee; (b) Fellowship Committee; (c) Publicity and Printing Committee; (d) Secretary of Student Work; (e) Secretary of Young Women and Girls' Work; (f) Secretary of Children's Work.

5. To secure funds for the activities in the local church and support of the work undertaken at home and abroad. (a) Finance Committee; (b) Secretary of Supplies; (c) Treasurer.

The Executive Committee is composed of all the officers, secretaries, chairmen of standing committees and circles. Its function is described on page 28 of the Revised Guide.

If your group is too limited in membership to fill all these offices and committees it is suggested that you elect the five general officers, the secretary of missionary education and service, the secretary of Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life. Then, according to the abilities of these elected officers, ask them to take on work in another office.

\* \* \*

### Children Become Acquainted With Latin America

Such is the title of an article in the June Methodist Woman telling how children have been "getting acquainted with neighbors to the South. The reports of their activities in the many conferences made me wish that I knew what the children in North

Mississippi had been doing with their Study on South America. Have you, superintendents of children, anything interesting to tell us? Let us hear from you. Have you adults been on a trip to South America? Was it worth while? Then let us tell about it.

\* \* \*

### Ask Yourself

1. "I shall be a Christian under-neath it all."

2. Who is Lois Hwang, Edith De'Lima, Michi Kawai?

3. What is the Woman's Division doing to meet the needs of defense areas?

4. Number of conferences with increase in funds?

5. Tell how the Woman's Society continues in China.

6. Pending legislation that should interest every Methodist woman?

7. Many officers and leaders do not yet see the whole picture.

8. What is a special missionary project?

9. Locate Stanley Girls' High School, Pfeiffer Junior College, Scarritt College.

10. To become acquainted with Christian Leaders of other lands.

\* \* \*

### Calendar—June, Out-of-Door Month

Hold out-of-door meeting of the society. Send subscriptions to World Outlook and Methodist Woman to rural society—a box of supplies to rural worker as follow-up monthly topic. Organize Day nurseries for children where mothers are working.

### THEY NOW BELIEVE IN MISSIONS

An Army Chaplain serving with the infantry in New Caledonia says: "Out here we find the Christian religion the closest tie we have with our strange neighbors. The work done by missionaries in past years has borne fruit in Christian character. People of various races find that they are one with us American soldiers in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. We should support missions for those whose lives are freed from darkness and despair by the light of the Christian Gospel. And it will not hurt us to know that the same mission work has paved the way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say, 'I don't believe in missions.'"

Idleness is only the refuge of weak minds, and the holiday of fools.—Chesterfield.

Hypocrisy is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of what he is not—Cecil.

A biology professor was unwrapping a parcel before his class, which he explained to his pupils was a fine specimen of a dissected frog. Upon disclosing two sandwiches, a hard-boiled egg, and a banana, he was nonplused, and ruminated, "But surely I ate my lunch."—The Watchman-Examiner,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Material not received.—Editor.

### Louisiana Conference

Alexandria—B. C. Taylor.....	4
Ruston—Guy M. Hicks.....	3
Greensburg—R. T. Pickett.....	3
Amite—A. T. Law.....	12
Merryville—W. C. Barham.....	3
Eighth St., N. O.—Dana Dawson, Jr..	3
Bunkie—A. W. Townsend.....	3
Monroe—W. C. Mason.....	6
White's Chapel—J. A. Jones.....	3
Istrouma—H. A. Gibbs.....	7
Winnfield—H. B. Hysell.....	4
Lake Providence—H. N. Brown.....	13
Sterlington—H. E. Pfost.....	13
Springfield—M. D. Felder.....	20½
Angie—C. J. T. Cotten.....	7
Donaldsonville—W. W. Perry.....	13
Gibbsland—G. A. LaGrange.....	20
Bogalusa—T. V. Peters.....	6
Chatham—J. T. Garrett.....	28
Slidell—M. S. Robertson.....	4
Lake Charles—J. H. Bowdon.....	10
West Monroe—C. K. Smith.....	9
Simsboro—L. P. Moreland.....	4
Pelican—A. D. St. Amant.....	12
Baker—H. D. Watts.....	6
Tickfaw—P. W. Sibley.....	9
Ringgold—E. W. Day.....	19
Gueydan—C. W. Quaid.....	5
Crowley—J. B. Grambling.....	7
Leesville—A. A. McKnight.....	24
Zachary—B. A. Galloway.....	3
Carrollton Ave.—E. C. Gunn.....	7
Grayson—C. W. Lahey.....	6
Baton Rouge—J. H. Crowe.....	4
Bogalusa—G. W. Pomeroy.....	3
Golden Meadow—C. B. Powell.....	3
Athens—B. P. Durbin.....	4
Fisher—A. W. Coody.....	8
Gonzales—L. W. Cain.....	7
Hornbeck—E. H. House.....	18
Clinton—Fred S. Flurry.....	7
Oak Ridge—J. F. Dring.....	13
Rayne Memorial—H. L. Johns.....	9
Choudrant—C. L. Elliott.....	7
Natchitoches—Mrs. W. E. Moreland.....	22
Lottie—C. M. Morris.....	33
Ponchatoula—Mrs. Verna Coburn.....	8
Monroe, First Church—A. M. Serex.....	17
Houma Heights.....	8
N. O. First—N. H. Melbert.....	5
Parker Memorial—E. B. Emmerich.....	5½
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### Mississippi Conference

Hattiesburg—J. D. Slay.....	15½
Handsboro—D. W. Ulmer.....	4
Edwards—L. L. Matheny.....	10
Enterprise—G. L. Sigrest.....	3
Foxworth—F. M. Casey.....	9
Sumrall—J. E. J. Ferguson.....	3
Montrose—W. T. Mangum.....	9
Louise—H. A. Wood.....	6
Quitman—V. G. Clifford.....	11
Port Gibson—J. B. Holyfield.....	3
Natchez—H. M. Bullock.....	10
Bolton—A. M. Broadfoot.....	7
Bay Springs—H. E. Raley.....	29
Carthage—J. S. Noblin.....	16
Epworth, Biloxi—(Dist. Conference)	25½
Hattiesburg—B. M. Hunt.....	6
Pachuta—G. Eliot Jones.....	20

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Pascagoula—E. W. Ulmer.....	52
Scotland—W. R. Irving, Jr. ....	10
Fayette—M. H. Wells.....	9
Shubuta—C. H. Strait.....	13
Long Beach—Jas. L. Sells.....	5
Moss Point—A. J. Boyles.....	7
Lena—J. H. Dillard.....	4
Lorman—D. E. Vickers.....	9
Adams—S. B. Watkins.....	5
New Augusta—H. B. Hilbun.....	37
Grace, Jackson—W. B. Alsworth.....	20
Meridian, East End—Mrs. C. M. Martin.....	16
Meridian, Poplar Springs—G. E. Al- lan.....	5
Roxie—R. E. Alsworth.....	14
Georgetown—W. Baylis Alsworth.....	4
Pelahatchie—R. I. Moore.....	10
Raleigh—Murray Cox.....	4
Chunky—J. H. Cameron.....	8
Fannin—Norman Purvis.....	4
Collins—T. R. Holt.....	7
Yazoo City—R. H. Clegg.....	35
Gloster—R. A. Allums.....	5
Harrisville—W. J. Dawson.....	4
McComb—F. E. Dement, Jr. ....	6
Meadville—Wesley Ezell.....	16
Canton—J. L. Carter.....	10
Wiggins—P. O. Nix.....	3
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Newton—Geo. H. Jones.....	17
Homewood—R. E. Case.....	4
Hazlehurst—C. W. Wesley.....	20
Summit—T. E. Nicholson.....	3
Bucatanua—E. D. Simpson.....	3
Brooklyn—E. E. Samples.....	4
Moselle—J. A. Bridwell.....	4
Vaughan—J. H. Grice.....	5
Meridian—T. J. O'Neil.....	5
Gallman—W. L. Blackwell.....	4
Sartinsville—N. S. Loftus.....	6
Magee—B. H. Williams.....	10
Jackson—R. H. Kleiser.....	8
Decatur—D. R. O'Connor.....	12
Centreville—D. M. Ulmer.....	22
Lucedale—Wm. Fulgham.....	14
Philadelphia—G. A. Broadus.....	5
Prentiss—Roy Wolfe.....	28
Cross Roads—D. P. Yeager.....	7
Brandon—G. L. Oliver.....	25
Galloway Memorial—C. G. Chappell.....	16
Madison—L. T. Nelson.....	6
DeKalb—A. F. Gallman.....	6
Philadelphia—H. C. Castle.....	13
Gulfport—C. C. Clark.....	124
Anguilla—E. A. King.....	5
Satartia—F. J. Jones.....	15
Silver City—B. M. Lawrance.....	15
Gibson Memorial, Vicksburg.....	20
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Sturgis—G. G. Curtis.....	3
Senatobia—C. L. Rogers.....	9
Amory—R. G. Moore.....	16
Lexington—A. Y. Brown.....	31
Kosciusko—J. L. McElroy.....	5
Holly Springs—Seamon Rhea.....	14
Noxapater—E. B. Sharp.....	5
Brooksville—W. M. Wright.....	8

Kosciusko—T. B. Thrower.....	15
Rock Hill—G. T. Sledge.....	5
Myrtle—W. M. Hester.....	17
Bellefontaine—C. M. Ray.....	4
Marietta—C. L. Ivy.....	3
Tishomingo—J. L. Nabors, Jr.....	8
Dublin—W. R. Crouch.....	4
Winona—J. T. McCafferty.....	6
Pickens—E. C. Driskell.....	8
Acona—W. M. Langley.....	5
Minter City—W. P. Bailey.....	15
Ethel—E. G. Potts.....	10
Weir—J. N. Humphrey.....	11
Coahoma—M. E. Armstrong.....	3
Indianola—S. E. Ashmore.....	38
Ebenezer—E. M. Shaw.....	11
Sardis—J. O. Dowdle.....	3
Webb-Sumner—A. W. Bailey.....	18
Ruleville—W. C. Beasley.....	12
Coldwater—H. E. Finger, Jr.....	3
Moorhead—S. A. Brown.....	5
Ripley—E. R. Smoot.....	15
Longtown—G. L. Nicholas.....	4
Shuqualak—R. A. Thornton.....	23
Winona—J. H. Holder.....	3
Como—W. H. Mounger.....	8
Itta Bena—R. T. Hollingsworth.....	22
Sallis—E. M. Allen.....	9
Potts Camp—Z. A. Jumper.....	12
Verona—W. C. Mattox.....	4
Water Valley—E. H. Cunningham.....	15
Rienzi—B. F. Bullard.....	13
Dublin—W. R. Crouch.....	4
Blackhawk—R. E. Wasson.....	9
Sunflower—J. W. Gibson.....	22
Victoria—B. D. Benson.....	3
Baldwyn—A. C. Bishop.....	7
New Albany—C. T. Floyd.....	34
Leland—W. B. Baker.....	5
Lula—J. C. Wasson.....	3
Becker—W. D. Waugh.....	6
Okolona—Marlin McCormack.....	10
Tupelo—W. A. Tyson.....	9
Mathiston—H. D. Suydam.....	4
Derma—J. D. Simpson.....	5
Corinth—W. C. Newman.....	59
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Belmont—H. C. Lewis.....	4
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Fulton—E. L. Jernigan.....	21
Iuka—N. M. Hamill.....	6
Durant—H. P. Lewis.....	11
Tutwiler—J. V. Stewart.....	20
Olive Branch—N. N. Maxey.....	18½
Columbus—T. E. Gregory.....	26
New Albany—K. E. Clark.....	11
Arcola—E. S. Lewis.....	8
Greenwood—W. R. Lott.....	29
Swiftown—W. W. Brunner.....	6
Byhalia—W. W. Milligan.....	36
Prairie—Milton J. Peden.....	11
Shannon—G. R. Meaders.....	5
Water Valley—A. S. Brisco.....	9
Kilmichael—S. B. Potts.....	9
Louisville—J. J. Baird.....	18
Clarksdale—J. H. Johnson.....	10
Inverness—T. M. Bradley.....	10
Tchula—W. T. Phillips.....	15
Vaiden—A. L. Davenport.....	26
Oakland—W. S. Selman.....	3
Pleasant Hill—John M. McCay.....	5
Merigold—J. M. Guinn.....	4
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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JUNE 13, 1943

By Rev. W. C. Newman

### OUR RESPONSE TO GOD'S PROMISES

Lesson Text: II Peter 1:1-11.

**Golden Text:** He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature.—II Peter 1:4.

Perhaps no other interpretation of God lends itself to misunderstanding and error as does that which deals with the rewards of the Christian life. It is not strange that one of the disciples cried to Jesus, "We have left all to follow Thee; what shall we have therefor?" And it may be equally as natural that men have always been tempted to see those rewards in material terms—health, long life, prosperity, happiness, success.



W. C. Newman

#### What Promises?

But this expectation of material reward for being a Christian is in direct contrast with Jesus' words of invitation to prospective followers. He said that they would necessarily bear crosses, deny themselves, meet with opposition and even persecution, and this sometimes from one's own household. In the Sermon on the Mount he pointedly discouraged the expectation of special provision for the Christian by saying that God causes the sun and the rain to function for both the good and the evil.

But this is not to say that therefore God makes no promises to his own. The rewards of the Christian life are inseparably associated with the life itself. Or as it is so clearly and beautifully put in this scripture "seeing that his divine power has granted unto us all things that pertain to life and godliness . . . whereby he hath granted unto us his precious and exceeding great promises that through these ye may become partakers of the divine nature."

There, then, are his promises—that if we serve him we shall have whatever is necessary for living a high and victorious life, and that in addition we shall actually share in his nature, that is we shall be somewhat like him. Material rewards? What mere things could equal these?

#### What Response?

But we are not to be passive recipients of even these spiritual rewards. On the contrary, there are specific obligations which we for our part must most surely perform. And these obligations, too, are spiritual rather than physical or material, though certainly they are such as to affect

our conduct decidedly. And what is our part?

We are to be diligent about acquiring specified virtues in addition to whatever righteousness we may have already obtained. They are seven in number beginning with faith and being crowned with love.

Faith is not enough, as some suppose. Nor even knowledge. Indeed when all the implications of these seven essential virtues are clearly understood it will seem as if God is expecting us to be perfect. But he is not; he is only expecting us to be forever becoming perfect, adding to our virtues, never satisfied with ourselves, forever yearning to be better, and forever lured by the idea of perfection.

#### What Consequences?

"Will it work?" is a question that the littlest little fellow in our home is continually asking about almost anything any of the family undertakes, from making a bird house to planning how to get the money for some coveted toy. And "will it work?" is a question that might well be asked about our depending on the promises of God.

Well the early Christians quite rashly sold all their property and divided the money among them equally, and entered into a kind of communal economy—and all on the basis of God's promises. And in the fourth chapter of Acts we read about them that not only did none of them lack anything, but that "with great power gave the apostles witness," and "great grace was upon them all."

Second Peter puts it more simply: "For if ye do these things ye shall never stumble."

### "FRANCIS ASBURY" NEW LIBERTY SHIP LAUNCHED IN FLORIDA

Bearing on its prow the name of Francis Asbury, father of American Methodism and "prophet of the long trail," one more Liberty ship was sent down the ways at Jacksonville, Florida, in mid-April by the St. Johns River Shipbuilding Company. Under present hazards if his nautical namesake logs a total mileage equivalent to that traveled by the original Francis Asbury there will be plenty of reason for satisfaction in the part it will have played in the war effort.

During his forty-five years of American ministry, beginning in 1771, Asbury's diary records a horse-back journey that would have taken his nine times around the world. He crossed the Allegheny mountains six times, traveled an average of 4,000 miles a year, preached on an average of once a day, which chalked up a life-time total of 20,000 sermons.

The Rev. J. H. Daniel, D.D., superintendent of the Jacksonville District of The Methodist Church, spoke to 12,000 yard employees and guests at the launching and the

Rev. Rufus Wicker, pastor of the First Methodist Church, offered prayers. "This first bishop of American Methodism, democratically elected by 60 ministers who made up the conference, nurtured and directed that institution which has come to be one of the greatest Protestant denominations in America," Dr. Daniel said, ". . . a church in one branch of which there are eight million members, with thousands of magnificent church buildings, many great colleges and universities, hospitals, publishing houses, and other institutions for human good. It seems fitting, therefore, that we christen this ship 'Francis Asbury' in grateful remembrance of this prophet who made such a rich contribution to early American life."

#### Sardis-Grenada Dist.—Third Round

Lake Cormorant, at Eudora, Preaching and Q. C., May 30, 11 a.m.  
Sardis Station, Preaching, May 30, p.m.  
Sardia Ct. and Tyro Ct., meeting jointly, at Fredonia, Preaching and Q. C., June 6, 11 a.m.  
Batesville, Preaching, June 6, night.  
Longtown Ct., at Truslow, Preaching and Q. C., June 13, 11 a.m.  
Courtland Ct., at Chapel Hill, Preaching and Q. C., June 16, 11 a.m.  
Arkabutla Ct., at Hunters Chapel, preaching and Q. C., June 18, 11 a.m.  
Mt. Pleasant, Pleasant Hill and Red Banks meeting jointly at Mineral Wells, preaching and Q. C., June 20, 11 a.m.  
Olive Branch, preaching and Q. C., June 20, p.m.  
Shuford Ct., at Eureka, preaching and Q. C., June 25, 11 a.m.  
Lambert-Crowder, at Lambert, preaching and Q. C., June 27, 11 a.m.  
Byhalia, at Emory, preaching and Q. C., June 29, 11 a.m.  
Cockrum Ct., at Independence, preaching and Q. C., July 4, 11 a.m.  
Como, preaching and Q. C., July 4, p.m.  
Batesville, Sardis and Senatobia, joint conference, July 8, afternoon.  
Crenshaw-Sledge-Sarah, at Sarah, preaching and Q. C., July 9, p.m.  
Hernando, preaching and Q. C., July 11, 11 a.m.  
Horn Lake, at Horn Lake, preaching and Q. C., July 11, p.m.  
Marks-Belen-Darling, at Darling, preaching and Q. C., July 13, p.m.  
Duck Hill, at Chapel Hill, preaching and Q. C., July 15, 11 a.m.  
Holcomb, at Ebenezer, preaching and Q. C., July 16, 11 a.m.  
Oakland, at Oak Grove, preaching and Q. C., July 18, 11 a.m.  
Coldwater, at Brooks Chapel, preaching and Q. C., Aug. 1, 11 a.m.  
Senatobia, preaching, Aug. 1, p.m.  
Grenada, preaching and Q. C., Aug. 8, 11 a.m.  
Charleston, preaching and Q. C., Aug. 8, p.m.

C. A. PARKS, D. S.

Says Dr. W. J. Mayo, of the famous clinic at Rochester, Minnesota, in a Staff Bulletin: "We doctors must begin to think of promoting the cause of temperance. Of my classmates in Chicago, so far as I know, none of those who drank steadily is now living, and of those who were addicts even to a mild degree, from the time the addiction became manifest, none progressed or maintained their position."

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# THE CHRISTIAN FIRESIDE

## "WHITE CHICKENS" OF THE NORTH

By W. J. Banks

The myth, or propaganda, often heard among gun-wielders that Indians or Eskimo in the Far North are largely responsible for the depletion of game birds, can be disproved by the example of the ptarmigan. This "white chicken," the Arctic's only grouse, is virtually the sole feathered meat supply during the long winter. White and native residents alike regard him with a friendly eye; for on a long journey or in camp, when all other game fails, he may be a real life-saver. Yet the ptarmigan shows no sign of decimation, and except for minor fluctuations is expected to maintain his range and numbers for many years to come.

The main reason for this happy state of affairs is that most ptarmigan do not migrate far enough southward to be slaughtered for "sport" in large numbers. The average Indian or Eskimo is not a hunter for that perverted purpose. He kills to live, but he has no ammunition to waste on small returns, except in emergency. Though the scattered Arctic and sub-Arctic population by necessity may wreak temporary havoc upon the wild life near a settlement, it has little effect upon the prolific and widespread grouse of the north.

In the ptarmigan, nature has developed her camouflage highly. Snow-white winter plumage covers even legs and feet in the most northerly races. The brown summer dress comes slowly as the snow melts, each bird presenting its unique pied or mottled pattern during transition. The male bird stands guard while his mate nests on the ground. He warns her when danger approaches, so that she has time to fly up well in advance, and few nests are found except by pure accident. Then, the hen remains motionless and nearly invisible until almost stepped upon.

Some races of ptarmigan range into the Rocky Mountains.—Our Dumb Animals.

## NOT JUST A SHELTER

The beautiful city of Changsha lay in a heap of charred ruins, scorched and burnt by the Chinese themselves ere they would let it fall into the hands of the enemy. Everywhere one walked was desolation.

Always in war-time the dregs of society are shifting round the great cities, and in Changsha there were hundreds of disreputable folk about. Homeless and in rags, feeding in soup kitchens, they slept anywhere they could get. A scholarly Chinese man, with money from the Relief Committee, found and borrowed a small building on a piece of waste ground. He fitted it up with bunks, straw and bedding, simple washing utensils and equipment for boiling

water for drinks of tea. The disreputables were invited in for a night's shelter. One night only, for they were told to move out and on the next day. In this way 25,971 men and women were accommodated from December to March in two such shelters.

Every night that Chinese scholar, after a hard day's work, would take his lantern in one hand, his Bible in the other, and with a few fingers bolding his long robe he would step out into the darkness. His wife trembled for him, for, his eyesight being exceedingly bad, he was practically blind at night. "Where are you going, Daddy?" his little son would ask. "To see my friends," he would answer, and away he would go to the shelter.

Once I went with him. All was dark outside. Over the ruins we gingerly felt our way up the broken steps, knocked on the door and were admitted. The place was full. Heads and feet hung out from each bunk. The floor was covered with men. Some looked up guiltily, as if they feared the time had come when they had been found out. But soon cups of tea were handed round. Then rags were clutched more closely and arranged as decently as possible while the smiling scholar of China read the Bible to them.

How they listened! The grace of God—they had never heard of it. Our hearts burned within us; and peace came into our minds in a world at war.

—Methodist Recorder.

## I'LL PAY YOU FOR THAT

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wing struck an old goose, who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck, but as she did so her foot tore the fur of a cat who was in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose, but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat, but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep, but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog, but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi! hi! what's all this?" cried the man who had to take care of them. "You may stay here," he said to the hen, but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold,

the dog to his house, the cow to her yard, and the horse to his stall.

And so their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,  
A little endured,  
A little forgiven,  
The quarrel is cured."

—Selected.

## THY DAY . . .

(Luke 19-42)

By Rev. C. B. Powell

The verse reads: "If thou hadst known, even thou, at least in this day, the things which belong to thy peace. But now they are hid from thine eyes." These words form one of the most pathetic utterances that ever escaped the lips of Jesus. He came unto His own, and His own received Him not. They rejected Him as their Messiah. He looked over the city, and wept, saying, "O, Jerusalem, Jerusalem, I would have gathered thy children together as a hen gathereth her brood under her wings, but you would not; behold, your house is left unto you desolate." Josephus, the great historian of the Jews, tells how, seventy years later that prophecy was fulfilled. In the terrible war of Jerusalem, the streets ran with blood, and the stones were thrown down until one was left upon another. From that day to this the Jews have been a nation scattered to the four quarters of the earth, without a home. Why? Because they refused to see their day of visitation.

But it is not of the Jews I want to speak, nor of Jerusalem. I want to bring it nearer home. To the man or woman, who is out of Christ, and away from God, this is your day. People sit around and talk politics, and about what is best for the country in a material way, and, true enough, these things are worthwhile, but they are not the essential things. For people who do this, it is their day. Remember, today is the day. Now is the time to express that fact. Those who are in a backslidden condition, the sinner, and all who are away from God, it is your day. Friend there is no peace outside of Jesus Christ. You can have all your forms and all worldly fellowship, but you will go down. No one can enjoy the society of the world and enjoy the society of God's people. The backslider, or sinner, is the most miserable man on earth. Let me say this is your day, the day of the visitation of the Spirit and power of God. I do not know of a scripture in all the book of God that is more appropriate to the time and condition in which we live. The day for the turning, and repenting of this old world, not some kind of a little form, but the kind that brings fruit unto God, a reformation that reforms the life of a nation or an individual.

Now, just a line on the other side of the picture. For all who are living right—I mean living for Jesus, it is our day; it calls for the best in us.

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## RESOLUTIONS OF RESPECT

The Weir Methodist Church, Sunday School, and Woman's Society of Christian Service adopt the following resolutions:

Whereas, on April 28, 1943, God, in his infinite love and wisdom, called from our midst our beloved friend and co-worker, Mrs. Kate Galleher Pollard.

Resolved, that her influence was felt foremost in the spiritual life of the community, and in her passing the church, Sunday school, and Woman's Society of Christian Service have lost a member ever faithful in her duties.

She served as superintendent of Children's Work and teacher of the primary class in our church school for over eighteen years. She was never happier than when giving pleasure to children.

At one time she had served as president, also secretary and treasurer, of the Woman's Missionary Society.

She was a charter member of the Woman's Society of Christian Service, and was vice-president at the time of her death.

Her loyalty, devotion and service in the work of the church were a benediction to all with whom she worked, and we who are left behind are better for having known her.

Resolved, that while we yield without question to the will of the Heavenly Father, yet it is with keen regret that we part with this ever loyal and useful member.

Resolved, that the entire church, Sunday School, and Woman's Society of Christian Service express their sincere gratitude to God for such a faithful servant and their deep sympathy to her husband, mother, and brother.

Resolved, that we set aside a page in our records to her memory, and that a copy be sent to her family, the local paper, and New Orleans Christian Advocate.

Respectfully submitted,  
FANNIE H. DRANE,  
NADINE W. TURNIPSEED,  
JEWEL P. BRODNAX,

## THE LOUISIANA MORAL AND CIVIC FOUNDATION

(Continued from page 10)

forget at this strategic hour that truth comes before comfort. The Church dare not refrain from laying the most vigorous, inclusive, persistent challenge to our generation on the whole wide moral front. While across the map of the globe our sons are looking into the jaws of death to redeem to mankind such intangible values as the Four Freedoms, shall not the Church at home patiently explore and ponder and then courageously expound and defend that historic morality on which all human freedom stands? There is comfort enough in such a ministry as this, but comfort is by no means the primary aim in it. The gospel of morality is a gospel first of character and then of comfort. It calls for conviction and daring and dedication and costly endeavor. "Let trifling pipe be mute; Fling by the languid lute; Take down the trumpet and confront the hour; and speak to doubting people from a tower; Take down the horn wherein the thunders sleep; Blow battles into men; Call down the fire, the daring, the long purpose, the desire. Descend by faith into the human deep." It is in the deep and darkness of man's moral need that the Church may anew display her glory by holding aloft the radiant light of moral integrity everywhere.

## That Figure Going Ahead!

"I came," said our Lord, "to hurl fire on the earth! And what will I? Would that it were already kindled! Do you think I came to give peace on the earth? I tell you, not so, but division!" This fire, this friction and cleaving and fury of resistance inevitably occurs when the spirit of truth draws through man's consciousness the line of distinction between the right and the wrong. Some are touched into adherence to the right. Others are touched, but into protest, and revolt and rebellion. This is the fire which the Lord hurls into our camp. It is the first symbol of his presence. He bides no wickedness. He will not lit his tension in an age of corruption. Fight the flame of conflict between the good and the bad, the right and the wrong. Our God goes before with burning, and follows in the wake with healing and peace. This is the word of history. Men become members of the Kingdom as they come to distinguish between the good and the evil and choose and defend the good. "These are they who came up through great tribulation." "They counted not their lives dear unto themselves." In W. L. White's recent book, "They Were Expendable"—which is a story of Bataan—are such paragraphs as this: "The captain takes you to a machine gun covering the road of our retreat. 'You are to stay here and hold this position,' he tells you. 'For how long?' you ask. 'Never mind, just hold it,' he answers. Then you know you're expendable." Another paragraph: "But here were all these brave people on Bataan and the Rock . . . realizing more clearly every day that they would never get out. Doomed, but bracing themselves to look fate in the face as it drew nearer, knowing that they were expendable like ammunition, and that it was part of the war plan that they should sell themselves as dearly as possible before they were killed or captured by the Japs." If this conception of people becoming expendable upon desired ends for the common good finds consent in our Christian sensibilities, then what cause so worthy, what cause now in so great need of expendable lives, as private and public morality?

## Education for What?

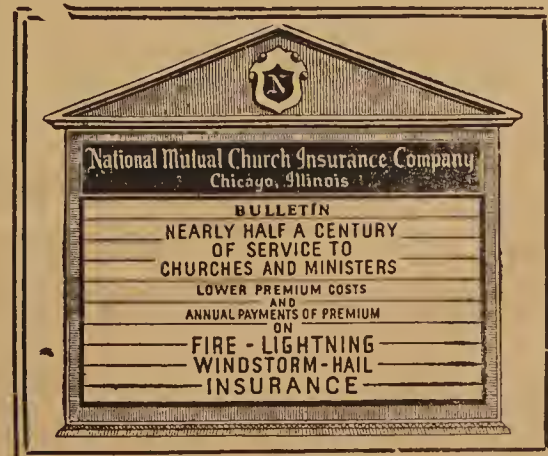
America spends more money on public education than all the rest of the world put together, but our experience has demonstrated that unless there is moral earnestness at the heart of education its effect is to beget a sense of superior privilege with no increased confidence in moral truth, nor any compelling social passion. Emerson said that if you educate a man's mind and do not train his desires, you are simply putting a repeating rifle in the hands of a barbarian. "Where all are selfish, the sage is no better than the fool, and rather more dangerous," said Froude. A cavalier and accommodating attitude on moral principles is a luxury too costly for democracy.

Doesn't the condition of America's moral structure, facing, as we do, the terrible liabilities of the war's aftermath, constitute a convincing appeal to all thoughtful citizens for more intensive moral cultivation?

## Girding Ourselves for Definite Action

In this connection, there is now a young organization native to our State and born of the moral emergency now upon us, called the Louisiana Moral and Civic Foundation. Last September, at the instance of ministers and other citizens of New Orleans and Baton Rouge, a call went out over the State to civic leaders, and a conference of some 125 representative people was held in Alex-

andria about the first of October. At this meeting a constitution was proposed and adopted under the above name, Louisiana Moral and Civic Foundation, and with the declared purpose of developing, by continuous research, education, and promotion, a wholesome public sentiment, a concern for good government, and an active participation by our citizens in matters of moral and civic well-being. The control of this Foundation is vested in a body of men and women from all over the State, known as the Committee of One Hundred. Dr. Edgar Godbold, of Pineville College, is now president, and with him an executive committee functions between the annual meetings of the Committee of One Hundred. This executive committee meets frequently on call. The Foundation has employed a full-time executive director. Instrumental to the Foundation is the plan of Parish organization, which brings down to the local field, with local autonomy, the purposes and efforts of the organization. Thus with the state and parish organizations combined there is opened up a wide field for the concerted action of our earnest citizens through the churches, the schools, the parent-teacher associations, the clubs, the press, the radio and every form of private and public cultivation: One of the heartening features of the Foundation so far is the type of people composing the Committee of One Hundred, for those who have accepted membership on this committee include several college presidents, several judges, a number of leading business men, leading ministers of several denominations, women leaders in church and club life in the state. Note that this organization is named a **Foundation**. That is just what it is designed to be. A foundation is a modern movement in society intended to take its place and develop into a varied service to people in its intended field. Think of the scores and hundreds of foundations now serving the American people in such realms as scientific research and application, the various fields of art, and other numerous forms of learning, and human relationships. Many of these foundations are endowed. Many are not, but depend on an appreciative clientele for popular contribution which in these days of cheap money is the equivalent of large endowment. Our Moral and Civic Foundation will derive its support from the many constructive social institutions which it will so well serve by building integrity into our character and dealings, and from a great popular following of fine people who are glad to get together for bringing about conditions wholesome for ourselves, our children and our neighbors. Everybody so minded may become a member of the Foundation simply by asking. We bid all earnest and high-minded citizens to join us.





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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Our confidence in the perpetuity of the Church is only one form of our faith in the unfailing Life of the Risen Jesus . . . There have been times when it has seemed as if . . . the Church was on the point of disappearance from among men; . . . (but) the tendency to dissolution has clearly been arrested by an inward Influence against which ordinary circumstances and causes could not prevail. What is this but the presence of Him who, being raised from the dead, dieth no more?—Henry Parry Liddon.

## THE PRAYER-ROOM TODAY

My Father, I ask that Thy forgiveness may be to me a thing ever more sure and ever more wonderful. Let me never doubt Thy forgiveness, yet let me never presume upon it. Make me sure of my place in Thy family, free and happy there, yet let me ever remember that I should be still an alien and an exile if Thou hadst not sought me out and brought me home. Deepen in my heart the sense of the debt I owe to Thee. Let me find my glory in this, that I am Thy forgiven debtor, Thy once wandering son restored to home and to Thee. Amen.

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Jan 44

## I Am Old Glory

By Master Technical Sergeant Percy A.  
Webb

(United States Marine Corps, Retired)

For more than eight score years I have been the banner of hope and freedom for generation after generation of Americans. Born amid the first flames of America's fight for freedom, I am the symbol of a country that has grown from a little group of thirteen colonies to a united nation of forty-eight sovereign states. Planted firmly on the high pinnacle of American Faith, my gently fluttering folds have proved an inspiration to untold millions. Men have followed me into battle with unwavering courage. They have looked upon me as a symbol of national unity. They have prayed that they and their fellow citizens might continue to enjoy the life, liberty and pursuit of happiness, which have been granted to every American as the heritage of free men. So long as men love liberty more than life itself; so long as they treasure the priceless privileges bought with the blood of our forefathers; so long as the principles of truth, justice and charity for all remain deeply rooted in human hearts, I shall continue to be the enduring banner of the United States of America.

I am Old Glory!





# WALLET OF THE WEEK



POLISH LABOR CONSCRIPTS, transported to the Reich, now total one million one hundred and seventy thousand, according to a German broadcast from Berlin. This number tops the list of slaves imported from any of the occupied countries and it reveals at once the desperateness and the ruthlessness of the German conquerors. The Polish underground estimate places the number of slave workers deported to German war industries at a million and a half at the end of 1942. Still the man-hunt continues.

\* \* \*

A SURVEY OF THE CLERGY SHORTAGE, covering thirty-three states, has been made by the Congregational Christian Churches. Based on the facts discovered by the survey, a proposal has been made to set up religious "Manpower Boards" on a state-wide basis. It is proposed that the state-limited board shall ultimately be expanded into a national board under some interdenominational agency. This seems to look immediately to a "rationed" ministerial service and ultimately, perhaps, to a syndicated service.

\* \* \*

AN AUCTION OF DOCUMENTS belonging to the Alexander Biddle estate consisted of nearly a thousand documents. Among the collection were letters from Washington, John Adams, and Franklin. They were found in an old trunk in Philadelphia after Mr. Biddle's death in 1899. It is said that most of the letters have never been published and that valuable new light may be shed upon the history of the American Revolution. Mr. Biddle was related to Franklin through his mother and his wife was related to Benjamin Rush and Richard Stockton, both of them signers of the Declaration of Independence.

\* \* \*

GERMAN HIGHER EDUCATION, under the reforms of 1937 and 1938, shows almost complete reorganization in favor of a national-trained leadership. Of the high schools formerly maintained for boys, only twelve per cent of them remain, and the enrollment has decreased until only eleven per cent of the former number remain. Ten new National Political Education Institutes were opened last year. These are to select and train the future leadership of the country. It is not likely that Germany will cease to trouble the world without a change in its educational ideal and policy.

\* \* \*

GIGANTIC CLOUDS OF CALCIUM VAPOR are believed by scientists to move at a speed of ninety thousand miles per hour between the stars and to blot out their light in much the same way as storm clouds blot out the sun. Some of these cloud banks are believed to be so extensive that light traveling at the rate of one hundred and eighty-six thousand miles a second literally requires years to pass through them. The discovery of this fact, if fact it is, may lead to changes in astronomical theory of far-reaching importance, especially as to the existence and effect of an atmosphere pervading the stellar regions.

BRITISH BENEVOLENCE continues to reflect the religious faith and impulses of English people. According to figures for the last fiscal year, gifts by the Church of Scotland show an increase of over four hundred thousand dollars from all sources. The London Missionary Society reports an increase of forty-eight thousand dollars in contributions from the British Isles. Such a spirit will go a long way toward securing a righteous peace when the war is over, and will do much for the promotion of international good will.

\* \* \*

UNION OF THE PRESBYTERIAN AND EPISCOPAL CHURCHES, basic principles of which have been agreed upon, has been approved by four dioceses of the Episcopal Church: Ohio, Michigan, Florida, and San Joaquin. This plan would bring together in one body two great and influential churches of the United States. Up to the present time, no diocese has taken unfavorable action, but there is strong opposition in some quarters, and some dioceses have not expressed themselves. It is reported that there will be opposition in New York led by Bishop Manning.

\* \* \*

ALASKA'S SALMON FISHERIES, the life-blood of the Territory, are said to be by far the most valuable fisheries of the world. The average yearly pack for the past forty years has been over six million cases, and worth more than thirty-three million dollars on the wholesale market. The annual yield of minerals is placed at twenty million dollars, and the present fur yield at two million dollars. There are five species of Pacific salmon: red, pink, dog, silver, and king salmon. In general they are similar in appearance and have much in common. All Pacific salmon die shortly after spawning.

\* \* \*

FRENCH PROTESTANTISM seems to have shown a distinct widening of its influence in recent years. Commenting upon the situation, the Archbishop of Canterbury says that the outlook for that unhappy land "is a vision of a nation reborn and carrying the influence of its Christian faith into every activity of life." A French official is quoted as saying that the Protestant Church has been a leading center of resistance against German aggression. It is to be hoped that this revival of religious independence may mark the beginning of their march to complete political and religious freedom.

\* \* \*

THE TOMB OF EMPEROR WANG CHIEN, of China, is reported to have been discovered under an enchanted mound near Chen-tu in Western China. The tomb of the Emperor, who reigned for twelve years, from 906 to 917 A.D., seems to have been found in a perfect state of preservation, and it is believed that the find will rival in importance the discovery of the tomb of King Tut in Egypt. In the course of constructing an air raid shelter, a brick throne room with grave furniture, a statue of the Emperor, and a two-volume history of his reign were found. The discovery of the history strengthens the belief that printing began in that section of China.



# New Orleans

# CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### TRUTH A BASIC FACTOR IN CHRISTIANITY

When Pilate was seeking to fathom the mystery of his immortal prisoner he asked in bewilderment: "What is truth?" Jesus did not undertake to name the dimensions, or limit the implications of the great word which he had used. He left it as free and as fluid as the life which it undergirds. In the last analysis, truth overpasses the power of human understanding and the temporary limits of human need. It is indissolubly bound up with the idea of God and it is inseparable from life. For nearly two thousand years mankind has been trying to "follow the Gleam," but truth changeless in moral quality, is still an ideal whose range is beyond the furthest outpost of our thinking.

Many people glibly invoke the magic word in behalf of their ideologies as though it were something with fixed and charted dimensions. But those less sure of themselves, and their name is legion, still ask with Pilate: "What is truth?" It is not always because their minds and hearts are perverse, but somewhat perhaps because of the partisan, confused, and conflicting interpretations which are offered them. Those interpretations are too often efforts to force the divine into the small mold of our own individual interests and concern, while we overlook the all-inclusiveness of truth in its relation to life and discount that which has been validated by past experience. We see an external aspect so vividly that we lose sight of the integral and unlimited. For the pacifist, one text blots out the whole horizon of God's world of action; for the social reformer some other passage serves a like end. Thus we all unfold an inherent fanaticism within us under the blissful illusion that we are vicars of Christ in our insistence upon the wholeness of narrow atoms of eternal reality.

The insistence that any ideal or ideology is the final and full exposition of truth lacks historical perspective. Such is true whether it represents reaction or nebulous liberalism. No wise person will lightly surrender an historic interpretation for an application of truth which is partial and temporary. Ideals originate in the minds of men. They dominate the horizon of life for a brief moment and then yield to newer interpretations. It is utterly futile to try to mill the conception of truth into a universal coinage. Life is saved from catastrophe because our ideals become outmoded and go down with our opinions while other persons, with clearer and corrected vision, take up the torch of civilization and carry it forward. The trouble today is the same as when Pilate posed his problem on that fateful day in the Judgment Hall in Jerusalem. We become so mastered by our prej-

udices and our infatuations that, in spite of ourselves, they become law and Gospel—the sum and substance of truth. We would do well to remember that life is not static and that truth has its source and its moral quality in the eternal reservoir of the Divine mind and heart. Such an understanding of truth is basic in Christianity, but ideals and ideologies are only passing phases.

### AN EVANGEL OF DECADENCE

In an address delivered a few days ago, General Charles De Gaulle referred to Marshal Petain as an "evangel of decadence." We have not seen the context in which the phrase appears and we can only speak of it as applied to the man in Vichy. Striking as is the phrase itself, its association robs it of all meaning unless it be as a piece of political sarcasm. "Evangel" refers to the bearer of good news. It would be interesting to know what good news could be associated with decadence, or what inspiring message could be found in the conduct or character of a man who submitted to utter humiliation while he sat in a railway car on the field of Sedan and signed away the land, the lives and the liberties of the French people. Throughout the years since that day, Vichy has been the symbol of the betrayal of the courageous and chivalrous French.

Today the word evangel means something more than the bearing of good news, for Christianity has filled it with a new content. It is literally saturated with the idea of conquest. It is good news on the march. It would be difficult to establish a legitimate connection between the supine and unheroic Petain and those Christian heralds who faced every peril and privation and carried to a glorious victory the cause which at Calvary appeared to have been a forlorn hope. They gave us a word charged with courage and faith and wreathed with the garlands of conquest. Marshal Petain is not an "evangel" of anything. He is a national dud whose ignominious career interests nobody, not even Hitler. He will go down in French history as the most choleric figure in the mightiest combat of all time. We refuse to admit that any cringing military pigmy is an "evangel." No, General De Gaulle, your figure bears no relation to truth and, uncomplimentary as it was meant to be, it actually places a halo upon the brow of a zero.

### HOME AGAIN

Just a few short days ago we finished the round of district conferences for the year except for the New Orleans District, which will not be held until September. At



Sulphur, the Lake Charles District Conference, presided over by Rev. B. H. Andrews, had a splendid day in all respects. It was well attended, the reports were encouraging, and Rev. Luman E. Douglas and his church demonstrated splendid ability as conference hosts. Bro. Andrews is approaching the end of a sextennium of service which has seen great progress in that field. It now seems likely that the end of the year will see all debts cleared off and substantial funds in hand for contemplated expansion when the war shall end.

At Mangum Memorial, Shreveport, Dr. A. M. Freeman had a good Conference, and carried through one of the most unusual programs we have met with in District Conference procedure. The interests of the day were grouped about certain phrases of the General Rules as the practical expositions of their meanings and the minute business was sandwiched into the discussions as occasion offered. Rev. Porter Caraway and the people of his congregation gave an exhibition of their cooperativeness and hospitality with their new and beautiful educational building as a setting. The Conference represented a prepared program both as to its outline and by those who were to have part in carrying it out. Soon after the convening for the afternoon session, we took a train for home and arrived after an all-night's vigil on a train that was four hours late. We had a good time at all the conferences; we attended fourteen of them and missed four because of conflicting dates. We'll be seein' you in 1944.

### CRITICAL PROBLEM OF RURAL LEADERSHIP

One of the greatest problems facing our rural sections is capable, trained leadership. It is not necessary to tell our bishops and our district superintendents that right religious thinking is one of the essentials in the present emergency. They see the great contribution that the



B. P. Brooks

Church can make in training needed spiritual leadership, in developing sound morale and intelligent citizenship. The war and the peace may be won or lost on the Church front as well as on the battlefield or around the peace table.

Our larger churches and schools are doing much to direct the thinking of the people in loyalty, justice, tolerance, and Christian democracy. The great areas of our rural population, however, are not so well organized, or financed, or staffed to do the job as our security demands that they should do, and their plight is becoming more desperate because of the emergency which they should help to solve. About one-half of the population of the nation still live in the open country.

For the most part, these rural communities are small. Transportation becomes ever and ever a greater problem. Salaries and living conditions are pitifully unattractive. Health service, educational opportunities, and social activities are meager. I doubt that any of our young ministers ever prepare themselves with the expectation of spending the remainder of their lives in these sections.

Throughout the nation, rural communities lose their

### IMPORTANT NOTICE

Subscribers living in cities with postal delivery zone numbers are asked to furnish us with their number in order that we may complete the address of their paper. For instance, the Advocate address is 512 Camp Street, New Orleans, 12, La., and the editor's home address is 2312 Nashville Avenue, New Orleans, 15, La.

most efficient leaders because there are not sufficient funds to pay adequate salaries to hold them. As a result, many "isms" and cults based on ignorance and superstition find very fertile ground in which to grow and prosper.

It was a pleasure to talk recently with a district superintendent who senses this situation and is setting out to do something about it. He has in his district more preachers who have pursued graduate courses, probably, than can be found in any other district in Mississippi. He meets with his entire staff frequently in a study of rural problems, and these men are seeing an opportunity for service which is as valuable and far-reaching as could come to those in some of our largest parishes. When our young ministers see that their responsibility is not bound by the four walls of their little churches, visiting the sick, performing a marriage ceremony occasionally, and helping to bury the dead, then will the great cause of Christ be strengthened and the world will rise and call them "blessed."

Would it be presumptuous to suggest a few things that one young man with a vision did in his community—things which were not listed in the Discipline and for which he received no "time-and-a-half for overtime?"

He influenced a dozen boys to go to college who otherwise would not have gone.

He made the church a community center and greatly improved the cultural life of the people.

He organized reading groups and helped those interested in a wise selection of books and periodicals. He had a score of people taking daily papers and magazines who had never cared for these things before.

He helped put on a physical fitness program in the public school.

He got a music club organized in his community.

He interested a group of boys in chicken-raising and they made money enough to buy incubators and brooders to take care of thousands of chickens at a time.

He perfected a sort of community forum, where adults met and discussed their needs.

He had special radio programs.

He organized a group of mothers to learn effective ways of studying children.

These are only a few of the things he did in a rural community several miles from a railroad.

It isn't necessary to record that those in authority didn't leave him there very long. He went to the city.

B. P. B.

### CAMPAIGN REPORT BY DISTRICTS REQUESTED

In response to a request for detailed reports by charges and districts, we are carrying same in this issue.



## WITH THE PASTORS

### THE LOYAL SUMMER FRIENDS

By Charles O. Ransford

Heaven only knows what would become of our churches without our loyal members and friends. They are the folk of whom Jesus spoke, "For many are called, but few are chosen." The shepherd knows them, and they know his voice, and they follow him. The good shepherd is willing to lay down his life for these dearly loved and loyal followers. When the Lord's book of remembrance is written, their names will be found therein.

They keep the church open and active through winter and summer. Some of them seldom take vacations, or go visiting. When they do, they go to the church school and church services in communities they visit. They continue their activities. At home they continue Sabbath after Sabbath their usual duties in the church. They are in their church school classes and they are in their pews for worship. They are ready, being present, on call for every special service.

We need a cultivation of loyalty to and in the church. Many congregations do not average fifty per cent of the membership regularly in the church worship services. No person should permit himself to become indifferent, or to say it matters not whether or not he goes to church. We all need the worship service. We all need religious fellowships. The church needs us.

Most of all, the preacher needs us, when so many are indifferent. It is depressing to preach to empty benches. It is depressing to have a reduced choir. It is depressing to find several church school teachers absent. It is depressing to have no ushers or collectors of the church offering. At the last minute, or even after the services begin, to be compelled to seek out some one for a much needed service is embarrassing.

The loyal summer friends of the church merit consideration. The pastor must not be indifferent in a service attended by his most faithful friends. A cold snack served Sunday evening may be easy on the housewife, but the lack of orderliness and consideration for a husband and working sons and daughters in loss of attractiveness may breed indifference.

The husband may loaf and return home late, and the children may stray away. The day ends with the family demoralized. Mother's worries are more distressing than her work.

The pastor might learn a lesson from this parable. Indifferent sermons and abbreviated services are not conducive to ministerial respect and church loyalty.

These loyal friends in the summer, who come when they are tired, and come when it is hot, and when many others stay at home, are worthy of every pastor's best efforts.

Having heard him at times under unfavorable conditions, he might attempt a new sermon and add a new musical feature to his program. He might invite a brother minister to preach.

Should the pastor take a vacation, which is proper, he should not suggest to his people to stay at home or go visiting because the man he has invited is an ordinary preacher.

A sure way to ruin summer services and destroy loyalty and offend one's best members and friends is to be indifferent about the summer services.

The preacher and the church should

merit our loyalty. Exhortations do not induce loyalty. Kindly consideration and merit compel loyalty.

### THE CRUSADE FOR A NEW WORLD ORDER

Led by the Council of Bishops of The Methodist Church

The Coming Peace and the Prince of Peace

What is the Crusade for a New World Order?

It is an organized effort to register the opinion of the members and constituents of The Methodist Church on the question of the participation of the United States of America in such international cooperation as may be necessary to establish world law and order.

It is based upon a three-fold conviction: First, the religious forces of the nation must become influential at the place decision is made, **before it is made**, so that their convictions may be regarded as creative and cooperative contributions. Religious forces

### PRESS ONWARD

By Sue Stuart Brame

Press onward, ever onward!  
Sing ye "Peace on earth;"  
Sing of peace He giveth,  
'Tis of priceless worth.

He gives a precious promise,  
A sweet refrain to sing;  
I will be with you ever,  
Strength with love will bring.

Then onward, ever onward!  
Marching in the light,  
Led by Christ, our Captain,  
Conquering in His might.  
Jackson, Miss.

must not wait until decision is made and then protest.

Second, Methodists, after more than a century of missionary service throughout the world and more than a quarter century of education in the field of international relations, are world-minded and desire world order.

Third, the members of The Methodist Church, as citizens, desire such action by the United States Government as will insure full participation in, and continuing cooperation with, such international organization in the political, economic and other fields, as may be necessary to end war, to establish world law and order, economic and racial justice, and to guarantee the freedom of the individual.

How is the Opinion of the People to be Registered?

By a flow of letters from our people to their representatives in Congress and in the executive branch of the Government. It is there decision will be made, and it is there the religious forces must be influential before decision is made. The letters are to be written by individuals, expressive of their own hope for an ordered world. It is believed that this expression of opinion should begin at once, mounting at times to a million letters when measures embodying moral principles are under consideration by our representatives. Members of the Congress are properly responsive to the real opinion of their constituents. They are not

impressed by propaganda petitions, form letters, resolutions. They resent the coercive tactics of pressure groups. But they do want to know what their constituents think. It is as necessary to bring out the opinion as it is to bring out the vote.

This Crusade does not contemplate any action wherein the Church crosses the line that properly separates Church and State. But it does recognize that Churchmen are citizens, and as citizens are responsible for the expression of their opinion in a democratic society. Too often majority forces of good are beaten by minority forces of evil, because they lack organization and their voice fails to reach their representatives. Our people want a just and enduring peace. It is our responsibility to make that desire known to our representatives. Such expression is in no sense partisan. It will be made known to Republican and Democrat alike.

What Are the Principal Features of the Crusade?

First, to multiply our power by concentrating the full strength of the Church upon a single objective, namely the expression of our opinion to our representatives. This involves the cooperation of every pastor, district superintendent and bishop, of every member of the Church, of all boards and commissions, the church press and all other agencies of information.

Second, a series of Mass Meetings in one hundred great centers of population, in which the World Mission of the Church and the Crusade for a New World Order will be presented. These meetings will be under the leadership of The Council of Bishops and the theme will be The Coming Peace and the Prince of Peace.

Third, the Day of Consecration. Upon an appropriate Sunday in the Lenten period of 1944, the Church will observe a Day of Consecration. This will not be an appeal for money. It will be a consecration of the people called Methodists to Jesus Christ as Personal and World Saviour. Loyalty to Christ will be interpreted as the complete gift of self to our Lord, and the expression of that loyalty in support of those great moral measures designed to bring law, justice and brotherhood to a warring world. Upon this Day of Consecration the Church will proclaim, "He saves the Individual. He must save the World." . . . .

How the Crusade Originated

At the meeting of The Council of Bishops in December, 1942, the Council voted to spend a week in Washington with the leaders of government to make inquiry concerning plans for the post-war world. The Council met the President, the members of the Cabinet, and other important leaders, including Madame Chiang and President Quezon. Recognizing that decisions relative to the post-war world would have profound influence upon centuries to come, The Council appointed a Commission of Twelve Bishops to consider and draft plans concerning the relation of the Church to the plans for the post-war world. In international collaboration lies the possibility of enduring peace. In isolationism lies the certainty of continuing war. The Commission of Twelve drafted the plans for The Crusade for a New World Order. Subsequently the Council approved the recommendations.

What The Crusade Means in the Local Church

First, see that large numbers from the parish attend the Mass Meeting.

Second, start the flow of letters at once.

(Continued on page 8)



# CONFERENCE NEWS AND PERSONALS

Mrs. W. T. McDonald, Route 2, Bailey, Miss., has our thanks for a good word concerning the Advocate. We are always glad to know when the paper provides help for our readers.

Rev. A. S. Brisco, pastor at Main Street, Water Valley, Miss., says that his people are cooperating faithfully in all the program of work. Naturally, he is encouraged as to the final outcome for the year.

Mrs. J. M. McWilliams, of DeKalb, Miss., sends remittance for her renewal subscription to the Advocate and says that, "Having been a subscriber for more than 25 years, I feel that I cannot be without it now."

Mrs. Hattie L. Geegge, Advocate representative for Central Church, Columbus, Miss., has carried the campaign through to a successful conclusion and has our thanks for her fine spirit and loyalty to the paper.

A card from Mrs. J. V. Bennett, well-known throughout Louisiana and Mississippi, says that her new address is 1409 Santa Fe, Corpus Christi, Texas. Sister Bennett is pastor's assistant, First Church, Corpus Christi.

Rev. R. G. Moore, pastor at Amory, Miss., is engaged in revival services and doing his own preaching by the request of his official board. Bro. Moore reported fine cooperation and good prospects for his meeting.

Rev. A. G. Taylor, who succeeds Chaplain Beverly Bond as pastor at Calhoun, La., has gone to work at his new task in dead earnest. He says that he is very happy and that he hopes to add many more readers for the Advocate.

Rev. F. Lyman Shows, formerly associated with Rev. R. M. Bentley, Pineville, La., has moved to Baton Rouge, where he expects to make his home permanently. His present address is 3150 Midway Avenue, Baton Rouge, La.

Chaplain L. R. Nease, Jr., a member of the Louisiana Conference, now a Chaplain in the Army, is now overseas, according to request for a change of address sent to us by his wife. We regret that we are not able to print the address here for the benefit of his friends.

Mr. Harris Allen Jones, graduate of Millsaps College, and a native of North Mississippi, spent a vacation during April and May at Robinsonville and other haunts of his childhood. He has been for some years a resident of Elkins, West Virginia, but he has many friends still in his native place.

Reports reaching the Advocate office from the Pastors' School, Lafayette, La., say that 207 were registered, that the faculty and platform speakers were among the best that the school has ever had, and the entertainment was never better anywhere. We presume that a full report will be furnished later.

Rev. F. L. Applewhite, pastor at Lumberton, Miss., writes us that his only brother, Dr. R. E. Applewhite, died suddenly from a heart attack at Winnsboro, La., on May 3. Dr. Applewhite was a medical graduate of the University of Tennessee and had done public health work in Louisiana for the past fifteen years.

Mr. W. L. McDuff, Chase, La., adds an appreciated message to a business note in

which he says that the material on the front page of the Advocate is worth much more than the subscription price, to say nothing of the other material. This is not the first time that we have had favorable expression concerning our front page.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, La., says in a business note that his church is making good progress in liquidating the church debt. The liquidation of the debt on that church is a part of the conference-wide debt-paying program and the prospects are that prac-



BISHOP COLLINS DENNY  
May 28, 1854—May 12, 1943

tically every debt will be lifted from our places of worship this year.

Mrs. H. B. McEachern, who has given up the work of soliciting for the New Orleans Christian Advocate, is being succeeded by Mrs. F. M. Taylor, of Haynesville, La. We appreciate Sister McEachern's faithful service and regret to lose her from our list of valued solicitors. We welcome Mrs. Taylor, however, and feel sure that she will be a worthy successor in that work.

Friends of Rev. T. M. Bradley will deeply regret to learn of his passing, which occurred in a hospital in Greenville, Miss., on June 7. Bro. Bradley had been in poor

health all the year and his death followed a severe heart attack about three weeks earlier. Funeral services were held from the Methodist Church at Inverness, with interment in Cedar Lawn cemetery, Jackson, Miss.

## TO DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS COMMITTEES OF MISSISSIPPI CONFERENCE

Dear Fellow Workers:

Have just received from the Conference treasurer, Mr. F. Y. Whitfield, report of the remittances to him on Golden Cross to June 9, which are given below; as to the charges that have reported:

Brookhaven District—Foxworth and Hazlehurst.

Hattiesburg District—Cross Roads.

Jackson District—Camden, Carthage, and Galloway Memorial.

Meridian District—Chunky, Cleveland, Decatur, Lauderdale, Meridian.

Central—East End, Fifth Street, Hawkins Memorial, Poplar Springs, Wesley, Pachuta, Philadelphia, Porterville, Quitman, Rose Hill, Shubuta, and Vimville.

Seashore District—Logtown, Van Cleave, Ocean Springs.

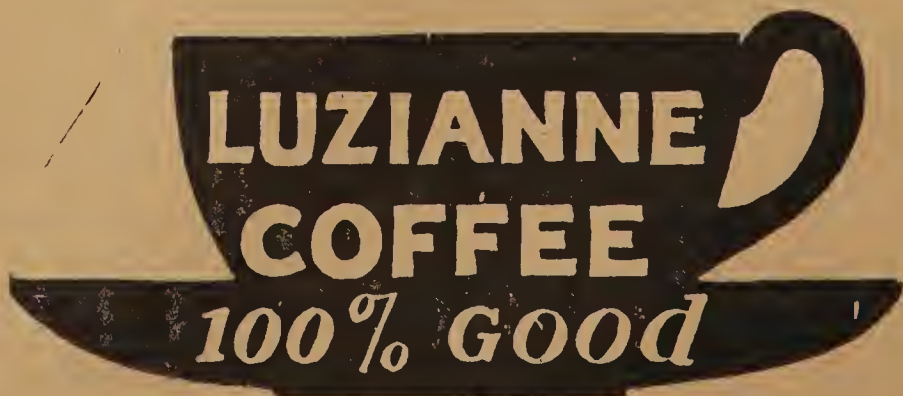
Vicksburg District—Fayette, Natchez, Roxie, Satartia, and Yazoo City.

I hope that each and all of you will look after this very important and worthy cause, for all this money is used for charity work at our Methodist Hospital in Hattiesburg, and again, when we think that the Hospital is out of debt and nothing was asked from the Board of World Service and Finance for this year, we ought to raise at least \$2,000, and I was very much surprised at the small number of charges that had reported to the treasurer, and that many of those reporting had smaller amounts than last year. Please look into this matter and help reach our goal of \$2,000. You can get the literature that I mentioned at the district conferences by writing to the Board of Hospitals and Homes, 8 East Long Street, Room 827, Columbus, Ohio. Let's have some good news from you.

W. D. HAWKINS, Director,  
Mississippi Conference.

"You haven't missed church in eleven years. I'd hardly have thought you a religious man."

"I'm not particularly, but it's great to watch one man speak and keep two hundred women quiet!"—Grit.





## REV. T. M. BRADLEY TAKEN BY DEATH

Rev. T. M. Bradley, pastor of the Inverness-Isola charge, North Mississippi Conference, died in the King's Daughters Hospital in Greenville on June 7. The funeral service was held in the Inverness church by Rev. R. G. Lord, assisted by Revs. J. T. McCafferty, J. W. Ward, L. P. Wasson and L. J. Crumby, pastor of Inverness Baptist Church, with interment in the Cedar Lawn cemetery, Jackson, Miss. He is survived by his wife, Mrs. Josephine Ingram Bradley, two daughters, Mrs. Josephine Morris, Memphis, Tenn., and Miss Ellen Bradley, one brother, Rev. O. W. Bradley, Jacksonville, Texas, and one sister, Mrs. Annie B. Berry, Biloxi, Miss.

Bro. Bradley has served the important appointments of the North Mississippi Conference, including the Sardis district as presiding elder, Greenville, West Point, Belzoni, Holly Springs, Itta Bena and Inverness. He was a delegate to the General Conference in 1930, and a trustee of Millsaps College. He had been in ill health since early this year but persistently carried on his work as long as he was able. He was deeply interested in the affairs of the Conference and in great issues of the church and nation until the end came.

## DR. RUFUS E. APPLEWHITE

Resolution by Methodist Men's Bible Class,  
Winnsboro, La.

God, in his infinite wisdom, has seen fit to call from our midst our dear brother and co-worker, Dr. Rufus E. Applewhite. It is with deep regret that we must give up his presence in body from our group, and we feel a great loss in having him departed from our midst. Be it therefore

Resolved, by the Methodist Men's Bible Class, that we express our deep gratitude for our association with Bro. Applewhite, with his fine Christian character and spirit, and our sorrow in the loss we have sustained, the community has sustained, and our entire state has sustained. Be it further

Resolved, that we express to Bro. Applewhite's wife and family our heartfelt sympathy for their bereavement and sorrow. Be it still further

Resolved, that a copy of these resolutions be inserted in the records of our class, a copy be sent to his family and a copy be printed in the Franklin Sun.

S. E. LEE,

C. W. KENNEDY.

## WHAT TO WRITE TO SERVICE MEN

From Office of War Information

The Office of War Information offers these pointers for homefolks writing to soldiers, sailors, and marines, based on suggestions in a survey among servicemen at home and overseas, in cooperation with the Special Service Division of the Army Service Forces:

Tell him:

1. How the family is doing everything possible to help in the war.
2. How anxious the family is for the boy's return.
3. How well and busy the family is. Give details.

4. How the family is getting along financially.

5. What's doing in the community: news about girls (single) he knows, doings of friends, who's marrying whom, exploits of the home team and other sports events, social doings, effects of war on the home town. Reminisce a little about past events and places the boy used to visit. Enclose clippings from the home-town paper.

Don't tell him:

1. Your troubles. He has troubles of his own.
2. Your complaints. He can't do anything about them.
3. About things you are deprived of. He can't supply them.
4. Doleful predictions about the future. He's fighting for that future—now.
5. Unnecessary details about financial troubles. If there are things he should know about family finances, and he is in a position to do something about the situation, tell him. But don't string it out.

## A LETTER FROM BRO. ELMO LeBLANC

Dear Dr. Duren: About two months ago there appeared in the New Orleans Advocate an announcement of my resignation as pastor of the Gonzales charge. At the time of publication, no reason was given for my release. For the past year and a half my first desire has been to do all within my power to assist in bringing this conflict to a quick, Christian end. I found that I was dissatisfied with the little that I was doing and was anxious to do all that I could, so I asked Dr. Doss to find someone to replace me. I had several other reasons besides the one I've stated in this letter.

I failed to make a report to the Licensing Committee of the Baton Rouge district not because I did not want to retain my standing as supply pastor, or as a local preacher, but because I did not have access to my records. Also, I want to let my former pastor, friends, and congregations know that I shall do all within my power to aid my chaplain.

Speaking of chaplains, during the recent drive made by our Church for chaplains I believe that there was not enough emphasis put on this need. Personally, I feel that our Church as a whole would do a lot better to close up some of the closer churches for the duration, if need be, and send as many men as possible into the field. We, the soldiers, sailors and marines, need your advice, counsel, and guidance more than some of the people at home. So may I say, as a soldier in the United States Army, if you are qualified to serve as a chaplain, don't hesitate. The service needs you. Don't let our boys down. They are fighting more than just a war—they are fighting to restore Christianity and democracy to this world.

I am asking Dr. Duren to publish this letter at his earliest convenience. I am also asking him to send my Advocate to me wherever I go, as it will help me to keep in touch with the Louisiana Conference and my friends as a whole. Any letters from my friends will be appreciated and answered.

Thanking you for anything that you can do to make this army life easier for me and the six million other boys, I remain,

Pvt. ELMO LeBLANC, JR.

Co A. 2 QMTR,

Ft. F. E. Warren, Wyoming,

Brks. T353.

(Note.—The information which we published came from Bro. LeBlanc himself. He

failed to give us the reason for his resignation and we published only the fact and his added statement that he would be available for evangelistic services.—Editor).

## CHINA'S DOCTORS MAKING OWN DRUGS

By W. W. Reid

Because of a crucial shortage of drugs, such as belladonna, digitalis, codein, and morphine, Chinese physicians and surgeons, looking after ill and wounded guerilla soldiers in China's vast northwest, are now attempting to cultivate plants producing the drugs. Mme. Sun Yat-sen, who sponsors medical aid to guerilla fighters and their children in the northwest, has recently cabled to the China Aid Council in the United States an urgent appeal for information on the cultivation of the purple fox-glove, whose leaves provide digitalis, and on the cultivation of the deadly nightshade plant, whose leaves produce belladonna.

Mme. Sun writes that codein and morphine, so necessary on the battlefield, are now being extracted in small quantities from opium. She says that thousands of guerilla soldiers have died, and many more have suffered unnecessarily for want of medicines in the northwest region, where fighting has been constant since Japan started her invasion in 1937. The death last September of Dr. Kotnis, a young doctor from India, director of the International Peace Hospital in Wutaishan, is said to have resulted from inadequate medical treatment due to drug shortage. His predecessor, the Canadian, Dr. Norman Bethune, founder of the International Peace Hospitals, died in 1939 as a result of lack of drugs needed to treat an infection.

Blockaded on three sides by Japanese armies, this northwest area had not received outside medical aid for two years until recently when truckloads of medical supplies were sent through from free China. In the past five and a half years, medical treatment of the thousands of Chinese guerrilla soldiers was made possible almost entirely by drugs and medicines captured from the Japanese or smuggled out from Peiping, and by the small quantities of drugs and serums manufactured in the local drug factory.

A drug factory and serum institute, aided by funds sent from the United States through the United China Relief, are now producing medicines made from local herbs and indigenous materials. The low-grade vaseline obtained from local oil fields is being improved upon by Chinese research chemists working in this drug factory.

## MISSIONARY HONORED IN INDIA

By W. W. Reid

Among recent honors conferred by the British Crown upon residents of India for meritorious service to the Empire appear the names of three Christians in North India. Miss Olive Dunn, daughter of the Rev. William N. Dunn, of South Bend, Ind., and a missionary of The Methodist Church in Shahjahanpur, India, has been awarded the Silver Kaisar-i-Hind Medal; Justice Dulip Singh, brother of Raja Sir Maharaj Singh, president of the All-India Christian Conference, has received a knighthood; and Rai Sahib Albert N. Shukla, a district magistrate in Lucknow, and son of the late Rev. Ganga Nath Shukla of the Lucknow Conference of the Methodist Church, is raised to the rank of Rai Bahadur.



## PERSONAL NOTES AND INCIDENTS

Mrs. G. W. Robertson, whose late husband was pastor at Cockrum, Miss., has moved to Cleveland, Miss. Her friends will be interested to have her new address.

Chaplain Wesley Ralph Cain, who has been stationed at Rapid City, S. D., has been transferred east with an army post office address care Post Master, New York, according to information received in a request for change of address.

Rev. M. E. Sharp, pastor of the Oak Ridge charge, in the Vicksburg district, writes that he has moved on his charge and that his address now is Route 3, Box 59B, Vicksburg. Bro. Sharp reports his work as going well.

Mrs. Leonard H. Smith, daughter of Rev. and Mrs. T. D. Lipscomb, of the Louisiana Conference, has been notified that her husband, who was a radio technician on a transport, has been missing in action since December 5, 1942. Corporal Smith is the youngest son of Mr. and Mrs. S. W. Smith, of St. Joseph, La. Mrs. Smith and her baby are with her father at Kinder, La.

## REV. GEORGE H. THOMPSON IN HOSPITAL

Rev. George H. Thompson, retired member of the Mississippi Conference, living at McComb, Miss., was admitted to the Street Sanitarium in Vicksburg on June 10, according to notice received from Rev. O. S. Lewis. His physicians decided upon that course in an effort to relieve him of a chronic trouble from which he has suffered for some time. The Advocate will endeavor to carry reports from him from week to week.

## CLARK FAMILY REUNION

Dr. Robert A. Clark, district superintendent at Paris, Tenn., was host to his brother and four sisters in a family reunion at the district parsonage in Paris from May 8 to 15. The Clark family were reared at Kosciusko, Miss. Dr. Clark graduated from Millsaps College in the class of 1901. The family group consisted of Mr. B. C. Clark, of Oklahoma City; Mrs. S. H. Atkinson, Jackson, Miss.; Mrs. T. B. Clifford, Centerville, Miss.; Mrs. J. E. Wood, Birmingham, Ala.; Mrs. John S. Boswell, Kosciusko, Miss.; and Dr. R. A. Clark. The family were honor guests at the district conference at Dresden, over which Dr. Clark presided. Mr. B. C. Clark, a lay leader in Oklahoma, spoke on the work of the laymen, and Mrs. Clifford addressed the conference on "The Importance of a Christian Home." A part of the interest of the occasion centered upon the seventy-ninth birthday of Mrs. Clifford on Friday of the week. The reunion concluded at the Peabody Hotel in Memphis, when the brother and sisters were guests of Dr. Clark at dinner.

## IN MEMORIAM—MRS. ESTELLE COOPER KING

July 31, 1893—October 23, 1942

Mrs. Estelle Cooper King, daughter of William Gilbert and Maria Smith Cooper, was born at Monterey, Miss., July 31, 1893. She was educated at Briar Hill High School and later attended Whitworth College, which was

a part of Millsaps College in Jackson, Miss. At an early age she united with the Briar Hill Methodist Church, and was church organist at the age of thirteen. When only fifteen years old she taught a Sunday School class at this same church. Later, while teaching school at Oak Ridge, Miss., she met and married Martin Luther King. They were united in matrimony on May 21, 1912, by Rev. W. H. Saunders at the parsonage of the Gibson Memorial Methodist Church. From this union was born an only son, Martin Luther King, Jr., on January 29, 1914.

Of Mrs. King it can be truly said that her life radiated Christianity. She spent her time and efforts in the advancement of the kingdom of God. Her loyalty, her sacrificing services, and her noble influence will be a mark on our church and our class which will live throughout the years.

At her death Mrs. King was sponsor of

## REV. HAROLD BREMMER



Newly-elected Secretary, National Youth Fellowship, 810 Broadway, Nashville, Tennessee

the Wesleyan Guild, teacher for the King's Bible class, and a member of the Board of Christian Education. She leaves to mourn her passing, her husband, Martin Luther King, a son, Martin Luther King, Jr.; four sisters—Mrs. R. O. Wicker, Forest, Miss.; Mrs. W. J. Fulton, Louisville, Miss.; Mrs. B. W. Hudson, Memphis, Tenn.; Mrs. Joe C. McWilliams, Daleville, Miss.; three brothers—Fred Cooper, Denver, Colo.; Joe H. Cooper, Braxton, Miss.; and the entire membership of Gibson Memorial Church.

## THE CRUSADE FOR A NEW WORLD ORDER

(Continued from page 5)

Organize a committee for house-to-house visitation. Present the issue: International Cooperation and the possibility of enduring peace; or Isolationism and the certainty of continuing war. Regard this visitation as an evangelistic opportunity, in which our people are won for the Lord as Personal Saviour, yes, but also as World Saviour. Make it clear that Christianity calls for world order, world justice, world brotherhood. Urge the members, all of them as individuals, to write at least once a month.

Let mothers and fathers tell their representatives that they have given their sons that freedom may endure, but they want a world in which war shall be no more. Let every boy and girl write. They will be voters tomorrow, and desire a world in which their talents may be used to serve mankind. Let every minister write, stressing the claims of our faith and its clear call for world unity. There must be no return to power politics. There must be international cooperation.

Third, distribute the Prayer for World Order and request that it be repeated in each household once a day.

Fourth, secure the cooperation of other churches, the schools, service clubs. Urge them to call upon their members to write.

Fifth, secure sufficient copies of the *Primer for Action* that will be distributed at the Mass Meetings, so that every member may possess one.

Sixth, write the soldiers and sailors from your church and tell them of the plans for an ordered world when at last Victory is Won.

Seventh, pray for the success of the Crusade in your daily devotions, and cooperate in the Day of Consecration.

The Peace may be won with a three-cent stamp. Write.

## THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH.

BISHOP G. BROMLEY OXNAM,  
Chairman, Committee of Twelve,  
581 Boylston St., Boston, Mass.  
BISHOP PAUL B. KERN,  
Vice Chairman, Nashville, Tenn.  
BISHOP RAYMOND J. WADE,  
Secretary, Detroit, Mich.

## MARY REED, OF LEPER FAME, DIES AT 88

Miss Mary Reed, formerly of Lowell, Ohio, for more than half a century a missionary of the Methodist Church to lepers at Chandag Heights, India, and perhaps the most noted minister to lepers in the world, died at her Indian home on April 4, according to a delayed word received May 20 by the Board of Missions of the Methodist Church at 150 Fifth Avenue, New York, N. Y. Miss Reed was in her 89th year. On October 10, 1940, the fiftieth anniversary of her work at Chandag Heights, high in the Himalaya mountains, was celebrated in churches and at mass meetings in many parts of India and of the United States.

Miss Reed was born in Lowell, Ohio, on December 4, 1854, the oldest of eight children in the home of Mr. and Mrs. Wesley W. Reed, pioneer settlers near Cincinnati. She spent her childhood days and received her education at Crooked Tree, Noble County, Ohio. At the age of sixteen she began her preparation to be a missionary, and for some years taught school in southeastern Ohio. On September 7, 1884, she sailed for India as a missionary under appointment of the Woman's Foreign Missionary Society of the Methodist Church. Her first years of service were at Chandag Heights and in Cawnpore. Here she taught school and carried on evangelistic ministry, especially among the Hindu women. At Chandag she began work among some five hundred neglected lepers she found in nearby villages.

It was during her first furlough in America, in 1890, that it was discovered that Miss Reed was herself a victim of leprosy. American doctors, then unfamiliar with the Oriental disease, were unable to diagnose it with certainty. But she quietly left her home to return to India, without telling her



family of the suspicion of her illness, and in both London and in Paris had the diagnosis confirmed by authorities. It was only then that she wrote her family and the Board of Missions that she was going to devote her life to the lepers of India, and would probably never again see her family or friends.

Since 1891, until her recent retirement, Miss Reed had been the superintendent of the Leper Homes at Chandag Heights. In the succeeding years great changes have taken place in the care and treatment of lepers, and the most modern of methods have been used at this pioneer institution. Several hundred lepers have been treated here during the years, and many of them have been restored to health and to society.

In the course of years, however, the disease which had first appeared in Miss Reed's fingers was arrested, so that at the end of six years physicians reported her cured. Through the years she has always maintained that it was the prayers of her many friends that brought about her healing. Twice, after she was pronounced cured, she visited the United States and stayed for short periods of time with her parents, but always she was off again to the men and women lepers at Chandag Heights.

In 1917 the King of England honored Miss Reed with the presentation of the Kaisar-i-Hind Gold Medal for her service to his people in teaching agriculture and self-support to the inmates of two leper colonies. Other honors also came to her through the years, and books and poems have been written on her life of service.

During the past few years, the Chandag colonies have been under the superintendency of Miss Kathleen Ogilvie, but Miss Reed had continued to live there at her own cottage, "Sunny-Crest."

"Medicine," says an old doctor, "is usually the art of amusing the patient while nature cures the disease."—Pathfinder.

## ADVOCATE CAMPAIGN REPORT

### Louisiana Conference

#### Alexandria District—R. R. Branton, D. S.

Alexandria—B. C. Taylor.....	4
Bunkie—A. W. Townsend.....	3
Colfax—E. E. Sylvest .....	1
Jena—W. F. Roberts .....	2
Jonesville—H. B. Crammer .....	2
Natchitoches—Mrs. W. E. Moreland.....	22
Oakdale—J. C. Sensintaffer .....	2
Opelousas—E. C. Dufresne .....	1
Pineville—R. M. Bentley .....	1
Pleasant Hill—Jeff Paul .....	1
Provencal—W. F. Ragsdale .....	2
Sicily Island—H. B. Teer .....	2
Winnfield—H. B. Hysell.....	4
White's Chapel—J. A. Jones.....	3

#### Baton Rouge District—W. L. Doss, D. S.

Amite—A. T. Law.....	12
Angie—C. J. T. Cotten .....	9
Baker—Harvey D. Watts .....	7
Baton Rouge—J. H. Crowe.....	4
Istrouma—H. A. Gibbs.....	7
North Baton Rouge—D. T. Williams..	2
University, B. R.—W. E. Trice .....	1
Bogalusa—G. W. Pomeroy.....	3

Bogalusa—T. V. Peters.....	6
Clinton—Fred S. Flurry.....	7
Covington—J. C. Rousseaux .....	2
Fisher—A. W. Coody.....	8
Franklinton—Ira W. Flowers .....	2
Gonzales—L. W. Cain .....	7
Greensburg—R. T. Pickett .....	7
Lottie—C. M. Morris.....	33
Pine Grove—J. R. Strozier .....	1
Plaquemine—A. T. Boyd .....	2
Ponchatoula—Mrs. Verna Coburn.....	8
Slaughter—Robt. H. Jamieson .....	1
Springfield—M. D. Felder.....	20½
St. Francisville—J. M. Alford .....	1
Tickfaw—P. W. Sibley.....	9
Walker—E. W. Corley .....	1
Zachary—B. A. Galloway.....	3
District Conference .....	23

#### Lake Charles Dist.—B. H. Andrews, D. S.

Crowley—J. B. Grambling.....	7
DeRidder—D. W. Poole .....	2
Ebenezer—C. J. Thibodeaux .....	1
Gueydan—C. W. Quaid.....	5
Hornbeck—E. H. House.....	18
Indian Bayou—T. J. Holladay .....	2
Jeanerette—J. H. Sewell .....	1
Kinder—T. W. Lipscomb .....	3
Lafayette, First—W. H. Giles .....	1
Lake Charles, First—J. H. Bowdon.....	11
Leesville—A. A. McKnight.....	24
Many—R. T. Pynes .....	2
Merryville—W. C. Barham.....	3
Rayne—D. F. Anders .....	1
Sulphur—L. E. Douglas .....	2
District Conference .....	37

#### Monroe District—H. M. Johnson, D. S.

Bastrop—C. E. McLean .....	13
Bonita—J. D. Huff .....	2
Columbia—W. R. Wendt .....	8
Columbia Circuit—Lea Joyner .....	2
Delhi-Crowville—J. E. Hearne.....	1
Gilbert—S. S. Holladay .....	3
Grayson—C. W. Lahey.....	6
Lake Providence—H. N. Brown.....	13
Monroe, First Church—A. M. Serex.....	17
Monroe, Gordon Ave.—W. C. Mason.....	8
Monroe—W. C. Mason.....	6
Oak Ridge—J. F. Dring.....	13
Pioneer—Chas. L. Moore .....	1
Rayville—J. H. Midyett .....	1
Sterlington—H. E. Pfost.....	13
Sunrise—I. A. Patton .....	1
Tallulah—H. A. Rickey .....	2
Waterproof—C. M. Hughes .....	1
West Monroe—C. K. Smith.....	9
Winnsboro—O. L. Tucker .....	2
Wisner—W. H. Carroll .....	1
District Conference .....	21

#### New Orleans Dist.—W. W. Holmes, D. S.

Donaldsonville—W. W. Perry.....	13
Golden Meadow—C. B. Powell.....	3
Houma Heights .....	8
Lockport—Ruth Nuttall .....	1
Morgan City—D. B. Boddie .....	2
Aldersgate—Robt. W. Crichlow .....	2
Algiers—Don Risinger .....	1
Canal St.—J. T. Harris .....	2
Carrollton Ave.—E. C. Gunn.....	7
Chalmette—J. W. Booth .....	2
Eighth St., N. O.—Dana Dawson, Jr..	3
Felicity—W. D. Boddie .....	2
N. O. First—N. H. Melbert.....	5
Gentilly—C. Reginald Hardy .....	1
Napoleon Avenue—R. H. Harper .....	2
Parker Memorial—E. B. Emmerich.....	5½
Rayne Memorial—H. L. Johns.....	13
Slidell—M. S. Robertson.....	4
Saint Mark's—R. L. Clayton .....	2

#### Ruston District—D. B. Raulins, D. S.

Athens—B. P. Durbin .....	4
Bernice-Dubach—J. W. Ailor .....	1
Calhoun-Downsville—A. G. Taylor .....	2

Chatham—J. T. Garrett.....	28
Choudrant—C. L. Elliott.....	7
Claiborne—R. H. Hearne .....	1
Cotton Valley—J. W. Lee .....	2
Gibbsland—G. A. LaGrange.....	20
Haynesville—Louis Hoffpauir .....	5
Homer—V. D. Morris .....	1
Heflin—A. M. Wynne .....	2
Mangum Memorial—P. M. Caraway..	1
Quitman—Roy Grant .....	2
Ringgold—E. W. Day.....	19
Ruston—Guy M. Hicks.....	3
Simsboro—L. P. Moreland.....	4
Springhill—W. D. Kleinschmidt .....	1

#### Shreveport Dist.—A. M. Freeman, D. S.

Belcher-Gilliam—J. W. Matthews .....	1
Bossier City—J. F. Wilson .....	1
Converse .....	1
Hall Summit—E. M. Mouser .....	1
Haughton-Doyline—J. P. McKeithen..	2
Ida-Hosston—Thurmon Spinks .....	1
Mooringsport—Van Carter .....	2
Pelican—A. D. St. Amant.....	12
Plain Dealing—L. A. Carrington .....	1
Rodessa—Jack Cooke .....	1
Broadmoor—R. L. Cooke.....	2
Cedar Grove—G. A. Morgan .....	1
Noel Memorial—F. M. Freeman .....	2
Wynn Memorial—B. D. Watson .....	1
District Conference .....	7

### Mississippi Conference

#### Brookhaven Dist.—V. R. Landrum, D. S.

Adams—S. B. Watkins .....	5
Bogue Chitto—D. H. McKeithen.....	3
Brookhaven—M. L. McCormick.....	4
Crystal Springs—J. W. Sells .....	1
Foxworth—F. M. Casey.....	9
Gallman—W. L. Blackwell.....	4
Georgetown—W. Baylis Alsworth.....	4
Harrisville—W. J. Dawson.....	4
Hazlehurst—C. W. Wesley.....	20
Magnolia—J. E. Gray .....	1
McComb, Centenary—J. W. Moore .....	2
McComb—F. E. Dement, Jr. ....	6
McComb, Pearl River—H. L. Daniels..	1
Meadville—Wesley Ezell.....	16
Nebo—J. N. Lambert .....	1
Osyka and Fernwood—H. S. West- brook .....	1
Prentiss—Roy Wolfe .....	28
Sartinsville—N. S. Loftus.....	6
Scotland—W. R. Irving, Jr. ....	10
Summit—T. E. Nicholson.....	3
Utica—E. E. McKeithen .....	1
Wesson—W. S. Cameron .....	1
District Conference .....	35

#### Hattiesburg Dist.—B. L. Sutherland, D. S.

Bay Springs—H. E. Raley .....	32
Bonhomie—R. M. Matheny .....	2
Bucatanua—E. D. Simpson.....	3
Clara—Percy Emanuel .....	1
Collins—T. R. Holt.....	7
Cross Roads—D. P. Yeager.....	7
Hattiesburg—J. D. Slay.....	15½
Hattiesburg, Main St.—B. M. Hunt.....	11
Hattiesburg Circuit—T. E. Hightower	1
Heidelberg—J. B. Vardaman .....	1
Laurel, First Church—J. W. Leggett, Jr. ....	18
Laurel, West Laurel—A. B. Smith.....	1
Magee—B. H. Williams.....	10
Montrose—W. T. Mangum.....	9
Moselle—J. A. Bridewell.....	4
New Augusta—H. B. Hilbun.....	37
Richton—E. A. Kelly .....	1
Sumrall—J. E. J. Ferguson.....	3
Taylorsville—L. J. Snelgrove .....	1
District Conference .....	40

#### Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows .....	1
Bolton—A. M. Broadfoot.....	7

(Continued on page 16)

WHEN IN NEW ORLEANS  
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New Orleans Oldest and Best  
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### A Statement From the Conference Study Committee

Following the plan adopted in 1941, the Mississippi Conference Study Committee recommended for the year 1943 four studies—one during each quarter, as follows:

First quarter: "The Work of the Woman's Society of Christian Service."

Second quarter: "Will a Man Rob God?"

Third quarter: A study in some area of Christian Social Relations and Local Church Activities, text to be announced.

Fourth quarter: The new fall topic, text to be announced.

At the annual meeting in April and through letters, and on this page, the committee has announced that the topic for the third quarter of 1943 will be "Christian Ventures in Learning and Living." This was an error. "Christian Ventures in Learning and Living" will be the topic for the study in the second quarter of 1944.

Since the topic, "The Church and America's Peoples," which will be used during the fourth quarter of 1943, is a combination home missions and Christian Social Relations and Local Church Activities study, no separate study has been placed on the approved list for the third quarter of 1943.

(The Study Committee of the Division is recommending a continuation of the "Planning for Peace" study which the Mississippi Conference used during 1942).

After some correspondence with the officers of the Division and with the approval of the group of women attending the Christian Social Relations and Local Church Activities seminar at Pastors' School, it has been decided to suggest for use in the Mississippi Conference during the third quarter of 1943 an informal study in the area of "Alcohol and Other Narcotics."

Plans, outlines, suggestions for materials, etc., will be mailed to each local society by the first of July, 1943, and suggestions and helps will appear on this page during July, August and September.

We regret the confusion caused by this misunderstanding and hope our women will enter into the informal study suggested with the same enthusiasm and diligence which has characterized all of the studies of the year.

Plans for the study, "The Church and America's Peoples," will be presented at the district Educational Conferences and Seminars, — be held in the late summer.

MRS. E. V. PERRY,

MRS. E. E. McKEITHEN,

MRS. STANLEY WILSON,  
Conference Study Committee.

### Pastors' School, 1943

Because of the congestion on the Mississippi coast, the Board of Managers of the Mississippi Conference Pastors' School was most grateful to Dr. M. L. Smith, President of Millsaps College, when he invited the School to Jackson this year, and the days at Millsaps were a real delight. Dr. and Mrs. Smith made each person who attended feel so very welcome and extended many courtesies which added to their pleasure.

Our women occupied Burton Hall and did all of the things which college girls do (ask someone about the new hair-dos). Among the Conference officers attending were Mrs. W. F. Mahaffey, Mrs. T. H. Fore, Mrs. E. V. Perry, Mrs. Stanley Wilson, Mrs. Glendell Jones, Mrs. E. E. McKeithen. Mrs. C. E. Mullins was present one afternoon. Mrs. J. C. Porter and Mrs. John Cirlot attended from their districts, and Mrs. P. E. Cunningham came for one day.

The course in leadership training, planned especially for the women of the conference, was taught by Miss Oscie Sanders, of the Joint Division of Education and Cultivation, who used the new fall approved study, "The Church and America's Peoples." Text: "We Who are America." Required supplementary text: "Unity, a Challenge to American Democracy," which is a Christian Social Relations and Local Church Activities pamphlet.

Sixty-five women enrolled in this class and fifty-two credits were given.

Kenneth Dexter Miller, author of "We Who are America," dedicates his book to "those who are my America—to my family, friends, teachers and co-workers. Many, like myself, are of Anglo-Saxon origin; but as many represent other strains in our national life: Czechoslovaks, from the land where the spirit of freedom shall not be destroyed by a thousand Lidices; Italians, Russians, Puerto Ricans, Greeks, Jews, Ukrainians, Negroes—Americans all of them. To those who, in churches, neighborhood houses, mission boards, and societies, are laboring, often unhonored and unsung, but always with sacrificial devotion, to make the America we love truly Christian."

Books suggested for further reading are: "Strangers No Longer," by Kerr; "From Many Lands," by Adamic; "Brothers Under the Skin," by McWilliams; "One World," by Willkie; "Together We Build America," by Scotford.

As Miss Sanders led the class during the six days of the Pastors' School, the women came to see the contributions which the many different races have made to our America, that "in the building of our national life thus far, all groups have played an honorable part, and the very future of democratic institutions depends upon the cooperation of all of our citizens, no matter what their racial or national backgrounds, working together in mutual understanding and respect, with opportunities to all to derive the greatest possible benefit from our common life and to make the maximum contribution to it."

"The task of making and keeping America Christian is not the exclusive affair of our denominational boards and agencies, nor is it to be carried out simply by devising more adequate church programs and missionary projects. It is a matter that rests back upon each and every individual Christian, to be wrought out by him not only in his church relationships but in all his contacts with his fellow Americans, to be expressed in his attitudes towards them, in his conversation about them and with them, and in his general point of view in regard to public questions, political and economic as well as religious."

At the close of the School, the class presented Miss Sanders a gift in appreciation for the many "extras" which she gave with the course.

Mrs. E. V. Perry, secretary of Missionary Education and Service, is proud of the large number of women who did credit work.

Mrs. Stanley Wilson conducted a four-period seminar on Christian Social Relations and Local Church Activities, and on the first day the 43 women attending voted to use as the study for the third quarter of 1943 the informal course on "Alcohol and Other Narcotics." The remaining three days were used in planning this course. Mrs. Wilson was assisted by Miss Oscie Sanders, Miss Ethel McKeithen, and Mrs. R. L. Ezelle.

Mrs. E. E. McKeithen was assisted in the Spiritual Life Seminar by Mrs. W. F. Mahaffey, Mrs. C. E. Stewart, Mrs. T. E. Applewhite, Mrs. B. F. Lewis, and Miss Oscie Sanders. Announcement was made that the Conference Retreat will be held at Bellhaven College Jackson, August 24-26. The cost will be \$3 for the room and board.

\* \* \*

### Important Notice!

Mrs. R. H. Rollings, our Conference Secretary of Student Work, asks that we print the following information. Her address is 617 Main Street, Hattiesburg, Miss.:

These are the student secretaries reported to me by the district secretaries. Is your society represented? If not, please send me the name of your student secretary so I can forward her mail that will help her in her work. If you do not have a student secretary, elect one and send her name to me.

Those with x after the name are the ones that reported this past quarter.

Brookhaven District.—Brookhaven x, Mrs. R. T. Sawyer; Magnolia x, Mrs. R. A. Brisbane; McComb, Centenary x, Mrs. E. J. Baker; Hazlehurst x, Mrs. John D. Noble; New Hope x, Mrs. J. Doyle Mayfield; Cross Roads, Mrs. George Davis; Hattiesburg, Court Street, Mrs. A. J. Kirkwood; Laurel, First Church, Mrs. Ina B. Simpson; Laurel, Kingston, Mrs. Callie Brisindine; West Laurel, Mrs. C. M. Smith; Louin, Mrs. Ed Long; Magee, Mrs. W. V. Kees; Moselle, Miss Minnie Hood; New Augusta, Mrs. C. C. Dearman; Richton, Mrs. J. B. Wallace; Soules Chapel, Mrs. Robbie Carter; Waynesboro, Mrs. Cliff Freeman; Santee, Mrs. Shelby Baker; Ellisville x, Miss Bettie Ridgway; Hattiesburg, Broad Street x, Mrs. A. E. Curry, Jr.; Hattiesburg, Main Street x, Mrs. Richard Turner; Sumrall, Mrs. M. L. Lott.

Jackson District.—Benton x, Mrs. A. D. Williams; Bentonla, Mrs. Henry Hall; Bolton, Mrs. H. Williams; Canton, First Church x, Mrs. P. E. Lowe; Canton, North Side, Mrs. John Chance; Jackson, Capitol Street, Mrs. J. B. Sullivan; Jackson, Galloway Memorial, Mrs. M. L. Smith; Jackson, Gledale, Mrs. C. F. Godsey; Carthage, Mrs. R. E. Henderson; D'Lo, Mrs. C. E. Blackwell; Ellison, Mrs. Mabel D. Moore; Fannin, Mrs. Jim Robinson; Flora, Mrs. Joe Lorange; Forest, Mrs. Mark Weems; Forest Grove,

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Attention, Greenville District

Sally Evans Special for Greenville district.

Report of Deaconess Catalina Chavira—1942.

For several years I have been appointed to this same work—rural pastor. I have been in charge of a circuit with three regular charges, besides visiting other villages and ranches. I was able to do some work in Escalon (another small town), but only made occasional visits there. However, the whole circuit was missionary work, done partly by the Annual Conference and partly by the Federation of the Woman's Missionary Societies of the Border Conferences. At the Annual Conference held in September, 1942, the circuit was turned over to the Conference and an ordained pastor appointed to the circuit, and I was named General Secretary of the Federation of the Woman's Societies.

This year I saw one of the churches that I had been instrumental in building, dedicated. That is the one in Delicias (delightful place), and another is almost completed.

As pastor, my work has been principally regular church work, with emphasis on evangelism. I have two missionary societies on my circuit with 14 members. I directed two Institutes, held 200 evangelistic services, made over 400 visits, have 150 in Sunday Schools, visit 7 missionary societies, have helped raise funds for two chapels, and have done the regular work of a pastor.

DEACONESS CATALINA CHAVIRA,  
Pastor Rural Churches in Camargo, Boquilla, and Delicias, State of Chihuahua, Mexico.

\* \* \*

### Children's Work

During these days, when it seems that the patterns of living in every country are being disrupted and changed, the attention of people is concerned more and more with children, and with the hope that, somehow, they may be prepared in body, mind, and spirit to help fashion new ways of living in a new world. Realizing the challenge that this holds for every worker with children, the thought comes often of the privilege and grave responsibility of Children secretaries as they face the needs of days such as these. Especially with the approach of summer will there be fresh opportunities of service to boys and girls in each community, and through them to boys and girls in our own country and in other lands.

The summer issue of the World Friendship Bulletin, which should be in your hands at this time, calls special attention to the possibility of providing vacation schools for boys and girls in every church, as well as other kinds of informal activities during summer months. Letters that come to the office from some of you tell of really thrilling plans for children in many places, and make us know the happy times that are in store for them. Won't you take a fresh look at the need of children in your own community and see if any groups are being neglected as vacation plans are being made? Such action on your part in connection with other workers for children may make a tremendous difference to boys and girls and their parents as well.

The title of the two manuals to be used in additional sessions are as follows: "Friends and Neighbors," by Lina A. Rauschenberg. For use with primary children. 25 cents. "Helpers All," by Ida Binger Hubbard. For use with juniors. 25 cents.

The Reading Books for the 1943-44 emphasis I hope you will order and read as soon as you can. You will like them and so, I believe, will the children. The map, makers of the U. S. A., price 25 cents, the juniors will probably find very attractive.

For leaders, the illustrated booklet, "The Methodist Church and America's Peoples," will furnish interesting information about the work of the church in the United States. It will be off the press very shortly, and can be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The price is ten cents.

\* \* \*

### Missionary Enterprises for Children 1943-1944

The emphasis for the missionary materials for use with children in 1943-44 is "Christian Adventures in Learning and Living." The materials will center attention upon certain missionary enterprises of our church which have been selected to illustrate how the church is helping people in the United States and other countries to have real Christian adventures as they learn to live together as Christians.

In this country, made up of people of different races and national backgrounds, our church is engaged in a ministry of service which aids peoples of all races and nations to live as Christians and to work together in making their communities more Christian. Thus they are having Christian adventures in living and learning together.

These missionary enterprises of our church have been selected for emphasis and illustration for 1943-44 in cooperation with the board secretaries responsible for this work.

#### In the United States

Epworth Church and Community Center, Denver, Colo.

Scott Center, Philadelphia, Pa.

Grace Community Church, Denver, Colo.

Wesley Community House, San Antonio, Texas.

Institutional Neighborhood House, Kansas City, Missouri.

Relocation Centers for Japanese-Americans.

Work with Children in Defense Communities.

Yuma Indian Mission, Yuma, Arizona.

#### In Other Lands

Certain enterprises in other lands have been chosen which place a special stress on village and community life in other lands in the interest of helping people to live together as Christians and continue to improve conditions in the villages or communities concerned.

Wembo Nyama, Belgian Congo, Africa.

Rural Christian Work in China.

Vikarabad District, India.

Pakaur District, India.

It is to be understood that these enterprises are representative of ways in which the church seeks to make the lives of all people more satisfying and in so doing provide Christian adventures in learning and living together in the United States and other lands to which Christian missionaries have gone. They should become the means of discovering similar ones of the church which are serving people in all parts of the world. These missionary enterprises are under the direction of the Board of Missions and Church Extension, including the Woman's Division of Christian Service.

Some of you will know workers who are engaged in these missionary enterprises of our church, and all of you will wish to begin to collect pictures and information about them. The September and December, 1943, issues of World Outlook will help you at this point.

Without exception, the reports from every section of the church brought news of the way the children have enjoyed the study of the Latin-American emphasis, and they often included accounts of most interesting and worthwhile experiences the boys and girls had had. I felt the children had taken part in a study that many of them would long remember, and the reading of the reports was a most happy and encouraging experience on my part. In the June issue of the Methodist Woman I have attempted to share a few of the accounts of the children's work which were received from you. Lack of space in the magazine prevented many others that were just as good from being mentioned also.

Will you please read carefully the announcement regarding gifts for supplies in the summer issue of the World Friendship Bulletin? So many requests have come in from children's leaders concerning the possibility (over and above their offering in additional sessions) of sending specific gifts to places where they were needed, that it has been decided to list certain supply needs from time to time in the Bulletin. (Also keep in touch with your Conference Superintendent of Supplies, Mrs. Blake, of Houlika).

Altogether, it is a very wonderful task in which we are engaged, is it not? One thing concerning our work, and that of all workers with children, comes to me over and over again, namely, that every bit of it counts, and counts far more than we ever realize in the Master's dream of building a friendly world. My prayers for us all is that there may be a more costly dedication of self as we strive to make His dream come true.

With appreciation and every good wish to you, I am,

RUBY VAN HOOSER,

Secretary of Children's Work.

The above letter is an abbreviated form of the one sent to Conference secretaries. We tried to "step it down" for use by local secretaries of Children's Work.

Of course, you know about the absent-minded professor who heard himself knocking the ashes from his pipe and called: "Come in."—Pathfinder.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Bogalusa Sets Record for Honorary Memberships

"In honor preferring one another"

At the regular June business meeting of the Bogalusa society, Mrs. J. Q. James, vice-president, made a surprise announcement that one of the circles of that organization had bestowed Honorary Baby Membership upon eight of the babies in the circle. This makes 100 per cent Honorary Baby Memberships for this group, Mary Plummer Bush having been a member for about a year.

The babies who received the membership are: Susan Freshwater, honored by her grandmother, Mrs. O. A. Buckingham; Josephine Dorsey Jones, honored by her grandmother, Mrs. W. G. Dorsey; Robert Riggs Easterling, honored by Mrs. W. G. Sharp; Barbara Brown, Cynthia Carr, Dixie Beth Cutrer, Diane Easterling, Sydney Glenn Sharp.

Mrs. G. F. Poole, donor of two of the baby memberships in her circle, has honored 12 babies with memberships.

Mrs. James called attention to the fact that during 1943 the Bogalusa society has given 10 special memberships, totaling \$90.

Mrs. J. T. Abney was presented an adult membership by her children, Mrs. W. C. Boyd and Dr. Abney. The presentation was made by the minister at the morning service on Mother's Day.

MRS. C. M. BUSH.

\* \* \*

### An Open Letter to Methodist Youth

"It is later than you think! . . ."

The summer is practically upon us now, and many of us are making plans to attend summer institutes, conferences, work camps—or we are planning to stay in our own communities and make this the most creative period possible.

Clocks tick, calendars change . . . time marches on . . . for us happily and quickly. But for our brothers and sisters overseas, innocent victims of war, passing days and months mean starvation, disease, mental and spiritual decay. In our Institutes or Fellowship sessions, will we be too busy talking and studying for the post-war world to remember the millions of Chinese who have been uprooted from their homes, thousands of wounded, sick and starving, hordes of hungry, homeless refugees and orphaned children across Europe? Will we remember the millions of prisoners of war on both sides of the lines? Our discussions of "tomorrow" may well lose their significance unless they are applied in terms of "today."

Your Methodist Committee for Overseas Relief is charged with the "relief of human suffering, without distinction of race, color or creed." You, as a leader of Methodist youth, have a big part to play in this enormous task. The opportunities for helping Overseas Relief right in our own communities challenge our imaginations. Interpret Overseas Relief in worship, in your study of other lands, as a means of practical social action for building a better world. We are eager to help you.

To help make vivid youth's fellowship with war sufferers overseas, we will send, upon order, a beautifully colored triptych.

It is large enough (24"x36") to make an impressive worship center for table or pulpit. "We share," say the war victims overseas who are in desperate need of food and shelter and medicines. If you share of yourselves, your prayers and your gifts.

Every day counts . . . "It is later than you think!"

Sincerely yours,

DEBORAH E. BENNETT.

Methodist Commission for Overseas Relief,  
150 Fifth Avenue, New York, N. Y.

\* \* \*

### National Conference of the Methodist Youth Fellowship

The National Conference of the Methodist Youth Fellowship will meet (at a place soon to be designated) Tuesday, August 31, through Saturday, September 4, 1943. The Conference is composed only of the presidents of annual conference Youth Fellowships and the presidents of state and regional units of the Methodist Student Movement.

The Methodist Student Commission will meet at the same place, Sunday and Monday, August 29-30. The Methodist Student Commission is composed of the state and regional presidents of the Methodist Student Movement, together with the especially selected delegates from the colleges and universities of the Central Jurisdiction. At the same time the Methodist Student Commission is meeting, there will also be a meeting of the officers of the Youth Fellowship.

### Methodist Work Camp

The Commission on World Peace and the National Conference of the Methodist Youth Fellowship, in cooperation with Adrian College, are sponsoring a work camp, July 27 to September 3, "to study social tensions in an industrial community under war-boom conditions, with particular attention to the function of the Church in meeting the problems of a community." College credit will be offered. For information, write Rev. Harold Bremer, 810 Broadway, Nashville, Tenn, or Dr. Harvey Seifert, Adrian College, Adrian, Michigan.

Interdenominational Missions Conference, July 13-20, Silver Bay, New York; July 28-August 2, San Anselmo, California. Address Dr. G. Q. LeSourd, 156 Fifth Avenue, New York City.

### Farm-Camp Project of a Local Methodist Church

Under the leadership of Rev. Owen Geer, the pastor, the Mount Olivet Community Methodist Church of Dearborn, Michigan, located in the heart of the industrial section, is sponsoring a farm-work camp project. It begins June 1 and lasts through the summer. For information, write Rev. Owen M. Geer, 5144 Horger, Dearborn, Michigan.

### Projects of the American Friends Service Committee

The American Friends Service Committee, well-known for its leadership in the field of Christian social action, will sponsor five types of summer projects, as follows: Civilian Training Units, Work Camps, Peace Caravans, International Service Seminars, Institutes of International Relations.

For information write Edward Miller, 20 South 12th, Philadelphia.

### School of Living—Summer Work Camp

The School of Living, Suffern, New York, will sponsor a work camp, July 5-August 15. The theme of the conference is "Democracy at the Roots." For information write Camp Manager, The School of Living, Suffern, New York.

### Christian Careers Calling Youth

The Department of Missionary Personnel of the Board of Missions and Church Extension of The Methodist Church, 150 Fifth Avenue, New York City, has published a pamphlet entitled, "Christian Careers Calling Youth." It is descriptive of positions now available to young people through the missionary channels and agencies of the church.

In addition, the Student Volunteer Movement, 156 Fifth Avenue, New York City, has published a pamphlet entitled, "Horizons Abroad," in which it outlines the different types of calls to missionary service that are available under all of the Boards and mission agencies of the Christian churches.

These two valuable pamphlets are recommended to college students who are interested in full-time vocations of Christian reconstruction and worldmindedness.

### RESOLUTIONS OF RESPECT

Whereas, It has pleased our Heavenly Father, on October 23, 1942, to call to her reward in heaven our beloved teacher and friend, Mrs. Estelle Cooper King, wife of Martin Luther King, we humbly bow our heads in submission to God's will, and,

Whereas, in the passing of Mrs. King we have sustained the loss of a friend whose fellowship it was an honor and pleasure to enjoy, whose devotion and loyalty to her Lord were an inspiration for a closer walk with God, and whose memory will be a benediction in the days ahead; therefore, be it

Resolved, first, that we, the members of King's Bible Class of Gibson Memorial Methodist Church, mourn our loss but rejoice with her that she has gone to her heavenly home.

Resolved, second, that the memory of her personality, thoughtfulness and kindness to the less fortunate, and her will to overcome obstacles will be an inspiration for every one of us to follow.

Resolved, third, that we extend our sincere sympathy to her loved ones and pray that God may comfort and sustain them. Be it further

Resolved, that a copy of these resolutions be sent to the bereaved family, a copy to the New Orleans Christian Advocate, and a copy be filed in the history of the King's Bible Class.

Respectfully submitted,

MRS. T. B. McELROY,

MRS. J. O. SIMS,

MRS. W. F. HALLBERG.

He is armed without who is innocent within, be this thy screen, and this thy wall of brass.—Horace.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, JUNE 20, 1943

By Rev. W. C. Newman

### WHO IS A CHRISTIAN?

Lesson Text: 1 John 2:1-6; 3:13-18; 4:15-17.

Golden Text: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.—1 John 1:7.

In the end this question, "Who is a Christian?" must be answered by each man about himself—and about himself alone. Quite clearly Jesus said that no man is to judge another.



W. C. Newman

the scriptures.

Before any man can rightly call himself a Christian he must be able to give the correct answer to several other questions.

### Do I Keep His Commandments?

John is very blunt about this. He goes so far as to use the ugly word "liar" in reference to those whose lives do not conform to their profession. There is no quibbling there; obedience is made the unconditional test of one's Christianity.

And not just obedience to those commandments one is willing to keep, while he disregards the others. As I have often said in these columns, some are quite willing to keep the commandments about adultery, but quite unwilling to keep the one about forgiving one's enemies. Some would not steal under any circumstances, but seldom hesitate to bear false witness.

But nowhere do the scriptures justify such indiscriminate. No matter how stoutly we affirm our love of God, our refusal to keep his commandments belies our words.

### Do I Really "Love the Brethren?"

Here again John is so clear and positive in his language as to seem to be gruff. Certainly there is little room for misunderstanding. Some indeed have pretended to interpret the word "brethren" as meaning only the people they choose to love, but nothing in the teachings of these scriptures can sustain such an interpretation. And if anyone is confused at this point let him remember that Jesus was even more demand-

ing when he laid down the principle of love for one's enemies as contrasted with the usual rule of loving one's friends only.

Nor is there reason to misunderstand what is meant by love, for John goes on to say that the test of love is the willingness to "lay down our lives for the brethren," a procedure vastly different from our customary manner of criticizing, undermining, holding grudges against, and otherwise hurting anyone we dislike.

This is perhaps the sternest test of all—no man can call himself Christian until he has so surrendered his attitudes to Christ that he actually loves and seeks to do good to every individual person, even his enemies.

### Do I "Confess" that Jesus is the Son of God?

A word long familiar to Methodists but now in comparative disuse is the word "confess." It meant a public acknowledgment of Jesus as one's personal Savior. I think perhaps the reason for discontinuing the use of that word was a good one. So many of us publicly professed Christianity but privately failed to live it.

I am sure that all will agree that the word "confess" used by John in this 15th verse has an entirely different meaning. It does, of course, imply public acknowledgment of Jesus, but it implies much more—a life that becomes a Christian.

So these are the questions upon which the answer to our main question depends. And one cannot easily answer them in the affirmative. Indeed, if you consider them seriously you will want to ask "Who, then, can be a Christian?" which is, after all, a good question. For being a Christian is not so light and easy a matter as some think.

"Many things may be preserved in alcohol, but law and order are not on the list."

—Chicago Daily News.

## WISE OR OTHERWISE

By Rev. James H. Felts

The business man who was notified that his income check was a penny short and responded with a check for a penny, knew his oats.

We continue to talk about the "four freedoms." Jesus Christ had and offered everything men dream of or fight for to this day.

The girl with a custard-pie face can't help it. The boy with a hip-pocket flask is a fool who hasn't met himself face to face.

### Hattiesburg District—Third Round

Bay Springs, at Stringer, June 15, 8 p.m.; Q. C. after.  
Petal, at Petal, June 20, 11 a.m.; Q. C. 1:30 p.m.  
Cross Roads, at Hinton, June 20, 3 p.m.  
Moselle, at Soules Chapel, June 20, 8 p.m.; Q. C. after.  
West Laurel, June 23, 8 p.m.; Q. C. after.  
Bonhomie, at Bonhomie, June 24, 8 p.m.  
Ellisville, June 27, 11 a.m.; Q. C. 2 p.m.  
Montrose, at Reeds Chapel, July 4, 11 a.m.; Q. C. 1:30 p.m.  
Kingston, July 4, 8 p.m.; Q. C. July 20, 8 p.m.  
Taylorsville, at Hebron, July 21, 11 a.m.; Q. C. 1:30 p.m.  
Court Street, July 25, 11 a.m.; Q. C. Aug. 31, 8 p.m.  
Ovette, at Mount Olive, July 25, 4 p.m.  
Broad Street, July 25, 8 p.m.; Q. C. Sept. 5, 3 p.m.  
Clara, at Providence, July 28, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro, July 28, 8 p.m.; Q. C. after.  
Heidelberg, at Philadelphia, Aug. 1, 11 a.m.; Q. C. 1:30 p.m.  
New Augusta, at Leaf, Aug. 8, 11 a.m.; Q. C. 1:30 p.m.  
Bucatunna, at State Line, Aug. 15, 11 a.m.; Q. C. 2 p.m.  
Waynesboro Circuit, at Hiwanee, Aug. 15, 8 p.m.; Q. C. 4 p.m.  
Williamsburg, at Lone Star, Aug. 18, 8 p.m.; Q. C. 3 p.m.  
Laurel, First Church, Aug. 22, 11 a.m.; Q. C. 2:30 p.m.  
Main Street, Aug. 22, 8 p.m.; Q. C. 4 p.m.  
Collins, at Bethel, Aug. 25, 11 a.m.; Q. C. 1:30 p.m.  
Richton, Aug. 25, 8 p.m.; Q. C. after.  
Sumrall, at Sumrall, Aug. 26, 8 p.m.  
Hattiesburg Circuit, at Oak Grove, Aug. 29, 11 a.m.; Q. C. 2 p.m.  
Magee, Sept. 1, 8 p.m.; Q. C. after.  
Mount Olive, Sept. 2, 8 p.m.; Q. C. after.

Please make your nominations for Church School officials and members of local boards of education in triplicate. Every charge is expected to observe "Millsaps Day" as early as possible.

B. L. SUTHERLAND, D. S.

## MILLSAPS COLLEGE, JACKSON, MISS.



The present school year will be divided into three semesters

- (1) First semester, July 6-October.
- (2) Second semester, November through February.
- (3) Third semester, March-June

All semesters opened to Freshmen and upper classmen

A Freshman may enter July 6 and continue in college and graduate in two and two-thirds calendar years

For further information write  
DEAN WM. E. RIECKEN



# THE CHRISTIAN FIRESIDE

## THE HEARING-EAR DOG

By Blanche Fewster

"Jokko," a German shepherd, owned by two deaf sisters, Misses Genevieve and Adelaide Calkins, of San Francisco, is a fine demonstration of what a hearing-ear dog can accomplish. He was trained by John Collier in seven months to perform a full round of duties in the Calkins house.

If the front door bell rings, Jokko barks and runs back and forth to the front door. If it is the back door, whether the tradesman's ring or a neighbor's knock, he indicates the presence of the caller. The dog also barks when the evening paper is thrown against the front steps and when the milkman leaves the milk.

Jokko does many other things that prove his worth, and on one occasion saved the lives of his mistresses.

The Misses Calkins live by themselves, except for Jokko, in an old-fashioned mansion. The ladies sleep upstairs. Jokko sleeps with one ear open on a rug in their room. The bedroom door is kept slightly ajar for Jokko to tour the house if he hears anything.

One night, after a slight earthquake had set the house a-quiver, Jokko went on a prow about the house. He smelled a strange odor and must have sensed that it was dangerous. He ran to the bedroom and aroused the sleepers.

The sisters, who, in spite of their deafness, are able to hear the dog's loud barks, got up but could see nothing amiss. Not being able to smell the almost odorless gas of California, they returned to bed.

But Jokko wasn't satisfied and continued to bark. He stopped before the grill each time he ran across the room. The women decided something must be wrong in the basement. An investigation there revealed that a gaspipe leading to the bed of the furnace had broken at the joint, probably by the earthquake. Emergency repairmen said that enough gas might have collected in the bedroom to have asphyxiated the women.

Jokko trusts no one until he is well acquainted with him. He always keeps an eye on his mistresses' safety by standing beside them at the door until strange callers depart, or staying beside them when a stranger is in the house.

Collier trained Jokko to note all noises, strange or familiar, and taught him to lead one or the other of the sisters to where the noise came from. Thus Jokko, the hearing-ear dog, does for the deaf what the seeing-eye dog does for the blind.

—Our Dumb Animals.

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

## THE JOURNEY OF THE FLOWER QUEEN

By Leila A. Pilcher

Do you like secrets? I do. Our Heavenly Father has many secrets and sometimes He shares them with us. The story I shall tell you is about one of these secrets.

For days and days Old Man Winter had sent his chilling messenger, North Wind, down the garden path, touching with icy fingers the last courageous blossoms, and chuckling with glee as their pale pink and white petals were driven before him. In a sheltered corner of the garden stood the queen of all the flowers. She had put on her dark brown winter coat, but when North Wind puffed out his cheeks and blew with his might, she held tight to her seed pod. She had been happy in the Garden of Today and was not anxious to make a change, although she knew the time was near when she, too, must make the journey into the Garden of Tomorrow.

Then one sunny morning South Wind stole softly into the Garden of Today, and whispered to the queen of the flowers, "Come with me, be not afraid, and I will take you into the beautiful Garden of Tomorrow." Holding tightly to South Wind's hand, the flower queen let go of her seed pod and started on a long journey. They traveled over fields and across a wide, dark river. The flower queen became tired, so South Wind laid her down gently in the warm, soft lap of Mother Earth, and pretty soon she was fast asleep.

She must have slept a long, long time; and then one day she heard a voice saying, "Little seed, it's time to wake up." The Flower Queen felt very queer inside; she rubbed her sleepy eyes and tried to stretch herself. To her surprise, she found the winter coat she had on when she went to sleep was too tight, she could scarcely breathe in it. "Dear me," she said, "this will never do; I must have grown while I was asleep." She stretched and stretched until her coat popped wide open. Then she stood up and her little head came right up out of the ground. She looked around and saw the trees and the grass and the birds, but best of all she saw the beautiful sun. "I shall grow and grow until I reach the sun," she said. As she was growing a yellow butterfly paused a moment to peep into her lovely heart, and exclaimed in wonder, "Who are you? You are the most wonderful flower I have ever seen." The flower queen replied, "Why, don't you know me? I used to live in the Garden of Today." "But," said the butterfly, "you are much more beautiful than you used to be." "Oh," said the Flower Queen, "That is because of the Gardener. He takes such good care of us. He has driven out all the canker worms that used to nibble at our hearts and no blight ever comes to us. We are never too hot, nor too cold, and no one is ever cross or tired, and the Gardener says that if we wish to we may all become perfect flowers."

Of all people Jesus knew more than anyone else of our Heavenly Father's secrets. After the wicked soldiers had killed Jesus and He had been buried, He came back, you remember, and told His friends that after awhile He would go away again and He would make a place for them. He has a

special place for each of us, and He has all kinds of flowers in His garden. Some of them are grown-up flowers, and some are little boy and girl flowers, and some are baby flowers.

Some day South Wind, with her golden hair and soft white robe, will come and take us by the hand and lead us into the Garden of Tomorrow. And we shall be very happy there because no one is sick there, and no one is hungry or thirsty and no one cries, because there is nothing to cry about. This is one of the beautiful secrets that God sent His Son Jesus Christ into this world to tell us about.

—From Southern Christian Advocate.

## DRUCILLA'S HUMBUG

The morning was bright with that beauty which is a West Indian monopoly. The green of the mountain-side seemed to preen itself, and the sea was laughing in the morning light. The minister's wife tried to absorb the sunshine's happiness, but she did not quite succeed. She was feeling the least bit lonely, for her husband was visiting a neighbouring island. It might be ten days or a fortnight before he returned.

"Good marning, Missus," bellowed a cheerful voice from the yard. "Where you be?"

Hurrying to the door, the minister's wife recognized her caller—a plump figure of a radiant blackness.

"Good morning, Drucilla. How are you?"

"I'se fine, praise God. But Missis"—a momentary cloud of irritation seemed to darken Drucilla's dark face—"I proper vex' dis marning!"

"Why, what's the matter?"

Well, Missis, las' night when I done said my prayers I say to myself: 'Drucilla! Tomarro' marning fus' t'ing yo' mus' go to de Mission House an' see how de Missis makin' out, ca's pa's'n no' dere to look after she now.' But Missis, dat boderation fowl, she humbug me too much!"

"How did she humbug you, Drucilla? Has the fowl run away?"

"No, Missis"—fumbling now in a capacious pocket of her voluminous skirt—"she kep' me waiting all dis lang time fo' she to lay dis egg"—producing same with a gesture worthy of the grandest opera—"which I bring fo' yo' breakfuss!" Yestiday marning she done it early. Bu just ca's I's in a hurry dis marning, she humbug me! As soon as she drap it I pick it up—it still warm!"

There was such joy in the presentation that the "Missis" could not forbear to smile. But, remembering Drucilla's hungry urchins and her slender resources, she was reluctant to take the produce of the "humbugging" bird. Drucilla seemed to read her thought, for she said, gentle now and very insistent—

"Yo' know, Missis, a' we got to look after yo' an' pa's'n, ca's yo' come all dis lang way 'crass de water to do a' we good."

—Methodist Recorder.

We read quite clearly the blueprint of our souls, and yet fail miserably to translate its perfect proportions into the reality of our lives. Spiritual complacency is the main sin of mankind. Have we ever been fervently and religiously grateful for every breath we draw? Have we ever tried seriously to dig up a piece of this old earth and to plant anew? Choose whatever language you want and whatever terms you like best; make your conclusions as broad and as unorthodox as you please; even in this streamlined, superbombed age; Godly men are needed!

—Gerald Friedrich.

## EYE COMFORT

The cleansing and soothing action of

**JOHN R. DICKEY'S  
OLD RELIABLE EYE WASH**

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
**DICKEY DRUG COMPANY, BRISTOL, VA.**



## "PREACH THE BIBLE"

By Ruth Franks Whitton

"Preach the Bible and leave other affairs alone," is a charge levelled against any minister who consistently calls unwanted attention to human derelictions. Unfortunately, those who make such statements not only show their lack of understanding of things scriptural and spiritual, but they also (either unwittingly or purposely) advocate two separate realms of thought and conduct while there can only be one in the body of Christ.

If the preacher were to comply with what is really meant by this strange request he would be an impracticable, polite idealist, expounding an impracticable philosophy which, however pleasing, would certainly not be Christianity. At the same time social and economic affairs would be left solely to men adhering to a strictly materialistic point of view, untempered by any hint of idealism.

Extremes are dangerous because they are entirely one-sided, and humanity suffers therefrom. The idealist never sees the unevenness of the path at his feet. He is sure to come crashing down on hard reality sooner or later, thereby injuring both himself and others. On the other hand, the cynical realist sees only the sordid and hopeless, and he, believing as he does, acts entirely in the interest of self without regard for others. For him there are no far-flung horizons to challenge mind and heart. He hears no song in the winds to whisper of new truths, new hopes, or new fields of service to conquer. His soul is dead, his mind is closed, and he has no understanding.

If God is to be served and humanity blessed there must be a balance somewhere between extreme reality and extreme idealism. Reality must be faced and dealt with while the pure flame of idealism must be kept burning if humanity is to ever know a better world. The spiritual cannot safely be separated from the material, although discrimination must be used in combining the two. If a minister is to really "preach the Bible," he will be forced to call attention to sin and imperfection while pointing the way to heaven. Anything less is empty babble, because Christianity is "practical idealism."

## ORGANIZE PEACE SENTIMENT AT SOURCE

Methodists throughout the country will be called to take part in a "Crusade for a New World Order" next fall, in which an effort will be made to inspire the writing of millions of letters to congressmen, expressing individual opinions on world order and an enduring peace.

"The crusade is based on the proposition that the religious forces of the nation must exercise a decisive influence at the place decision is made, before it is made, so that their contributions may be regarded as creative and cooperative," states Bishop G. Bromley Oxnam, of Boston, in an article

announcing the program which appears in the June 10 issue of *The Christian Advocate*, Chicago.

Two major features of the crusade will be nation-wide mass meetings in Methodist churches in the period between October 19 and November 7, and a Day of Consecration during next year's Lenten season. The bishops will present the plan to the constituency during the mass meetings, "stressing the action program in terms of letters to congressmen, and the continuing service of the Church in terms of missionary endeavor at home and abroad," Bishop Oxnam said.

The Day of Consecration will "call upon the whole Church for a new consecration to Christ, as personal Saviour and as world Saviour."

The crusade is based upon the assumption that the Methodist people want a just and enduring peace," Bishop Oxnam declares in the article, "that they are prepared to make the necessary sacrifices to establish world order, and call for our leaders to take the next step up in the evolution of government."

"The crusade seeks to make this opinion known at the place decision will be made—in the Congress of the United States, and in the executive branch of the Government."

House-to-house visitation by the ministers will seek to recruit members who do not attend church services to write letters expressing their own opinions on the subject of world order. Sunday school materials for next fall have been revised by the Methodist Board of Education to include materials on the subject of world order. All organizations of The Methodist Church will take an active part in the crusade.

"This is a crusade for citizens and churchmen," Bishop Oxnam stated. "United Methodism may prove a determining factor in the world-wide movement for a united world."

"In discovering the techniques whereby the ethical ideals of our faith may be translated into the realities of the common life, Jesus Christ will become the ruler of the earth."

## THE NEED FOR PATIENCE

By Mrs. Irvin Rowland

"In your patience possess ye your souls." How many great lives have existed that lacked the virtue of patience? Patience is one of the most important factors of a growing person—he must constantly wait for developments. This is true in both the physical and spiritual realms—trying to rush things unduly only results in wasted effort. Growth is maintained by definite and orderly rules; therefore, it is imperative that we comply with them in order to gain results.

As we grow older physically, we realize how our understanding and knowledge broaden—they do so from experience and observation. We see things in a different light than when we were growing up—associations play a great part in this. Our judgment becomes more mature and we no longer have the ways and thinking of a child.

Likewise, we spiritually develop. The Christian who has been a follower of Christ for many years must certainly have patience with the new convert. The younger one starts out only as a babe in Christ. There are many things to be learned, to be understood, to experience in the Christian way. He cannot possibly have the same insight into problems that the older one has. He

must patiently follow the lighted pathway and grow and learn on the journey. The older must keep an understanding attitude and always be ready to lend a helping hand. Have you ever noticed how much more patience you display toward those you love than towards others? When we learn to love our neighbors as ourselves will we not have more patience with them?

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

Miss Margaret O'Cain; Forest Hill, Mrs. W. E. Gore; Harperville, Mrs. G. N. Johnson; High Hill, Mrs. W. C. Gatewood; Lake, Mrs. Lee Bush; Lena, Mrs. C. C. Windham; Madison, Mrs. Ella B. Mann; Mendenhall, Mrs. R. E. Bell; Raymond, Miss Gertrude Davis; Raleigh, Mrs. Frank Myers; Richland, Mrs. S. T. Williams; Ridgeland x, Miss Louise Tucker; Spring Ridge, Mrs. V. C. Nicholson; Terry, Mrs. E. H. Birdsong; Ulmer's Chapel, Mrs. R. C. McNeese; Vaughan, Mrs. V. R. Deason; Walnut Grove, Mrs. Elma McDonald; Brandon x, Mrs. J. W. Ratliff; Florence x, Mrs. E. E. Lawther.

Meridian District.—Clark's Chapel x, Mrs. J. C. Land; Decatur, Mrs. W. W. Newsome; Meridian, Fifth Street, Miss Ora O'Neil x; Meridian, Central x, Mrs. L. L. McAllister; Meridian, East End, Mrs. Ide Walker; Meridian, Poplar Springs, Mrs. E. B. Key; Newton, Mrs. Victor Murphy; Philadelphia, Mrs. J. L. Posey; Suqualena, Miss Virgie Warren; Union, Mrs. James Luke, Jr.; DeKalb, Mrs. Andrew Gallman x; Meridian, Hawkins Memorial x, Mrs. A. S. Oliver.

Seashore District.—Bay St. Louis, Mrs. E. E. Samples; Columbia x, Miss Lula Carbrey; Escatawpa, Mrs. A. W. Thomson; Gulfport, First Church, Miss Laura B. Rankin; Handsboro, Mrs. B. E. Verlander; Kreole, Mrs. Walter Jones; Moss Point x, Mrs. Lynn Hooper; Picayune x, Mrs. Jack Catha; Pascagoula x, Mrs. F. A. Bishop; Poplarville, Mrs. C. P. Rawls.

Vicksburg District.—Blanton x, Mrs. S. M. Montgomery; Centerville, Mrs. N. Nickles; Crosby, Mrs. Arthur Walsh; Edwards x, Mrs. E. F. Rogan; Fayette x, Mrs. H. B. Porter; Germania, Mrs. S. C. Newman; Gloster x, Mrs. L. J. Simmons; Holly Bluff, Mrs. W. T. Hegman; Louise x, Mrs. J. N. Mecklin; Natchez, Jefferson Street x, Mrs. Hall W. Wilson; Oak Ridge x, Mrs. T. B. Harris; Rolling Fork x, Mrs. G. I. Alexander; Satartia, Mrs. M. H. Brooks; Silver City x, Mrs. S. W. Gardner; Vicksburg, Crawford Street, Mrs. J. T. Birdsong; Vicksburg, Gibson Memorial, Mrs. Otho Monroe; Yazoo City, Mrs. W. A. Barnwell.

"Did you do much fighting during the last war, pa?"

"I did my share of it, sonny."

"Did you make the enemy run?"

"Yes, my boy, I certainly did."

"And did they catch you, pa?"

—Pathfinder.

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Brandon—G. L. Oliver.....	25	Natchez—H. M. Bullock.....	10	New Albany—C. T. Floyd.....	34
Canton—J. L. Carter.....	10	Port Gibson—J. B. Holyfield.....	3	New Albany—K. E. Clark.....	11
Carthage—J. S. Noblin.....	16	Rolling Fork—J. O. Ware.....	1	Potts Camp—Z. A. Jumper.....	12
Carthage Circuit—J. C. Jackson.....	1	Gibson Memorial, Vicksburg.....	20	Rienzi—B. F. Bullard.....	13
Clinton-Ridgeland—M. E. Burnett.....	1	Vicksburg, Crawford St.—T. O. Prewitt.....	1	Ripley—E. R. Smoot.....	15
Fannin—Norman Purvis.....	4	Roxie—R. E. Alsworth.....	14	Sherman—Guy Ray.....	1
Flora-Benton—J. T. Weems.....	3	Satartia—F. J. Jones.....	15	Tishomingo—J. L. Nabors, Jr.....	8
Forest—C. A. Schultz.....	1	Silver City—B. M. Lawrance.....	15	District Conference.....	15
Harperville—W. J. Walters.....	1	Washington—A. W. Wilson.....	9	Greenville District—J. W. Ward, D. S.....	
Homewood—R. E. Case.....	4	Woodville—L. P. Anders.....	1	Arcola—E. S. Lewis.....	8
Jackson, Capitol St.—R. H. Kleiser.....	9	Yazoo City—R. H. Clegg.....	35	Clarksdale—J. H. Johnson.....	10
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Jackson, Glendale—J. A. Wells.....	1	North Mississippi Conference.....		Coahoma—M. E. Armstrong.....	3
Grace, Jackson—W. B. Alsworth.....	20	Aberdeen District—N. J. Golding, D. S.....		Dublin—W. R. Crouch.....	4
Jackson, Millsaps Mem.—H. A. Gatlin.....	2	Algoma—Bob P. Buskirk.....	2	Duncan-Alligator—W. W. Jones.....	1
Lake—Miller Schultz.....	1	Amory—R. G. Moore.....	17	Glen Allen—W. D. Bennett.....	1
Lena—J. H. Dillard.....	4	Becker—W. D. Waugh.....	6	Greenville—L. P. Wasson.....	1
Madison—L. T. Nelson.....	6	Calhoun City—H. S. Spragins.....	1	Gunnison-Hillhouse—A. M. West.....	1
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Walnut Grove—J. W. Loudenslager.....	5	Nettleton—W. C. McCay.....	17	Shaw-Litton—C. W. Avery.....	1
District Conference.....	27	Okolona—Marlin McCormack.....	10	Shelby—A. R. Beasley.....	2
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Cleveland—J. W. Courtney.....	2	Smithville—J. F. Elliott.....	1	Greenwood District—R. G. Lord, D. S.....	
Decatur—D. R. O'Connor.....	12	Tremont—H. G. Wallace.....	2	Acona—W. M. Langley.....	5
DeKalb—A. F. Gallman.....	6	Tupelo—W. A. Tyson.....	9	Carrollton—C. L. Oaks.....	1
DeSoto—Roger Cameron.....	1	Verona—W. C. Mattox.....	4	Drew—H. H. Wallace.....	13
Enterprise—G. L. Sigrest.....	3	Water Valley—E. H. Cunningham.....	15	Blackhawk—R. E. Wasson.....	9
Hope—Y. A. Smith.....	2	Water Valley, Main St.—A. S. Brisco.....	12	Durant—H. P. Lewis.....	11
Lauderdale—Hugh McRaney.....	2	Woodland—R. C. Mayo.....	2	Ebenezer—E. M. Shaw.....	11
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Meridian, 34th Ave—J. F. McClelland.....	1	Chester—J. E. Roberts.....	1	Pickens—E. C. Driskell.....	8
Newton—Geo. H. Jones.....	17	Columbus, First—J. D. Wroten.....	2	Rock Hill—G. T. Sledge.....	5
Pachuta—G. Eliot Jones.....	20	Columbus, Central—T. E. Gregory.....	28	Ruleville—W. C. Beasley.....	12
Philadelphia—H. C. Castle.....	13	Ethel—E. G. Potts.....	10	Schlater—J. W. York.....	1
Philadelphia—G. A. Broadus.....	5	Eupora—M. E. Scott.....	2	Sunflower—J. W. Gibson.....	22
Porterville—E. M. Lane.....	2	Kilmichael—S. B. Potts.....	9	Swiftown—W. W. Brunner.....	6
Qultman—V. G. Clifford.....	11	Kosciusko—T. B. Thrower.....	15	Sidon-Cruger—W. S. McAlilly.....	6
Scooba—J. R. Grisham.....	1	Kosciusko—J. L. McElroy.....	5	Tchula—W. T. Phillips.....	15
Shubuta—C. H. Strait.....	13	Longview—W. H. Heath.....	2	Tutwiler—J. V. Stewart.....	20
Vimville—W. L. Hamrick.....	1	Loulsville—J. J. Baird.....	18	Vaiden—A. L. Davenport.....	26
Seashore District—J. F. Campbell, D. S.....		Louisville Circuit—J. W. Holliday.....	2	Webb-Sumner—A. W. Bailey.....	18
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Coalville—J. H. Moore.....	2	Shuqualak—R. A. Thornton.....	23	Arkabutla—H. E. Carter.....	3
Columbia—J. B. Cain.....	1	Starkville—J. R. Countiss.....	1	Batesville—W. M. Jones.....	1
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Handsboro—D. W. Ulmer.....	4	District Conference.....	14	Courtland—R. C. Nanney.....	2
Long Beach—Jas. L. Sells.....	5	Corinth District—J. E. Stephens, D. S.....		Crenshaw-Sledge—W. C. Galceran, Jr.....	1
Lucedale—Wm. Fulgham.....	14	Ashland—J. B. Burns.....	1	Duck Hill—H. N. McKibben.....	1
Lumberton—F. L. Applewhite.....	2	Baldwyn—A. C. Bishop.....	7	Grenada—W. L. Robinson.....	2
Moss Point—A. J. Boyles.....	7	Belmont—N. M. Hamill.....	4	Hernando—W. O. Hunt.....	1
Ocean Springs—W. C. M. Baggett.....	1	Blue Mountain—H. L. Beasley.....	2	Holcomb—L. P. Jumper.....	2
Pascagoula—E. W. Ulmer.....	52	Booneville—Thad H. Ferrell.....	13	Horn Lake—L. A. Bennett.....	1
Poplarville—S. F. Harkey.....	1	Burnsville—W. L. Whitener.....	3	Lake Cormorant—W. M. Campbell.....	1
Saucier—E. W. Scott.....	1	Chalybeate—N. L. Threet.....	2	Coldwater—H. E. Finger, Jr.....	3
Vancleave—G. H. McBride.....	5	Corinth—W. C. Newman.....	59	Cockrum.....	1
Wiggins—P. O. Nix.....	3	Corinth—W. R. Goudelock.....	9	Como—W. H. Mounger.....	8
Vicksburg District—O. S. Lewis, D. S.....		Corinth Circuit—W. R. Hammontree.....	2	Longtown—G. L. Nicholas.....	4
Anguilla—E. A. King.....	5	Hopewell-Rocky Springs—H. M. Bennett.....	1	Lambert—L. C. Lawhon.....	2
Centreville—D. M. Ulmer.....	22	Dumas—R. B. Burks.....	1	Marks-Belen—J. S. Maxey.....	1
Eden—C. Y. Higginbotham.....	1	Fulton—E. L. Jernigan.....	21	Oakland—W. S. Selman.....	3
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Fayette—M. H. Wells.....	9	Holly Springs—Seamon Rhea.....	14	Pleasant Hill—John M. McCay.....	5
Gloster—R. A. Allums.....	5	Iuka Circuit—Joe Carothers.....	6	Red Banks—B. D. Benson.....	3
Lorman—D. E. Vickers.....	9	Mantachie—W. T. Bazzell.....	1	Sardis—J. O. Dowdle.....	3
Louise—H. A. Wood.....	6	Marietta—C. L. Ivy.....	3	Sardis Circuit—Jas. Heflin.....	1
Mayersville—E. C. Presley.....	1	Myrtle—W. M. Hester.....	17	Senatobia—C. L. Rogers.....	9
		Oxford-University—W. J. Cunningham.....	1	Shuford—J. A. Biffle.....	1
				Tyro—L. H. Floyd.....	2
				District Conference.....	10



# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

But this, that I may see Thy face  
Transforming all the commonplace,  
May work with Thee, and watch Thee bless  
My little loaves in tenderness;  
This sends me singing on my way,  
O Comrade of the Everyday.  
—Molly Anderson Haley.

## THE PRAYER-ROOM TODAY

Saviour Christ, I thank Thee for moments when the glow of Thy great love has been felt within this heart of mine. Forgive me that so soon I grow cold again and the things that once were real become once more but words and shadows. Thou didst say, "He that is near me is near the fire;" keep me close to Thy heart, Thy burning heart of love. Let sin perish in the heat of that holy fire, and self be purged from every stain. And may my heart, inflamed by love divine, impart to others the warmth it draws from Thee. Amen.

## The Path of Faith

By Clyde Edwin Tuck

As down life's somber ways I wend  
My soul would be engulfed in night  
If Christ, our never-failing friend,  
Did not illumine my path with light,  
The light that comes through faith alone—  
The daybreak star that courage brings,  
And love that will for sin atone,  
His love from which our solace springs.

I walk in faith, though tempests form  
And waves of tumult shake the land;  
To bear the strain when breaks the storm  
I seek the Saviour's friendly hand,  
And stand undaunted, strong in Him  
Against the trying days ahead:  
Light from His star that naught can dim  
Upon the darkened world is shed.

The vast tides of His love and truth  
Have stronger grown and cannot fail;  
They come renewing hope and youth  
To strife-filled earth, and will prevail;  
They come to troubled hearts with peace,  
And brotherhood to bring more near,  
To cause time's hurts and hates to cease,  
And free the burdened slaves of fear.





# WALLET OF THE WEEK



THE STRONGEST BEER REGULATORY ACT of the last ten years is said to have been passed by the Oklahoma legislature recently. The bill which was placed on the Governor's desk for his signature, passed with only twelve adverse votes in the house and without a single dissenting vote in the senate. It prohibits the sale of beer at private and public dances, except in private homes and non-profit balls held by clubs and lodges. It also prohibits the sale of beer in the state between 2 a. m. and noon on Sundays.

\* \* \*

SENATUS POPULUSQUE ROMANUS, abbreviated by the letters "S.P.Q.R.," has been called the swastika of the regime into which Christ was born. Those four letters were flown at the head of Caesar's marching columns and they marked the farthest outposts of Rome's conquered Empire. The symbol which proclaimed the authority of that ancient aggressor has faded out, but the cross which Imperial Rome despised has become more and more a symbol of universal allegiance and accord among the peoples of the earth.

\* \* \*

AMERICAN BAPTISTS, according to *Biblical Recorder*, now number 11,593,376. Of this number 4,122,332 are Negro Baptists, and 560,000 belong to fifteen smaller groups of Baptists. As we understand the figures, this leaves 6,911,044 total for the Northern and Southern Baptist groups. Church properties of the Southern Baptists are now valued at \$240,131,184, and that represents a gain for the year of \$7,186,869 in property values. The statistical report containing these figures was released from Nashville, Tenn., recently.

\* \* \*

DENATURED IDEAS OF IMMORTALITY find their opportunity in the theological softening which the perils of war create. Some years ago a prominent Episcopal minister in our section said: "I will not assert it to be a fact, neither will I deny it to be a fact that somehow in the great unknown God will touch and uplift every human heart." Now comes Canon Prichard, of the Anglican Church, with a book the subject of which is, "If They Don't Come Back," and its trend appears to be toward softening the personal exactions for salvation and immortality. It encourages wishful thinking by its revival of the idea of a continuing probation after death.

\* \* \*

BRITISH METHODISM chalks up another loss, according to reports presented to the May Synods. This time the loss in "full memberships" is six thousand six hundred and forty-three. It is fair to say that the total figure does not present the true picture, for it is less than one per cent of the membership. The ominous facts are that such losses have been reported for more than a decade, the number of members "received on trial" is just a little more than eighty-three per cent of the number for the previous year, and the number of "junior members" has dropped eighteen and one-half per cent. Of the forty-seven districts, six showed a gain totaling three hundred and thirty-seven members.

CHINA'S FLAG DAY in Britain resulted in the collection of more than four hundred thousand dollars, which brings the total raised for the United Aid China Fund to more than two million one hundred thousand dollars. It has been decided that four hundred thousand dollars will be sent to the British Ambassador at Chungking for allocation to Madame Chiang Kai-Shek. When the war demands of Britain are taken into account, this sum represents a noble generosity and Christian spirit on the part of the British people.

\* \* \*

THE JEWISH MIDRASH is an allegorical interpretation of the Scriptures. It seems to be what we might call Bible stories which embody the moral values, but do not conform to the exact text of the Jewish sacred writings. They are simply tales and legends which are accorded a high place in the literature of biblical interpretation. The stories deal with motives which underlie conduct, that which gives value and permanence to one's possessions, indicate the progress of evil habits which end in human undoing, and others similar in style and purpose.

\* \* \*

THE LOWLY GOLDENROD, whose flame of yellow has so long waved from hedgerows, ditch banks and fence corners, seems about to be assigned a more honorable place on the agricultural stage. The discovery of rubber in its juices has suddenly given it an importance far beyond that of mere decoration. The rubber extracted by chemical solvents does not seem to promise a first-class rubber product, but rather that its flexible properties and high tensile quality may prove satisfactory for many manufactures and in that way may ease the demand for better rubber.

\* \* \*

THE RECTOR OF EDINBURGH UNIVERSITY in Scotland, Sir Donald Pollock, has established the Pollock Memorial Missionary Trust in memory of his parents. The Fund consists in part of three houses near Edinburgh which are to be used for missionaries of the Free Churches on furlough, for retired missionaries, and as a center of cultural life for the missionary community. A substantial endowment insures the proper maintenance of the properties and the residue of income will be used for missionary purposes. The trustees will be appointed by the larger Free Church missionary societies and by the Free Church Federal Council.

\* \* \*

THE NORTH AFRICAN COAST, which the Allies have wrested from the grip of our enemies, is rich in historic and Christian traditions. Cyrene of Libya had a colony of Jews in Palestine and Simon of Cyrene was forced to bear the Cross of Christ. From Tunis we have the tales of Queen Dido and Anneas, the ancestor of all the Romans. Near Tunis is the site of the ancient city of Carthage where Tertullian, the great Christian apologist, wrote in the second century. Close to Bona are the remains of the famous city of Hippo of which Augustine was Bishop and where he wrote his immortal "De Civitas Dei."



# New Orleans

# CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### PERSONAL POISE OR POLITICAL PRIORITY

Some years ago we read a little brochure on Edgar Allen Poe in which effort was made to account for his weaknesses and eccentricities by the measurements of his misshapen face. We no longer seek such physical explanations of eccentricity, but we study the emotional life for the same purpose. Half of us think that the other half is crazy and that half is sure that the same is true of us. Whatever else may be involved in such an estimate, it indicates that all of us live in a whirlpool of warring ideas and ideologies.

This was strikingly suggested in a chapter which a Lutheran professor of theology contributed to the book, "Mirror of the Times," recently published in Sweden. It seems to be the thesis of the writer that the present war is only an aggravated phase of the unceasing war of ideas. Perhaps St. Paul had something of the kind in mind when he wrote to the Corinthians: "The light of the knowledge of the glory of God in the face of Jesus Christ" is a treasure which we have in "earthen vessels." The approaches to this conflict are as numerous and as varied as are the personalities and the eccentricities of the human race. Our individual contribution to the struggle may be that of a degenerate conscience, or an energy deficiency; a pronounced self-interest, or an utter indifference to the whole Gospel ethic. The worst aspect of our struggle now is that many of us have become so divorced from the spirit of Christ, that we have turned to chasing every social, economic, and political will-o-the-wisp which appears upon the horizon. We are exhausting our energies without having even the semblance of a constructive purpose or technique for building the Kingdom of God.

It is not that the struggle of ideas is bad in itself, but that it is directed to ends which are subversive of the larger good. We lose from our thinking the unifying and solidifying idea of Christ as expressed in His earthly ministry. Anarchy and despotism are in actuality the same disposition traveling in opposite directions. The one breaks the mass into useless and powerless fragments; the other concentrates all in a despotic political unit. The real difference in achievement results from the predominance of the human being, or the predominance of Christ. "Some Christians," says the Lutheran professor, "are so poor-spirited that they lean to a purely spiritual ideal, finding some place for themselves in the other world and turning their backs on this world, on its culture, on the state, and on society." Along with that pattern of ideas and ideals, modern Caesars seize political power and quite unintentionally discover and commission

the martyr spirit of those who, retaining the universal ideal of their Lord, rise up to defend the great ideals of His ministry and to re-establish faith in His leadership. If we would create and maintain an atmosphere of justice and humanity, we must depend upon spiritual poise rather than arbitrary political priority. Without such poise our ideas become obsessions which blot out the whole Christian horizon.

### SHOULD THE CHURCH BECOME AN ALLY OF CAESAR?

The agitations in church circles and the growing insistence that the Church should be represented on the after-war Peace Commission does not appeal to us very strongly. We would not be willing to say that we oppose it, but we do seriously suspect the wisdom of such a thing.

First of all, it would directly commit the Church to the terms and implications of the peace that might be made and by what would be a mere "token" representation on the Commission. The reaction might be favorable in victorious countries, and we are not sure of that, but it would certainly embarrass activities of the Church in countries which would naturally feel that it had been a party to terms that might be galling to them in their defeat.

A second reflection comes from the tacit assumption that the representative of the Church would be a representative of the Protestant Church. The concession would certainly mean that the Catholic Church would insist upon the same recognition. Everyone knows that a Catholic representative would not satisfy Protestant America. Even a "personal representative" at the Vatican is not pleasing to those who frown upon any joining of Church and State.

Further, such demands would certainly lead to an insistence that labor and industry should have like representation. The involvements of group representation would almost certainly embarrass peace negotiations.

These and other like considerations seem to us to indicate the unwisdom of trying to form an interest coalition for the arrangement of the peace terms following the war. We prefer to choose outstanding men for what they are and not as representatives of any group or interest whatever. We believe that a more satisfactory peace can be made by Americans as Americans than as interested crusaders for any cause, religious or secular. By a procedure based upon personal fitness it will be much easier to escape radical and irreconcilable views than it would be to resist them at the Council table.



## BICKERING, BUREAUCRACY AND BUNK

No good citizen likes to offer criticism of anything which even seems to have bearing upon the prosecution of the war. Unfortunately we think he knows too little in many cases about what is necessary for its prosecution and about what is really being accomplished. It seems clear, however, that the ordinary folk whom we know sympathize with opposition to subsidies and with moves to make a drastic reduction in bureau personnel. This seems to us to arise from the fact that political Washington is running around in circles to the utter confusion of the public, accomplishing little, berating everybody, and at enormous expense to the American taxpayer. It is a time when we should conserve the resources of the nation for the prosecution of the war. We believe that the people are willing to pay whatever taxes may be necessary for pressing the war to an early and victorious conclusion, but we feel that bureaucracy, spending excesses, and bickering are causing hurtful reactions among the people who must be depended upon to support the war effort.

## THE FOUR FREEDOMS

There has been a great waving of banners and fanfare of trumpets about the four freedoms for the past two years. In the first place, the concept of freedom is singular, not multiple; it is an abstract noun and as such is both indivisible and by the same token cannot be multiplied. It can be increased to include an ever enlarging connotation, but it simply cannot be broken up into little pieces.



Dr. A. P. Hamilton

Take a look at the four freedoms so-called; what do they sum up to when looked at closely and intelligently? There is just one fundamental freedom in the whole four, and that is "Freedom of Worship." Stripped of excess verbiage and rhetoric they all come down to that one. The other three are all implicit in that one. It was that freedom that our fathers were looking for in 1607 in their first permanent settlement at Jamestown, also at Plymouth Rock.

We have boasted through the years since those first early settlements, that this was the "land of the open Bible." What does that mean? Why are the Jews in Europe today haunted by fear every moment of the day? They have no freedom from fear because, basically, they have no freedom of worship. The one includes the other. Naturally, Hitler burnt the Bible as a prelude to his orgies of hate and plunder.

There is no freedom of speech where there is no freedom of worship, by the same token. In writing a charter, then, it is always best to stick to principles, not to list unimportant items which take their places naturally under the broad principles named.

All the talk we have heard in political circles about the "Abundant life" in recent years is nothing else than our old friend, "Freedom from Want," dressed up in spiritual terminology. It is the form of Godliness without the power of it; nothing but a shibboleth.

Jesus' way of dealing with the economic question is summed up well in the statement: "Seek ye first the Kingdom of God, and all these things shall be added."

In the post-war world, then, of which we hear so much these days, it would be well for us to stick to great spiritual principles in charting a future peace.

We fought the Revolution under the ringing challenge of "life, liberty, and the pursuit of happiness," but something very concrete has come out of it. The spiritual ideal simply must precede any material realization, no matter whether we are planning our lives as individuals or as nations; and the spiritual must be the basic and fundamental part of the plan, giving color and atmosphere to the whole.

A. P. H.

## Others Say. . .

### LET RELIGION HAVE PRIORITY

Priority is a big word in this war. All wars give priorities to certain verbal expressions. Aside from the priorities in economics, the big priority in this war—as in all others—apparently is patriotism. Certainly patriotism is a good thing, provided it is genuine and not a mere make-shift or a screen behind which to hide some selfish purpose or scheme. We have heard from someone who belonged to a past generation that patriotism is "the first refuge of scoundrels"—and it is likely to be the last also. That is not the fault of patriotism, but rather of the scoundrels who would make such ignoble use of it. Genuine patriotism is one of the highest emotions of mind or heart. It is a pity that it requires a war to get some people to see its value. It never was intended to be a child of emergency, and we still have little regard for the man "who never to himself hath said, This is my own, my native land." But even in time of emergency we see no reason for giving patriotism priority over religion. When religious sanctions are ignored, and the church is neglected, and the Sabbath is trampled under foot in the name of patriotism we are running a fool's course. Only when religion is given priority will other loyalties find their proper place in the scheme of things and perform their functions in a proper manner. Patriotism is made perfect in religion and apart from religion will prove superficial and undependable. A nation never is so unpatriotic as when it gives religion a secondary place. One loves his country best when he loves God first. He is the best patriot who is the best Christian.

—Religious Telescope.

### THE AMBASSADOR WHO GAINS AUDIENCE

Ideas and salesmanship are business getters. The only business holder and business builder is Quality. Its speech is of golden tongue "tipped with persuasion." It does not argue or plead. It commands.

The busy man, listening distractedly or with reluctance to verbal solicitation, is unfailingly aroused to alert and hospitable attention by a silently offered example of Quality. It speaks a universal language which is understood alike by the expert and untrained.

A piece of good work serves as eloquent agent for the man who produced it. It is a rising asset.—Linotype.



## BOOKS

"The Long Road to Methodist Union," by John M. Moore. Abingdon-Cokesbury Press, New York, Nashville, pp. 238 and Index. Price \$2.

On the pages of this book the reader will find the story of all the negotiations, the setbacks, and the final achievement of Methodist Union. It is the story as told by a man who walked sympathetically with the movement from its beginning and who was one of the principal negotiators in its final achievement. Bishop Moore gives frankly and impartially the details as he knew them to be, and he interprets the meaning of various aspects of the agreement without apology or gloss. In the years to come, the historian of the Church will turn to these pages for light and for the facts which he will need for an interpretation of one of the greatest events in Methodist history. It will be in a sense which can be claimed for no other book, source material for the interpretation of the United Church which now emerges from a century-old conflict.

No Methodist minister, or layman, can afford to be without this volume. Its value will increase with the years, for it discloses in proper relation and perspective the unification movement from its inception to the completion of the task which includes the outline of the new Church setup and some observations which are as a personal prognosis of the course of events in the days ahead. We doubt very seriously that there is another man in Methodism who is so well fitted for the task here undertaken as is Bishop John M. Moore.

"I Was Made a Minister, An Autobiography," by Bishop Edwin Holt Hughes. Abingdon-Cokesbury Press, New York, Nashville, pp. 318 and Index. Price \$2.50.

These pages record the personal story of one of the best known and most universally beloved leaders of Methodism. Bishop Hughes tells with proper reserve and scintillating humor the story of his life, from the parsonage home in which he was born and where he became "allied to eternal causes" down to the present hour of retirement, made beautiful by his great spirit and his lovable character. From the title page, the book throughout echoes the conviction that every important step in his career was a response to the divine call. Along with the record of his own life, the Bishop passes in affectionate review the throng of friends and co-laborers who shared as well as contributed to the experiences of his career. There is not a dull page in the book, nor one which does not radiate the realities of redemption and immortal expectation.

In chapters twenty-three and twenty-four, Bishop Hughes veers somewhat from the strictly autobiographical nature of his book to discuss Methodist Unification. He gives in forty pages a brief resume of the facts having to do with alienation, disunion, and reunion. Here will be found the view which he had and his intimate association with the setups up to the hour of the final achievement of Methodist Union. Here, too, will be found some interesting side lights on the movement, especially the appraisal of various fraternal deliverances, and the splendid contribution of that "good minister of Jesus Christ," Bishop William Fraser McDowell. The concluding pages deal with life as fellowship and in that brief but glorious chapter he brings to con-

clusion a most readable and inspiring autobiography.

"A Preacher Looks at War," by Daniel A. Poling. The Macmillan Company, New York, pp. 101. Price \$1.25.

Dr. Poling, minister, editor, lecturer, and outstanding youth leader of this generation, discusses with courageous and Christian frankness the controverted issues of Christianity and war, and a constructive post-war planning. It is altogether probable that he is one of the best qualified men of his day for addressing a Christian fellowship on this subject. He has felt the heart-throb of the youth of the world; he has seen youth on the march in all lands; in church assemblies he has been outspoken and frank in his plea for Christian realism facing the gathering storm; and his chaplain son is part of the sacrifice which he has made for his country and his Christ. Dr. Poling bases his own creed touching war upon the social responsibility for protecting family and property by police force—a Christian safeguard rather than a vengeful and cruel suppression of an aggressor.

Every page of this little volume bristles with its courageous defense of Christian realism. It is neither sentimental nor Utopian in its attitudes, but is heroically Christian and sane in position and spirit. We could wish that the book might find a place on the library table of every home in the land, that it might share with the literature of idealistic dreaming in shaping the thought of our confused age, and lastly that it might be read and its message pondered by every pacivist minister in America. This is an inexpensive book, but we believe that its message and its passion are priceless.

"St. Luke's Story of Jesus," by Hope Costley White. The Macmillan Company, pp. 119. Price \$1.40.

On the left-hand pages of this little volume are the most beautiful and important bits of Luke's Gospel in the English Revised Version, and on the opposite hand pages will be found story expositions of the Scripture text in simple and understandable language. The last two pages are devoted to a description of Palestine and what it means in the story of Jesus. Interest in this book will center in the interpretations, but in that way they may deepen the interest in the Gospel as recorded by Luke. The study procedure recommended is to read the left-hand page, then the story retold on the opposite page, and then to re-read the scripture text.

"A Generation Risen," by John Masefield and Edward Seago. The Macmillan Company, New York, pp. 72. Price \$3.

This volume consists of twenty-four poems and forty-five pictures which are designed to pay tribute to some of the young people who have come forward to save the nation in her danger. John Masefield is the Poet Laureate of England who, in collaboration with Edward Seago, pays tribute to the strength and courage of the "Generation Risen"—the youthful heroes who have not failed England in the desperate ordeal of the war which has come upon her. The pictures are mostly English, as are the greater number of the poems, but the spirit is universal. It is beautifully done throughout, it is a great contribution to the war spirit of the English, and it will be prized for its

(Continued on page 9)

WITH  
THE  
PASTORS

## PATRIOTISM

By Charles O. Ransford

The world needs a new birth of freedom and a new sense of patriotism. Patriotism is not necessarily nationalism. If it were, then we should say, Away with patriotism.

Love of country, of home, and native land are enshrined in all hearts. In the making of a new country, perhaps, one's feelings and devotions are stronger than when a nation has been long developed and supported by a loyal people.

Nationalism was intense in the Revolutionary days. The Declaration of Independence is a strong statement of a nation's ideals and devotions. Washington and Jefferson both warned against entangling alliances with other nations.

In those days a spirit of individualism was essential to the cultivation of patriotism and the building of a united nation. We have become a great and mighty people by our devotions and loyalties. Subsequent generations have been no less devoted than the founding fathers.

These United States present a great contrast today from the infant, struggling nation. In the establishing of the American Republic all the people were of one stock and of English parentage. The United States today are composed of people of every nation, and kindred, and tongue on the earth. No less patriotic are our polyglot people than the revolutionary fathers.

Modern patriotism must assume certain religious aspects. In times past wars were waged against every alien person and nation. Among the ancient Hebrews all other people were heathen. Among the Greeks every man not a Greek was a barbarian. Among English-speaking people in both England and the United States every man not of English ancestry and speech was a pagan.

When the gospel was full born, Peter said in the presence of a company of Gentiles, "God hath showed me that I should not call any man common or unclean." That is the revelation of the new order and the divine way. That lesson has not yet been learned by all men and nations.

This present war is much more a war of races than we are willing to admit. Aryan, Nordic, Teuton, Slav, English, and Japanese, have become self-assertive. Each makes his boast for his blood, his color, and his race. His own type of patriotism governs him.

In these United States some men proclaim themselves isolationists. They would have no dealings with other nations. We are beginning to discover that no longer can man live to himself.

We must recast our thinking. The preacher who feared to speak from his pulpit about patriotism, lest he be accused of preaching politics or a political sermon, must find a new approach to a study of national life and world relations. He must now study what he thinks is a Christian patriotism and the kind of patriotism his nation must learn to become strong and effective, not alone, but with all other nations.

The peace of this world will be determined not on old lines of nationalism or patriotism, but on the basis of larger world relations and brotherhood.

Brevity is the best recommendation of speech, whether it be in a senator or an orator.—Cicero.



# CONFERENCE NEWS AND PERSONALS

Rev. A. W. Coody, of Fisher, La., will be assisted by Rev. C. J. T. Cotten in a meeting at Mt. Herman, beginning June 28, the meeting to run through July 4.

Rev. C. J. T. Cotten had the assistance of Rev. Mrs. Lula Wardlow, of Montgomery, La., in revival services at Varnado, La., which began June 13 and ended June 20.

Rev. J. B. Grambling, of Crowley, La., writes that he closed a very successful meeting at Ebenezer church recently. There were 72 rededications on the last night of the meeting.

Rev. J. H. Felts reports that his health is completely restored. We relay the information rather gingerly, that he reports a great garden and that he never felt better nor lived better.

Mrs. Virgie M. Malone, of Cedar Bluff, Miss., places us in her debt by her good word concerning the Advocate. She says: "We just can't get along without it in our W. S. C. S."

Miss Elizabeth Cavin, of Wilkinson, Miss., requests the change of her Advocate to Scarritt College, Nashville, 4, Tenn. We have had no statement to that effect, but we presume that she is doing work there.

Rev. J. C. Price, retired member of the Louisiana Conference, says that he manages to keep busy at something every Sunday—preaching, teaching, and helping in every way that he can at Pelican and at nearby places.

Rev. Robert E. Alsworth, pastor at Roxie, Miss., adds to a business note the statement, "I am glad to report that my little son is practically recovered from his operation at the Methodist Hospital, Hattiesburg, on May 27."

According to request for change of address, Rev. D. R. O'Connor, of Decatur, Miss., has been called for chaplaincy service in the Navy, effective June 25. After that time his address will be Navy Chaplain's Training School, Williamsburg, Va.

Rev. and Mrs. J. F. Campbell, of Gulfport, Miss., have issued invitations to the marriage of their daughter, Mary Louise, to Lt. Robert Arris Stribling, of the U. S. Army Air Corps. The marriage will take place at the First Methodist Church, Gulfport, on the evening of June 29, at 8 o'clock.

As announced elsewhere in this issue, the Journal of the Louisiana Conference for its 1942 session is ready for distribution. The printers were slow in getting the work done, but judging from a casual glance through its pages, they have done a creditable piece of work despite the fact that it was a rather tedious and difficult job.

In his address on the Character of Washington, Daniel Webster used a quotation saying, "We are told that the Arab of the desert talks of Washington in his tent, and that his name is familiar to the wandering Scythian." That outburst of eloquence came to mind when a friend reported that the soldiers in North Africa speak of the New Orleans Christian Advocate. One man had never seen the Advocate until it was received by the hand of a chaplain.

Mrs. A. B. Barry, writing from Washington, D. C., says that she has carried her husband through every kind of examination,

and that all the doctors give her the same report. They say that Bro. Barry has a serious arterial hypertension and coronary artery trouble and that nothing can be done except to make him comfortable. They have advised her to carry him back to Mississippi, which she expected to do on June 19. Mrs. Barry extends her thanks to many friends for their cards and letters of cheer since November 23, 1942.

Rev. Walt Holcomb is scheduled to deliver six addresses at Lake Junaluska Methodist Assembly, July 16-20. The subject of these addresses will be "The Gospel of the Grace of God." In connection with Dr. Holcomb's one-day preaching missions he has issued a booklet entitled "Gems of Grace," which contains every verse in the Bible where the word Grace, or its equivalent, appears. There is also a printing of the hymns which emphasize Grace, twenty-one of them, beginning with "Amazing Grace" and concluding with "Lord, Dismiss us with Thy Blessing." Price of the pamphlet is 25 cents, postpaid.

## LOUISIANA CONFERENCE NOTICE

Dear Dr. Duren: This is to announce that the 1943 session of the Louisiana Conference will be held at Lafayette, La., November 9-12.

D. B. RAULINS,  
Secretary of Cabinet.

Note: The earlier date carried in these columns was exactly as furnished us by "Methodist Information." The error, which we gladly correct, was not ours.—Editor.

## JOURNAL OF THE LOUISIANA CONFERENCE

The Journal of the Louisiana Conference is out and should be in the hands of the pastors soon after this notice reaches them. The Journal was printed in Baton Rouge and all inquiries or orders for copies should be addressed to Dr. R. H. Harper, 2023 Milan Street, New Orleans, 15, La.

## GUY M. HICKS, JR., GRADUATES WITH HONORS

According to the Ruston, La., Daily Leader of May 19, Guy Morgan Hicks, Jr., son of Dr. and Mrs. Guy M. Hicks, was graduated on Friday night, May 14, from the Ruston High School as valedictorian of his

class. He also received the boys' American Legion Award for outstanding service to his class, and the scholarship to Tech, given to the student with the highest average grades.

Friends of the young man and his parents rejoice with them in the honors conferred, but more in the splendid outlook for usefulness and service which such recognition foreshadows.

## MAGNOLIA, MISS., CHURCH REPORT

Dear Dr. Duren: Just a note from our church work in Magnolia. We started the year with Layman's Day. Dr. R. L. Hunt was the speaker. He mapped out in detail the work of the church in an impressive way. As a result, we increased our askings 100 per cent on Benevolences at our second quarterly conference. By the united cooperation of the entire Board we were able to report in full for Benevolences and Superannuate Fund, with a splendid love gift for superannuates. Christmas offering and other things paid to date.

Our pastor, Rev. J. E. Gray, was kindly received and is doing well. He is faithful, preaching good gospel sermons. We are all much concerned about the condition of our much-beloved former pastor, Dr. Winfield. We are praying and hoping for a good year.

W. M. SULLIVAN, Steward.

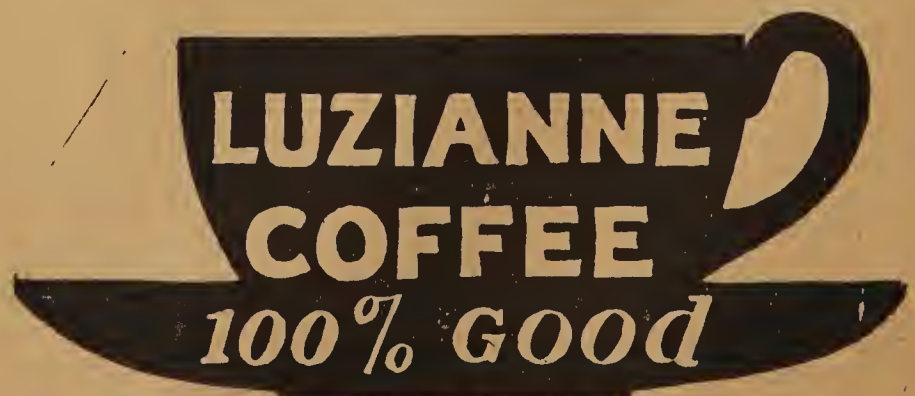
## ALDRERSGATE, NEW ORLEANS, MAKES PROGRESS

Rev. Robert B. Crichlow, pastor, announces that the Aldersgate Methodist Church is conducting a Vacation Church School from June 21 to July 2 for all the children and young people in its community.

The courses and teachers are: For Beginners, "Our Happy World," led by Mrs. Cecil Taylor; for Primaries, "Our Daily Bread," led by Mrs. Rollo Odom; for Juniors, "The Land Where Jesus Lived," taught by Mrs. G. C. Albright; for the young people, "O Come, Let Us Worship," led by Mrs. E. H. White, Jr. The minister will supervise the school and lead the recreation for the Juniors and young people.

The members at Aldersgate have just completed the work of screening the front porch of the parsonage. New plants and flowers have been set out in the front of the church, adding to its attractiveness.

The semi-annual note on the church was met in advance, both principal and interest.





It totaled \$132.86. The minister's salary has been raised and all finances are current, with many paid in advance.

The Advocate campaign is to begin in two more weeks. The stewards have led the way by pledging 5 subscriptions.

## ATTENTION, ALL METHODISTS

Our first camp on Mount Sequoyah opened with seventy-five more present than we have ever had. It was necessary to limit the attendance on the second conference, or it would have been far larger than any previous camp. We hope that the Methodists of the South Central Jurisdiction will remember that we are in the midst of a great war, and with food rationing on, it looks as if it will be almost impossible to feed the people who have already reserved rooms for our conference. The School of Missions is particularly large and we are finding it difficult to prepare for them. Please keep this in mind and do not make your delegations too large. We are planning in every way possible to care for our guests, but, with our conferences larger than ever before, it is almost impossible to secure food for them. If at all possible, please make your reservation early if you plan to come to Mount Sequoyah, so that we will know how to prepare for you."

REV. SAM. M. YANCEY, Supt.

## GRATITUDE

I was reading I John 4:7. Something seized me. I said to my soul, I know it's the writing bug that has bitten me. It bites me often, but I seldom do anything about it. But the biting is intense this time. I must do something about it, and I am doing something about it. I hope that these lines will find grace in your eyes, Mr. Editor, and space in our good paper, which seems to get better with every issue.

Now, I am getting around to gratitude. I wish to express it. A few days ago, at our training school at Mathiston, Miss., one of the smartest men there—I said one of the smartest, mark you—for the Bishop was there, and it was not he that said it; but he was a smart man and a good man, a friend through the years, of the kind that sticks and binds in the fellowship of ministerial and brotherly love; he said, "Bob, why don't you write some more to our church paper? I like um." Now, Mr. Editor, isn't that enough to set a fellow's heart singing and make him think in terms of gratitude?

Other items provoke me to expression and have done so often, but I am thinking now of the last two articles in the issue of June 10 of the New Orleans Christian Advocate, the one by B. P. Brooks, "It's Fishing Time Again," and the other by Dr. A. P. Hamilton, "Commencement, 1943."

I am grateful for the words of tenderness Prof. Brooks used in speaking of "Lollie" Campbell, that great fisher of fish and fisher of men. How often has he caught me with his hooks of spiritualized wit, and many are they who have thus bitten and been better for the bite. I hope I am speaking to him now as I am speaking to you.

Dr. Hamilton caught me with his classical hook. You did not know that I would bite a classical hook, did you? Although I do confess that he, Dr. Hamilton, has made many a cast in the classroom when I did not even nibble. A Greek verb was never appetizing for a fish like me. It's very prob-

ably not top water bait. But misery loves company, and I had companions of the self-same type. I hope the good Doctor is listening when I say gratitude has its full force of meaning when I think of what he has meant to me. I am all wrapped up in him.

Gratitude is the word as I think of the recent visit by Bishop W. W. Peele to our church at Itta Bena, where he spoke in masterly and fervent tones to an anxious and appreciative congregation. His visit also was a blessing to our parsonage home.

Now, Mr. Editor, if you can decipher this and use it, I will thank you, for I do not have time to type it and I could not use the typewriter if I had the time. I never learned to write on it. Miss Mattye is down at Camp Castalian Springs with Rev. and Mrs. J. E. Stephens and a hundred children, where she expects to remain until July 10, and when Miss Mattye is away my stenographer is also absent.

Yours,

BOB.

## NEWLY-APPOINTED CHAPLAINS

### ARMY

James Alvah Andrews, San Leandro, Calif.

Sherrill Bost Biggers, Charlotte, N. C.

Arnold Ralph Boucher, East Troy, Wis.

William Reuben Bouknight, Mauldin, S. C.

Edward Jones Christian, Sr., Blue Springs, Mo.

Donald Meredith Cobb, Richland, N. Y.

Clarence Cecil Collins, Ligonier, Ind.

William David Comperry, Martha, Tenn.

James Aaron Connett, Marissa, Ill.

Paul Kirby Corley, Pittsburgh, Pa.

Robert Dudley Coward, Ashley, Pa.

Jonas Lester Davenport, Waxahachie, Texas.

Ollie Victor Elkins, East Stone Gap, Va.

Charles Hetzel Glaize, Strausburg, Va.

Merton Boswell Green, Cedar Rapids, Iowa.

John Raymond Gurtner, Deerfield, Kansas.

Ralph Leonard Haga, Bassett, Va.

Howard Reynolds Harrison, Nanticoke, Pa.

Wilson Ward Harvey, Fairmont, W. Va.

John Poe Hensley, Dallas, Texas.

J. Pinkney Hornbuckle, Jr., Durham, N. C.

Otterbein Claude Howell, Crescent City, Fla.

David Nixon Hutto, Camp Barkeley, Tex.

Edwin Levelle Jaycox, Avilla, Ind.

Stuart Arlington Joransen, Minneapolis, Minn.

Otis Edgar Kirby, Roanoke, Ala.

Robert Campbell Leslie, Peabody, Mass.

Huntley Campbell Lewis, Belmont, Miss.

William Oliver Lindsey, Fairmont, Ga.

Joseph Everett McClellan, Reasnor, Iowa.

Eugene La Rue McClure, Morning Sun, Iowa.

Alvin Ruel Nygard, Lake Mills, Iowa.

Fay Hempstead Prince, Glendale, Ariz.

Joseph C. Phillips, Charlotte, N. C.

Douglas Marvin Ray, Gulfport, Miss.

Floyd Maurice Reeves, Los Angeles, Calif.

Corrado Francis Riggio, Philadelphia, Pa.

Arthur Frank Schuldt, Emmetsburg, Iowa.

James Edgar Scott, Jr., Cottageville, S. C.

Henry Hugh Snider, Kirksville, Mo.

Elmer James Snyder, Menden, Mich.

Wayne Clarence Stauffer, Odebolt, Iowa.

John Edgar Stayton, Laurel, Nebraska.

Herman Taylor, Concordia, Mo.

Albert Benjamin Wagner, Elmhurst, Ill.

Donald Henry Walker, Minneapolis, Minn.

Arthur Platt White, Elmira, New York.

Edward Orvil Williams, Roxton, Texas.

Clark Jay Wood, Ottawa, Ill.

William Thompson Wrenn, Paducah, Ky.

### SEPARATIONS

John T. Kendall, Wisconsin Conference. Retired—Lt. Col. Regular Army.

Robert Hartman Hymphrey, Lynchburg, Va. Killed in airplane crash.

### PROMOTIONS

#### First Lieutenant to Captain

Winans F. Beadle, Fairview, N. C.

Donald C. Bissinger, Bagley, Iowa.

Grover I. Chapman, Ashtabula, Ohio

John C. Boudna, Verona, Pa.

Nathaniel H. Davis, Suffolk, Va.

John O. Evans, San Scandro, Calif.

Roscoe S. Ferguson, Chandler, Okla.

Vaughn Earl Ham, Benkelman, Nebraska.

Hernando M. Hall, Garner, Iowa.

Cullen B. Jones, Calhoun, Ga.

Sam B. Jones, Elbridge, Tenn.

Vern D. Livengood, Burden, Kansas.

Ernest F. Martin, Locust Grove, Ga.

Jotham F. Norton, East Burke, Vt.

Travis Purdy, Legonier, Ind.

Charles E. Reed, Havre de Grace, Md.

Ralph S. Robinson, Brush Valley, Pa.

Ernest V. Ruper, South Dayton, N. Y.

William H. Teed, Odessa, Mo.

Nathaniel C. Warburton, Jr., Hampton, N. H.

Sterling F. Wheeler, La Vernia, Texas.

James E. Wilford, Troy, Tenn.

Doster C. Vincent, Sparks, Ga.

#### Captain to Major

Omer Idso, Huntley, Mont.

#### Major to Lieut. Colonel

Charles I. Carpenter, Peninsula Conference.

Roy C. Davis, Kingport, Tenn.

### NAVY

Robert Bracewell Appleyard, New York, N. Y.

Melvin Archibald Beger, Peoria, Ill.

Paul James Bowman, Boston, Mass.

Charles Edward Fike, Lubbock, Texas.

Walter Lewis Holcomb, Boston, Mass.

Stanley Lowell, Claymond, Delaware.

Frederick Walter Marsh, Dallas, Texas.

Lloyd Van Cleve Moffett, Rochester, N. Y.

Luther Allfred Patton, Pittsfield, Mass.

Herbert Doyle Ragle, Olton, Texas.

Roland William Rainwater, Jr., Roberdell, N. C.

James Gilmore Ranck, Dayton, Ohio.

Louis Colvin Randall, Centreville, Md.

Robert Warren Smith, Republic, Mo.

Earl Dean Sneary, Boston, Mass.

Jesse L. Swinson, Charlotte, N. C.

Wilbur Henry Tyte, LaVernia, Texas.

Denny Dubose Williams, Alexandria, Va.

William Robert Woodall, Montrose, Ga.

## LOSS OF THE PRAYER LIFE

Nowadays in the open life of the church and in the fellowship of believers there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy, instead of a passion. The powerlessness of the church needs no further explanation, and the counsellors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

When clouds are seen wise men put on their cloaks.—Shakespeare.

To persevere in one's duty and be silent is the best answer to calumny.—Cecil.



## PERSONAL NOTES AND INCIDENTS

Rev. Otto Porter, district superintendent at Jackson, Miss., has been assisting Rev. L. M. Sharp in a meeting at Mendenhall, Miss., during the past week.

Mrs. J. N. Gammage, of Montrose, Miss., has our thanks for her interest in the Advocate and for loyalty to its ministry. It is always helpful to know that its message is appreciated.

Rev. W. T. Gray, one of the best friends that a church paper ever had, reports his work at DeQuincy, La., as going well. He says the church paper fills a real need in his church work.

Rev. J. H. Jolly sends us a splendid list of subscriptions from Waynesboro, Miss., and he adds the word that his people are responding to the calls of the church in a fine way. He is having a delightful year.

Rev. J. Henry Bowdon reports a good Intermediate camp at Lake Arthur the past week. The camp was for the Lake Charles district and is, as we understand, a regular feature in that district from year to year.

Rev. R. E. Wasson, pastor at Black Hawk, Miss., writes us that the Pastors' School at Wood Junior College was a grand success. We had understood as much from others who have written of it incidentally as Bro. Wasson did.

Miss Pattie Lewis, sister of Rev. O. S. Lewis, who makes her home with him, is back in Vicksburg after a five weeks' visit to Rev. H. P. Lewis at Durant. We are glad to note that she is much improved and can now walk without a crutch.

Dr. J. R. Countiss, pastor at Starkville, Miss., is engaged in a diligent effort to liquidate the debt on his church. At last reports indications were that victory would be achieved, and the congregation completely freed of the long-standing obligation.

Rev. W. H. Giles reports a Navy contingent of about a thousand men at South Louisiana Institute, Lafayette. Miss Helen Strickland, of Douglasville, is to be the new student worker, succeeding Miss Betty Glasson, who is being transferred to Cincinnati.

Rev. O. S. Lewis, district superintendent at Vicksburg, reports that Rev. Geo. H. Thompson, who was operated on at Street Sanitorium on June 14, is improving. He is taking more nourishment and is gaining slowly but still is far from full recovery.

Dr. Henry T. Carley, pastor at Ponchatoula, La., who has been ill for some time, has been able to fill his morning appointments for the past two Sundays. He has not tried the evening service as yet. His improvement will be good news to his many friends.

Rev. O. S. Lewis, Vicksburg, Miss., writes that his daughter and her husband, Mr. and Mrs. L. L. Trent, Atlanta, Ga., paid a visit to the district parsonage the latter part of May and the first of June. Both Mr. and Mrs. Trent are employed in the Y. M. C. A. at Atlanta, Ga.

Dr. R. H. Harper sent us an advance copy of his church calendar for Father's Day. It is a beautiful folder dedicated to the memory of Mr. Charles M. Fush. In addition to the order of worship for the morning and evening services, it carries Edgar A. Guest's beautiful tribute to "Father."

Mr. H. W. Dorsey, who has been Church

School superintendent at Rayne Memorial Church, New Orleans, for a number of years, has been transferred to Syracuse, New York, for the company by which he is employed. His friends appreciate his promotion, but they realize that they are losing a loyal and faithful leader in church work.

Dr. Edward Laird Mills, retiring associate editor of the *Christian Advocate*, Chicago, is to take the pastorate at Lovelock, Nevada, for a few months. The change in his plans occurred when Dr. Roy Smith's son entered the chaplaincy instead of taking an appointment. On June 27, Dr. Mills is scheduled to preach at First church, Great Falls, Montana, in which town his father delivered the first sermon sixty years ago.

## ALEXANDRIA DEDICATION AND ELSE

Dear Dr. Duren: Everything is all set for our dedication service next Sunday. The bishop and the former pastors will be here for the occasion. If you can come up for the day we would be delighted to have you. Our folks are very happy over getting all of the obligations off the church property, and we are now looking forward to greater things.

Our Pastors' School was probably the best we have ever had. The registration ran to 206. The classes were well distributed and every instructor did a fine job. Dr. Versteeg and Dr. Smart alternated on the platform and both did the conference a great service. Dr. Fletcher, president of S. L. I., and his staff of assistants extended every possible courtesy and everyone was happy over the entertainment. If conditions do not permit returning to our own college, I think the entire group would vote to return to Southwestern.

I trust this finds you in good health and that the Advocate responsibility will not keep you from coming to see us.

With every good wish, I am,

Sincerely,

B. C. TAYLOR.

## PASTORS' SCHOOL AT LAFAYETTE, LA.

My Dear Dr. Duren: I am just writing a few lines in commendation of what I thought to be one of the finest Pastors' Schools that I have ever attended. I refer to the one held at Lafayette, La., June 7-11. The physical surroundings were ideal and the entertainment excellent. The courses under Drs. Smart, Versteeg and Heinsohn were of a high order, and all those who partook of them spoke in the highest of terms. The W. S. C. S. also played a prominent part in providing studies for the women, under the leadership of Mesdames Scales, Dameron and Miss Bourman. Drs. Smart and Versteeg furnished the thought for the platform work and both brought great messages.

The devotional hour at 7 a. m., under the leadership of Dr. Dawson, Revs. McKnight, Trice and Flowers struck high spiritual notes. The music was capably handled by Rev. A. W. Townsend and his wife. The enrollment was 207, and the feeling and spirit were superb. Such schools as this will be productive of much good, especially among the younger men of our ministry. I was glad to see such a large number of the young pastors and their wives present. The Board of Managers are to be congratulated for giving our Conference such a feast of good things and doing it at such a small

cost to those who attended. The school will be remembered a long time by all.

Sincerely,

W. D. KLEINSCHMIDT.

## BISHOP CANNON TELEGRAPHS THE PRESIDENT

Hon. Franklin D. Roosevelt,  
The White House,  
Washington, D. C.

Dear Mr. President:

Our people are patient, long-suffering, but today they are positively demanding "Equality of Sacrifice." They turn to you for help. For the past eighteen months hundreds of thousands of our sons and grandsons, the flower of our young manhood, have been conscripted, trained, sent to every quarter of the earth to battle for righteousness and justice, and to secure enduring peace. Already thousands have been maimed, taken prisoners, and killed. If they can be conscripted to fight, to risk their lives, why can not, and why should not conscription be immediately applied to all man-power and to all capital resources to furnish these fighters what is necessary to fight successfully. The exhibition of selfishness, covetousness and greed which is being shown by individuals, organizations, blocs and pressure groups to secure pecuniary gain out of the war is truly despicable. But it must be faced as an actual fact.

"Equality of Sacrifice" demands that a sweeping, all-inclusive Conscription Act be passed immediately by Congress, putting the men on the fighting front and the men on the home front on exactly the same level in the eyes of the law. Piecemeal legislation may be helpful, but only sweeping legislation, applicable to all alike, will meet the present emergency. People turn to the President and Congress in this emergency.

JAMES CANNON, JR.

## DR. R. E. APPLEWHITE

Dr. R. E. Applewhite, of Winnsboro, La., died Sunday, May 2, 1943. The entire community was shocked and grieved at his unexpected passing, and all joined in honoring his memory.

Dr. Applewhite had been active and prominent in medical work in the State since 1928. He was a native of Mississippi and received his medical education at the University of Tennessee. He engaged in private practice in Arkansas several years prior to moving to this State and entering the field of public health. He served in France with a base hospital detachment during the first World War.

He was active in numerous affairs in the community in which he resided. He was a loyal member of the Methodist Church, American Legion, and Lion's Club. He spent a great deal of his time, aside from his work, to improve the public health and in promoting civic development.

Surviving are his wife, formerly Miss Thelma Chandler, of Alexandria, and two daughters—Mary Lou, and Patricia Ann, all of Winnsboro; his mother, Mrs. Dan Applewhite, Tylertown, Miss.; a brother, Rev. F. L. Applewhite, Methodist minister at Lumberton, Miss.; two sisters, Mrs. Oscar Foxworth, of Foxworth, Miss., and Mrs. D. E. Felder, Tylertown, Miss.

O. L. TUCKER, Pastor.

Master books, but do not let them master you.—Bulwer.



## IMPORTANT ANNOUNCEMENT

### South Central Jurisdiction

School of Missions, July 6-July 16; Missionary Conference, July 9-July 16, Mount Sequoyah, Fayetteville, Ark.

Classes will be conducted by the Woman's Division of Christian Service covering the following topics: "The Church and America's Peoples," "Christian Ventures in Learning and Living," "The Problem of Suffering," "Becoming World Christians," "Missionary Education Workmanship."

During the morning periods conference hours will be held with the Conference and district missionary secretaries and others interested in the missionary program of the Church. Forum discussions will be had on "The Christian Bases of World Order" following the Delaware Conference at Ohio Wesleyan University, and church leaders will discuss reconstruction and rehabilitation on the bases of the Christian faith.

Strategic areas in the present world situation will be covered by speakers, among whom are Dr. Newell S. Booth (Africa), Dr. J. P. Bartak (Czechoslovakia), President Y. C. Yang (Soochow University, China). Bishop W. C. Martin will deliver the Conference sermons on Sunday, July 11. Late information concerning our work at home and abroad will be presented by the Board Secretaries and other leaders.

For accommodations write to Rev. Sam Yancey, Mt. Sequoyah, Fayetteville, Ark.

## BOOKS

(Continued from page 5)

loveliness and for its graphic portrayal of the realities of the war and of the undaunted courage of the men engaged in the struggle.

"The Revival Pulpit, Ten Evangelistic Sermons," Tidings, 166-8th Avenue No., Nashville, Tenn., pp. 144. Price not given.

The ten sermons which make up this little booklet have been furnished by as many of the best known and most effective preachers of this generation. They are Clovis G. Chappell, Ralph S. Cushman, Ira M. Hargett, Edwin H. Hughes, Arthur J. Moore, H. C. Morrison, Merton S. Rice, Chas. C. Selecman, R. P. Shuler, and Roy L. Smith. Each sermon is preceded by a sketch telling the life story and describing the ministerial type of the author. The cover is adorned by a reproduction of the memorial to Phillips Brooks at Trinity Church, Boston.

"China's Religious Heritage," by J. C. Yang. Abingdon-Cokesburg Press, New York, Nashville, pp. 196. Price \$1.50.

The distinguished author of this volume is a Christian educator of China, a native Chinese, and as such he speaks out of the atmosphere of the old and the experience of the new faith in interpretation of the missionary problem. He gives an unusual and a striking critique of Chinese religion as compared with the Christian religion. His idea is that the Chinese religions are

deficient, but still have positive values which should be conserved in the missionary enterprise. The thesis of the book is that the evangelizing of China is a task of adjusting the perfect and the imperfect in such a way as to make the new faith indigenous by preserving in it the spiritual values of the religion which is replaced. It is the most clear and discriminating analysis of Chinese religion that we ever read; it sets out in a very striking manner aspects in which Confucianism, Buddhism, and Taoism parallel Christian teaching, and it indicates an effective missionary approach which can be had in no other way. On almost every page the reader will find brilliant and gripping expressions which thrill with the Christian spirit and with missionary understanding. The book closes with the paragraph:

"As I write this final paragraph of this volume, my thoughts turn to the familiar story of the three Wise Men of the East who, on that first Christmas Eve, came to worship the new-born Saviour of mankind, and opened their treasures and presented unto him gifts—gold, and frankincense, and myrrh. How much I wish to imagine their names to be Confucius, Buddha, and Lao-tze! Can it ever be? According to our faith shall it be done unto us."

In our opinion, this is the missionary book of the year, and the soundness of its interpretation and philosophy will secure for it a place in our missionary literature for years to come.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	51
Baton Rouge .....	211
Lake Charles .....	123
Monroe .....	138
New Orleans .....	78
Ruston .....	103
Shreveport .....	37

### Mississippi Conference

Brookhaven .....	166
Hattiesburg .....	226
Jackson .....	187
Meridian .....	173½
Seashore .....	258
Vicksburg .....	213

### North Mississippi Conference

Aberdeen .....	147
Columbus .....	181
Corinth .....	277
Greenville .....	105
Greenwood .....	329
Sardis-Grenada .....	126

## POWER

**Power**, the guide to personal devotions issued at the Lenten season the past two years by the Office of the National Conference of the Methodist Youth Fellowship will be produced in a fall edition in 1943, according to Rev. Mr. Harold Bremer, recently elected Secretary of the National Conference.

Provision for the autumn number of **Power**, with daily meditations for October, November and December was made at a recent meeting of the National Conference of the Methodist Youth Fellowship offices and copies will be available after September 1, from the Conference office, 810 Broadway, Nashville, Tennessee, at ten cents each.

"Young Methodists," said Mr. Bremer,

"are asking for a fresh and pertinent approach to their personal religion. They realize the necessity for constant translation into action of what they believe. **Power** is uniquely helpful to them in doing this and is especially acceptable to youth because its content is written by young people themselves.

"Material for this particular issue of **Power**," continued Mr. Bremer, "are being assembled and edited by Miss Libby Anderson, who is well known in Methodist youth circles. She is a former Caravaner of two years' service and a 1943 graduate of De Pauw University."

## TWENTY-TWO MISSIONARIES ARRIVE FROM INDIA

After three months of "zig-zag" travel that touched three continents and as many oceans, a party of twenty-two Methodist missionaries of the Board of Missions and Church Extension of the Methodist Church, together with members of their families arrived on June 17 in New York City from India. The missionaries are on a year's furlough and the young members of the party are home to enter colleges in the United States. The details of their trip are a naval secret, but it can be said they arrived in good health and without serious incident.

The party consisted of Dr. Murray T. Titus, principal of Lucknow Christian College; Mrs. Titus and their daughter, Carol; Dr. and Mrs. Clyde B. Stuntz of Lahore; the Rev. and Mrs. Louis C. Turner of Bangalore; Mrs. Harry H. Weeks and daughter, Margaret, of Moradabad; Rev. and Mrs. William F. Pledger of Godhra; Miss Barbara Helen Beecher of Muttra; Miss Nettie A. Bacon of Cawnpore; Miss Caroline C. Nelson of Ajmer; Miss Della E. Steepce, R. N., of Thoburn General Hospital, of Gujarat; Miss Peggy Moffatt, daughter of Dr. and Mrs. E. M. Moffatt of Bombay; Miss Mildred Dye, daughter of the Rev. and Mrs. William Dye of Bareilly; Gerald Williams, son of Dr. and Mrs. Fred G. Williams of Pakur; Kenneth Rockey, son of Bishop and Mrs. Clement D. Rockey of Lucknow; Mrs. H. B. Amstuntz and two daughters, of Malaya, who have been at Woodstock School, Mussoorie, India.

### Jackson Dist.—Third Round

Jackson, Glendale, June 6, 11 a.m.  
 Jackson, Millsaps Memorial, June 6, 8 p.m.  
 Benton, at Benton, June 20, 11 a.m. & 1:30 p.m.  
 Flora & Bentonia, at Bentonia, June 20, 8 p.m.  
 Camden, at Thomastown, June 27, 11 a.m. & 1:30 p.m.  
 Clinton & Ridgeland, at Ridgeland, June 27, 8 p.m.  
 Homewood, at High Hill, July 4, 11 a.m. & 1:30 p.m.  
 Forest, at Kalem, July 4, 4 p.m.  
 Lake, at Lawrence, July 4, 8 p.m.  
 Harpersville, at Mt. Zion, July 11, 11 a.m. & 1:30 p.m.  
 Jackson, Capitol Street, July 11, 8 p.m.  
 Mendenhall, at Riads Creek, July 16, 11 a.m. & 1:30 p.m.  
 Sharon, at Lone Pine, July 18, 11 a.m. & 1:30 p.m.  
 Greenfield & Richland, at Pearl City, July 18, 8 p.m.  
 Carthage Station, July 25, 11 a.m. & 1:30 p.m.  
 Jackson, Galloway Memorial, July 25, 8 p.m.  
 Jackson, Bessie Shands, July 28, 8 p.m.  
 Walnut Grove, at Madden, Aug. 1, 11 a.m. & 1:30 p.m.  
 Jackson, Grace, Aug. 1, 8 p.m.  
 Lena, at McDonald, Aug. 2, 11 a.m. & 1:30 p.m.  
 Raleigh, at Trenton, Aug. 6, 11 a.m. & 1:30 p.m.  
 Carthage Circuit, at Singleton, Aug. 8, 11 a.m. & 1:30 p.m.  
 Canton, North Side, Aug. 8, 6:30 p.m.  
 Canton, First Church, Aug. 8, 8 p.m.  
 Morton, at Pulaski, Aug. 15, 11 a.m. & 1:30 p.m.  
 Bolton & Raymond, at Bolton, Aug. 15, 8 p.m.  
 Brandon, at Puckett, Aug. 18, 11 a.m. & 1:30 p.m.  
 Pelahatchie-Shiloh, at Lodabar, Aug. 22, 11 a.m. & 1:30 p.m.  
 Madison & Pocahontas, at Madison, Aug. 22, 8 p.m.  
 Florence, at Monterey, Aug. 26, 8 p.m.  
 Vaughan, at Union, Aug. 29, 11 a.m.  
 Terry, at Spring Ridge, Aug. 29, 8 p.m.  
 Fannin, at Holly Bush, Sept. 5, 11 a.m. & 1:30 p.m.  
 Pastors will please have triplicate list of nominations for Church School officers and Church Board of Education.

OTTO PORTER, D. S.

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## A LIEUTENANT'S MIRACULOUS ESCAPE FROM DEATH

Chapel News, Jacksonville, Ill., Jan. 15, 1943.

(Note.—Herewith is presented a letter from a Lieutenant in the United States Army in some far-off battle front to his sister in Pennsylvania. The original is in possession of Rev. Ray B. White, of Zaraphath, New Jersey.)—The Editor.

### A Letter From a Soldier

The Wilds of No Where,  
The Land of Death and Destruction.  
Received September 3, 1942.

Dear Sis:

In writing this letter to you, I don't know where to start first. So many things have happened since last I wrote. Well, to begin with, I have escaped death at the hand of an enemy in a way so amazing I am still in a daze. You remember I told you when I knew I was going over, I was going over armed with the Bible? . . . That Bible is the reason I am still here and able to write this letter to all America . . .

Here is the story: My buddy and I were sent out on duty with our equipment in the work I told you before was my job. We had just received information. The most important for weeks. When we were discovered by the enemy, I gave my buddy the information we had collected, told him to beat it with it, prepared myself to face them. It was the first time I'd been faced with the necessity of pointing my gun at a man and blasting the life from his miserable body. I thought fast; then I said, "Lord, it's Your responsibility now." My buddy had not obeyed my order. He had no such scruples. As I reached for my carbine, a shot from one of them struck me in the breast and blasted me down. Thinking I was dead, my pal jumped for me, grabbed my carbine as well as his own, stood astride my body, blasting away with both guns. He was blasted, too, his knees with three bullet wounds, but when he finished, there was not a one of them left. He was amazed when I rolled over and tried to get up. The force of that bullet had only stunned me. Dazedly, I wondered why. I pulled that little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover . . . It had ripped through Genesis, Exodus, Leviticus, Numbers, on through the Pentateuch, on through the other books, Samuel, Kings, Chronicles, and kept going. Where do you think it stopped? In the middle of Psalm 91, pointing like a finger at this verse: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Sis, when I read that verse it raised me three feet off the ground. I did not know there was such a verse in the Bible. I'd been reading mostly in the New Testament. I read the rest of that chapter—the first part was ripped apart. In utter humility I said, "Thank you, precious God," and felt like a little boy that had escaped the mouth of an enemy of prey . . .

When I got my buddy back to the post, he said, "Lute (he calls me Lute), I've had enough. This convinces me. Come on—I want to get right with God, starting right now." He wouldn't let them tend his wounds. He said, "Nothing matters now but this." He stayed on his knees sixteen hours with three wounds. His body became so numb he couldn't move it. But he would not give up. When the Lord finally came in, he moved! That soldier went crazy for God. He jumped over chairs (I mean boxes). He jumped over bunks. He even ran outside and shouted to the whole camp.

Since I've given my heart to God, and talk with the boys, hold meetings and pray with them, God has given me 25 souls. Twenty-five of my buddies have prayed through and come out for God. God even gave me my general. It took a long time. He was so dignified. But God told me to go after him. I stuck on his trail until he was grounded and came through. The Spirit of God hovered over that tent with a sort of glimmering golden haze. I tell you, Sis, prayer is going to win this war. Not guns alone. Fervent, agonizing prayer I know is. God is bringing them in one by one. The whole company will be a company of praying men. God has promised them to me. Given me assurance. Think of it, 120 praying men and one general in one regiment! When that happens this unit will be unconquerable. Pray, Sis. Pray as you never prayed before. Tell everyone to pray. Tell all America to go to its knees.

Before each decisive victory anywhere over here, sometimes for hours, sometimes for days, there has been a feeling of people praying far away. The feeling is so strong, you can hear it. One of the men, the most stubborn of them, said in the stillness of the night, "God! did you hear anything? Sounded like people praying from some distant place. Must be hearing things in this dead place."

So, pray, everyone. It will have to come from afar. No one prays in this land of utter desolation. God has turned His face away from the horror and destruction man has brought on himself.

Again I plead, tell America to pray! This war will not end until nations and people have paid in blood and tears for thrusting God out of their hearts, out of their nations, out of their lands. And tell them for God's sake to send Bibles, and more Bibles, and more Bibles! A Bible will give him the confidence that God is with him. I'd like to have this letter broadcast from every radio station in America. Try to get it on the air, in the papers, in anything that is printed. Make copies of it. Send it from coast to coast. Tell them the Army wants prayers and Bibles.

And you complacent, bridge-playing, fox-trotting, cocktail-drinking mothers, why didn't you teach your sons about God instead of handing him a cigarette, a cocktail glass and a dance program! Get on your knees and ask God to forgive your sins. Then pray for the Army—pray, pray, pray! And you great dignified preachers! Why didn't you teach your people to pray? To follow God instead of standing before them in your silken robes and reading them a ritual. Only atonement for sin can stop the shelling, the killing, the murdering. Even the shells that come whizzing through the air scream only one word—"Atonement!"

. . . I could go on, but I am so tired, so weary. But in all so happy to see them coming to God one by one. So tell them to pray, atone for sin, and keep praying. And when you send things to your boys, send Bibles. They want Bibles.

Your loving brother,  
LIEUTENANT \_\_\_\_\_

## THIRTY-FOUR MISSIONARIES, DEACONESSES COMMISSIONED

Thirty-four young people, newly-appointed missionaries and deaconesses of the Board of Missions and Church Extension of the Methodist Church, were commissioned for service at impressive ceremonies in Christ Church, New York, on June 16. The commissioning service was led by Bishop Arthur

J. Moore, of Atlanta, president of the Board, assisted by Bishop Francis J. McConnell, of New York; Bishop William W. Peele, of Richmond, Va.; Bishop A. Frank Smith, of Houston, Texas; Mrs. J. D. Bragg, of St. Louis, Mo.; Dr. John W. Hawley, of Pittsburgh; Dr. John M. Pearson, of New York, and Mrs. J. W. Mills, of Tyler, Texas. Mrs. Bragg presided, and the address to the candidates was given by Bishop McConnell.

The thirty-four commissioned represent twenty states, and one is the daughter of missionaries in the Belgian Congo. Seven are going to China and three to Africa as missionaries. Two are medical doctors going to Africa, and one a medical doctor going to China. Thirteen are to be deaconesses and eleven home missionaries in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic. All have college and post-graduate training.

Those going into missionary service overseas are: Merlin A. Bishop, of Rochester, N. Y., educational-industrial work in China; Mrs. J. Wesley Day, Auburn, N. Y., educational work in China; Dr. Donald S. Lelman, Cullom, Ill., medical work in China; Dr. Alton H. Ridgway, Pennville, Ind., medical work in Africa; Dr. Clyde E. Miller, Jr., Pensacola, Fla., medical work in China; Mrs. Clyde E. Miller, Jr., educational-social work in China; Miss Ruth B. Piper, Kapanga, Belgian Congo, medical work in Africa; Miss Mary L. Dickson, Pulaski, Tenn., educational work in China; Miss Virginia R. Echols, Monticello, Ark., social-religious work in China; Miss Margaret Swift, Water Valley, Ky., educational-social work in China.

Those entering home missionary or deaconess service in the United States and its possessions are: Marguerite E. Brightman, of Mayville, N. Y.; Grace E. Butler, of Terrell, Texas; Deola B. Dunker, of Miamisburg, Ohio; Bessie L. Estep, of El Paso, Texas; Evelyn N. Evans, of Larned, Kansas; Jennie D. Flood, of Yulee, Fla.; Margaret Y. Gregory, of Norfolk, Va.; Florence C. Jones, Tallahassee, Fla.; Frances M. Kieffer, of Easton, Pa.; Lillian M. Kelly, of Nashville, Tenn.; Lola M. McKinney, of Lowland, N. C.; Mary MacNicholl, of Merchantville, N. J.; Faustina G. Moreno, of Dallas, Texas; Maud H. Pomeroy, of Easton, Pa.; Martha E. Prescott, of Salisbury, Mo.; Mary Elizabeth Pryor, of Oliver, Ga.; Mary L. Reynolds, of Lamar, S. C.; Edna M. Sexton, of Union City, Pa.; Amy G. Sherman, of Dorchester, Mass.; Vivian L. Stallworth, of Canoe, Ala.; Eunice E. Stockton, of Brooklyn, N. Y.; Virginia I. Tague, of Vevay, Ind.; Lois A. Tyler, of Zwolle, La.; Dorothy Woolverton, of Trenton, N. J.

## THE VARIOUS STAGES OF A DRUNKARD

When Noah set out to plant the vine, Satan encountered him and asked upon what errand he was bent. "I am going to plant the vine," said Noah. "I will gladly assist you in this good work," said Satan. When the offer of help was accepted, Satan brought a sheep and slaughtered it on the plant, then a lion, then a pig, and finally a monkey. He thus explained these symbols to Noah. When a man tastes the first few drops of wine he will be as harmless as a sheep; when he tastes a little more he will become possessed of the courage of a lion and think himself as strong; should he further indulge in the liquid produced by your plant, he will become as objectionable as a pig; and by yet further indulgence in it he will become like a monkey.—Story from Mid-week in The American Hebrew.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### A Week at Wood Junior College, Mathiston, June 7-11

The Pastors' School and Christian Workers' School at Mathiston were so well attended that Rev. J. Noel Hinson, Executive Secretary, stated on the opening night, "Our success is embarrassing."

Platform speakers were Dr. Y. C. Yang, former president of Soochow University, and Bishop W. W. Peele. Dr. Yang's addresses were most enlightening on the present status and the future place of China among the nations of the world. His topics were "World Unity and its Implications," "Asia in the Life of the World," "China's Part in a Global War," and "Whither China?" Bishop Peele's addresses were a challenge for Christians to seize the opportunities presented by the present world situation, to live the abundant life and to help build the Kingdom of God.

Mrs. W. B. Landrum taught the course for Mission Study leaders of the Woman's Society of Christian Service. Teaching plans were given for the fall study course, the topic of which will be "America and its Peoples."

The course on "Missionary Activities in the Children's Division," with Mrs. J. C. Burrow as teacher, was most inspiring and helpful. The Methodist church brought children to the college each day for demonstration classes in Vacation Church School work. Mrs. Burrow directed the work of the Junior class, who studied "Up and Down South America," and Miss Rogers taught the Beginners and Primaries "Homes in America." Games, stories, pictures, songs and handwork projects were enjoyed. The younger children sandpapered blocks to be used at their church, made picture shows and went on a hike to find homes of some of the little creatures. The Juniors made petecas, flags of all the South American countries, a picture map of our work in South America, and made soap carvings of various means of transportation.

\* \* \*

### Literacy Here and There

I wish to give you several paragraphs from a Literacy Literature pamphlet sent me from Mrs. Talbert's files. It seems to me appropriate after reading of the splendid opportunities our people had at Mathiston last week. Sometimes we do not stop to realize, or, rather, stop to consider how fortunate we are in having all the literature we can possibly use. Our World Day of Prayer money has been spent in part for literature each year. These notes show how much more money is needed to furnish literature for these peoples we wish to help us in the establishment of the kingdom of God.

"One hundred representative men and women attended the two-day conference of the Committee on World Literacy and Christian Literature, held in New York in March. Included were missionaries from China, Syria, Iraq, Iran, Burma, the Congo, and Algeria, many of whom have worked directly in the Christian literature field, as well as people responsible for spreading interest and winning support for this branch of mis-

sionary effort here at home—board members, administrative and home base secretaries, editors, etc."

Dr. Frank Laubach is expected to return from his seven-month Latin American trip on May 7. In the interest of literacy he has visited Colombia, Ecuador, Peru, Bolivia, Brazil, Trinidad, Venezuela, Guatemala, Mexico, Cuba, Haiti, working with heads of governments, educational bureaus, missionaries, and members of evangelical churches. Charts have been made for the Aymara and Quechua Indians and for other Latin American groups; hundreds have been trained to teach, and uncounted demonstrations given of the actual work with illiterates. Dr. Laubach tells of one of his classes where the pupils included three women with babies strapped to their backs.

The Committee on Christian Literature of the Committee on Cooperation in Latin America has mapped out a ten-year program which calls for a budget of \$15,000 a year. This amount, if available, would provide literature for children, young people, and adults, for semi-literates and intelligentsia, rural and urban groups, student pastors, and teachers, for evangelical church members, and non-evangelicals. Material would be provided for Christian day schools, Sunday schools and Daily Vacation Bible Schools. The Committee points out that the cost of one bomber would finance this literature for more than thirty-three years.

"The Chinese government expects to reduce the number of illiterates from 80 per cent to 20 per cent in ten years." It is our task to help to provide Christian literature for these hundreds of millions of new readers.

Dr. Christopher T'ang, a Chinese Christian clergyman, who has been doing graduate study here, says that Confucianism has retained its hold on China for over two thousand years because it lives in the literature of China and so in the lives of the people. Buddhism, impotent in India, its native land, is powerful in China because it has occupied an important place in Chinese literature. "If Christianity is going to be rooted in China and become indigenous," he writes in "The Missionary," "it must win a place for itself in Chinese literature and influence Chinese literature as well. Hence, we first of all need the translation of the best kind of Christian literature. Second, we need the production of the best Christian literature in Chinese."

The soldiers in the African desert need reading matter in periods of waiting. A man with them was asked what the boys read. "Anything—they will read the back of a tram ticket if they have one." "What a grand opportunity lies before the literature missionary," says Dr. Biggs, "if the world is his parish." A hymn and prayer booklet were published for Negro troops from the Union of South Africa.

Allegories are very popular in Africa, and a number of them will be added to the little two-cent leaflets in the African Home Library. Miss Wrong is expecting also to use in that library some of the material in McGuffey's readers, numbers two to six.

There is a growing body of literature

available in India of interest to semi-literate adults. The range of topics is indicated by the titles: "A Model Wedding," "When to Marry," "Rats," "Songs," "Court Trials," "Water Supply," "Better Roads," "Prayer," etc.

Under the influence of a great idea men have climbed mountains, reached the poles, discovered life-giving drugs, built empires, founded churches. We are only going to build a better world after the war if we spread the truth now, and the best way to do it is through good literature.

### WISE OR OTHERWISE

By Rev. James H. Felts

Unionize the Red Cross if you desire to see it die.

Blessed is the man who profits by experience. Few of us do.

"Zoot suits" are in no way responsible for recent tragedies in the west—it's what lives in the suits.

An empty pew in a church is like a face filled with discouragement. The preacher is more or less disturbed by it.

Your charge, brother pastor, lived long before you became pastor and will live long after you are gone. Deflate yourself.

A salesman for a wholesale whisky house said to me recently, "I tell my son whisky is to sell, not drink." What about the other fellow's son?

An interested worshipper is an electric current, bearing a cheerful message to the pastor.

Henry Ford fought the handicap of poverty to financial success. Edsel Ford, his son, fought the greater handicap of wealth to greater wealth.

Whisky-inspired courage is the coward's last resort.

When nothing about the wagon moves but the tongue it should be sent to Washington, D. C.

Three kinds of visitors: 1. Sorry to see them, glad when they go; 2. Glad when they come, glad when they go; 3. Glad when they come, sorry when they go.

"Lord, give me this day my daily opinion, and forgive me the one I had yesterday."

Fried chicken at ninety cents a pound is an insult to superannuate preachers!

"Our fighting men are not interested in pipe-organ religion. They want a religion that will sustain them in fox-holes and prison camps."

True or false? The message and the messenger are of equal importance.

It will always do to change for the better.—Thomson.

The books that help you most are they that make you think the most.—Theodore Parker.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Note: Heading for the Louisiana Conference W. S. C. S. page was taken out because of late copy delivery for Mississippi Conference and failure to receive Louisiana copy at all.—Editor.

### C. S. R. and L. C. A. Study

Plans and an outline for the Christian Social Relations and Local Church Activities study to be used during the third quarter will be given on this page next week. The same plans and outline will also be mailed to secretaries of missionary education and service and secretaries of Christian Social Relations and Local Church Activities.

Those planning to begin the study early in July should order their basic text now. Order pamphlet No. 6, "Alcohol and Other Narcotics," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. It will be wise to order at least two copies.

\* \* \*

### A Message from Miss Ridgeway

Moselle, Miss.,  
June 11, 1943.

My Dear Friends of the  
Mississippi Conference W. S. C. S.

The Journal that I hoped so much would be out sooner than ever, is yet not off the press. This I deeply regret, but all concerned have done the best possible under the war conditions, and I hope the patience of our district secretaries and local societies will not be strained to the breaking point.

At the present writing, it seems to me that the Journal should be in our hands within two weeks or ten days.

We are having 1,000 copies printed, and these are being proportioned to the district secretaries according to number of societies and Wesleyan Service Guilds. The district secretaries will in turn mail out the Journal to all organizations, and I am requesting that each conference officer and representative in her district gets a copy this year, too. Former presidents have requested a copy and I trust the district secretaries will see that this is done, too. I mention all these, for often persons write me for copies of the Journal. I keep no copies except those I need for my work and for my file. I am asking the printer to mail our president a few extra copies so she can send our conference guest speakers one and exchange with other organizations, as this is often requested.

I have enjoyed working on the Journal this year. I think we have the best material for it that we have had since I have been your secretary. I have tried to make it attractive, and I trust when it comes down to the local societies that it will be well used in order that both time and money put into it will not be in vain.

Praying God's blessing upon you in your work for Him this year, I am,

Sincerely yours,

BETTIE RIDGEWAY,

Recording Secretary.

### Tri-County Zone Meets

The Tri-County Zone of the Seashore district held its second quarter's meeting with the Moss Point W. S. C. S. Seventy-five were present.

The guest speaker of the day was Miss Guice, Jackson county welfare worker, who spoke on "Child Welfare."

Twelve Life Memberships were presented—Kreole, 7; Moss Point, 3; Escatawpa, 1; Pascagoula, 1. \$250 given for the advancement of the Kingdom of God! An unusual feature of this ceremony was the presentation to Irving King of a Life Membership as a graduating present from the W. S. C. S. of Kreole by Rev. John Payne, who is also a Life Member. Irving has always been interested in the mission work and has helped to make others Life Members.

\* \* \*

### Interesting Item

Rev. and Mrs. William Chappell have begun their journey to the Belgian Congo, in Africa. He is returning to his former work after a year's furlough and a delay caused by war conditions. While in the United States, he was married to Miss Mary E. Wood, of Moss Point, who was preparing to go to Africa as a missionary from the Presbyterian Church. She goes now under the Methodist Board of Missions.

\* \* \*

### From the Hattiesburg District

Two interesting meetings were held recently in the Hattiesburg District, one in Laurel at the Kingston church and one in Hattiesburg at the Main Street church.

In Laurel 58 women were present, representing 15 societies and Mrs. Thad Dyess, leader of the Shannon zone, presided.

The W. S. C. S. of Cross Roads presented a Life Membership to Mrs. S. A. Lovett during the day.

In Hattiesburg, Mrs. E. E. Deen, District Secretary, presided and Mrs. D. W. Holmes, leader of zone No. 1, led the worship service assisted by three other zone leaders: Mrs. Bob Graham, Mrs. Nollie Felts and Mrs. C. Gibson.

Mrs. J. B. Cain, Conference Secretary of Children's Work, presented that work, Mrs. R. E. Rollings presented Student Work, and Miss Robbie Lee Leggett that of Young Women and Girls.

Miss Bettie Ridgeway, Conference Recording Secretary, gave an inspirational message.

Mrs. Deen led a round table discussion of our objectives.

Two Life Memberships were presented: Mrs. B. M. Hunt by Mrs. L. B. Hudson from the Main Street W. S. C. S. of Hattiesburg, and Mrs. D. W. Holmes from zone No. 1.

### CANADIAN PRIMATE'S VISIT TO BRITAIN

Archbishop Owen, Archbishop of Toronto and Primate of all Canada, has lately concluded a visit of six weeks to the Canadian Forces in this country. His time was spent almost entirely with the Canadian Army and Air Force, so that he was unable to do

very much in a wider field. Speaking to representatives of the press in London before leaving, the Archbishop said that he had two main intentions in his visit to England: (1) To bring to the Canadian Forces a greeting from Canada, and especially from the Anglican Communion there, and (2) to take back messages from the troops to their people in the Dominion. He hoped also to be able to interpret the atmosphere of Britain to the forthcoming General Senate of the Church of England in Canada, and tell them of his experiences with the Canadian Forces.

Archbishop Owen spoke highly of the Canadian chaplaincy services, which he thought very well operated, and he had noted with approval how chaplains of different religious traditions were cooperating with each other in their work. He said that he had a very good impression of the way in which the Canadian troops had been received and welcomed by people in Britain. He looked forward to a strengthening of the ties which united Canada and Great Britain as a result of experiences in wartime.

—A London Exchange.

### "CAST DOWN BUT NOT DESTROYED"

"The abnormal conditions necessarily imposed upon our Methodist colleges in time of war are taking a heavy toll in terms of enrollments and revenues," said Dr. John O. Gross, Secretary of Institutions (General) of the Board of Education recently in review of the educational year just ended. "But," continued Dr. Gross, "these adversities are bringing a wide recognition of the fact that Christian education is a commodity that war cannot destroy."

"At the recent commencements most of the colleges had to bid farewell to the last vestiges of a 'college as usual' program," he said. "An unusual scarcity of men was noted in graduating classes and many diplomas were presented in absentia to men already in the armed forces. A majority of those men who were allowed to remain in our colleges through the spring quarter or semester will be in uniform by mid-summer."

"Colleges realize fully the serious import of such trends, but they are facing their problems with courage and diligence of the highest order. Intent on holding their enrollments at the highest points possible in wartime, they are carrying forward active campaigns for students. More than that, they are zealously recasting their budgets by way of endeavoring to effect every economy that is possible and ethical. They are determined to enter the post-war period without the handicap of debts accumulated through deficits in current expenses."

"Surprisingly enough," said Dr. Gross, "in the recent committee meetings of college boards most of our presidents talked to their trustees about the necessity of beginning now to plan for enlargements in their programs and services to meet the enlarged enrollments inevitable after hostilities cease."

"Our colleges are facing difficulties but they are carrying on," declared Dr. Gross.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JUNE 27, 1943

By Rev. W. C. Newman

### HELPERS AND HINDERERS IN THE CHURCH

Lesson Text: II John: 4-11; III John: 5-12.

Golden Text: Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—III John: 2.

Did you ever notice how easy it is to find fault with anyone you do not like, and how



W. C. Newman

equally easy it is to excuse the faults of anyone you do like? A good Mississippi preacher used to say, "I do not love some people as well as others, and I have a hard time not to be glad of it."

So when we go about to choose the helpers and hinderers in the churches we know we must be exceedingly careful and honest, else we shall merely pick out the people we like and the people we dislike.

#### Learners and Those Who Will Not Learn

Every pastor can soon classify his parishioners in one of these two groups—those who are continually studying to discover Christian truth, and those who blindly refuse to think at all. Needless to say, the former are helpers, the latter hinderers.

For that matter every congregation can soon classify its pastor in one or the other of these same two groups—the one who is always seeking a better way toward an effective ministry, and the one who is perfectly content to perform his ministry in the same old listless way.

The thing that rejoiced the heart of the writer of II John was that he found some of the members of the church "walking in truth." I think that delights the heart of God.

#### The Friendly and the Unfriendly

After twenty years of preaching I have come to the conclusion that the person who most helps the church is the one whose spirit is genuinely kind, and that the one who most hurts is the person who either will not or has not learned how to love people.

Most of all the failing churches I have ever known were failing because of friction between some of its members. Certain persons in the church refused to be friendly. And the greatest hurt that is done to the church at large is not being done by enemies of religion, but by people, preachers or laymen, who persist in an attitude of criticism, fault-finding, ill will, lack of a positive and active love toward others.

No wonder, then, that the writer of this letter beseeched the members of the church

"that we love one another." Only when a church and its minister have conquered the temptation to let their dislike of certain people control their thinking and speaking and acting can that church or any preacher become as effective as possible. The time and energy and spirituality that is dissipated in criticism, gossip, jealousy, and antagonism is appalling. The Kingdom comes not because of it.

#### Cooperators and Disturbers

Diotrephes holds no place in the hall of fame except this, that he refused to work with the other folks in the church. He is not mentioned otherwise in the Bible. Yet from this brief reference to him we can form a very good picture of Diotrephes.

For one thing his type is familiar because he is always opposed to every proposal made in the church. As someone has facetiously said he was born in "the objective case." Then, too, he constantly tries to depreciate the work done by others, belittling them with "prating against us with wicked words." And again we know about him, and all others like him, that he does nothing himself to help the church, while finding fault with all others who are trying to help.

But the words which most aptly describe Diotrephes and his kind, and perfectly analyze his motives, are found in the 9th verse of III John. They are the words "who loveth to have the preeminence among them."

Psychologists tell us that the reason some people are forever critical, unkind, given to temper and anger, is that they suffer from the consciousness of inferiority, and the only way they can compensate for their inferiority is to destroy the superiority of others. This ought to make us every one forever avoid the critical attitude as if it were a plague, lest we betray to the world our knowledge that we are inferior.

#### The Good-doers and the Evil-doers

Finally the writer of this epistle contrasts the lives of the helpers and hinderers in the church by saying bluntly, "he that doeth good is of God; he that doeth evil hath not seen God."

Some people imagine that if they stay away from Sunday evening services or prayer meeting it is perfectly all right. Indeed they seem to think they are doing the church, the preacher, and God a favor when they attend the Sunday morning service.

But the simple truth is that every empty pew in any service discounts the church and weakens the Kingdom in that place. And the same may be said about every act of every member of the church. Every act on the side of good is helpful; every act on the side of evil, or even just neutral—not on either side—hurts the church.

And each one of us can examine his own heart and decide whether he is a helper or a hinderer. Each of us is one or the other.

#### A COLORED MAN'S SERMON

My text is, "Adam, where art thou?" I make three divisions to this text: Firstly, Every man has to be somewhere. Second, Some men are not where they ought to be. Third, Some men who are not where they ought to be are going to be where they don't want to be.—Ex.

The Colonel's wife sent the following note to Captain Greene:

"Colonel and Mrs. Browne request the pleasure of Captain Greene's company to dinner on September 15."

To which she received the following reply:

"With the exception of five men on leave and three on sick list, Captain Greene's Company take great pleasure in accepting your invitation."

## MILLSAPS COLLEGE, JACKSON, MISS.



The present school year will be divided into three semesters

- (1) First semester, July 6-October.
- (2) Second semester, November through February.
- (3) Third semester, March-June

All semesters opened to Freshmen and upper classmen

A Freshman may enter July 6 and continue in college and graduate in two and two-thirds calendar years

For further information write  
DEAN WM. E. RIECKEN



# THE CHRISTIAN FIRESIDE

## ON LETTING GO

By Rev. Vivian T. Pomeroy, D.D.

I need not tell you just where it was, for it might have happened almost anywhere. I was staying in the summertime with one or two nephews and nieces and some others in a very lovely place. It was up a sea creek, where smugglers in olden times landed their naughty treasures. Thick woods run down to the water, and the land is slit up by any number of short creeks, so it is rather like being in some parts of Maine, you know. Instead of taking the car or walking, one goes almost everywhere by boat. So somebody will say: "Take the boat and go to the village for some stamps." And living in boats much of the day, as we did there, we were more used to standing steady and jumping quickly than we usually are on land, you understand. It is a delectable place for a reasonably active person, but not so nice for anybody who does not readily leap and make quick decisions.

So we were rather dismayed and apprehensive when a somewhat timid lady, a more or less elderly cousin of mine, quite a sweet person, appeared and said she was not used to small boats but she would stay with us a few days. Now, our chief means of navigation was a stout, trusty, but by no means handsome-looking, motorboat, and to get aboard her we had to go down a shallow stretch of tidewater in a rowboat. The rowboat was rather leaky and always overcrowded. We usually all piled in together. Well, this lady, who was so sweet and happy and good on land, became quite another sort of lady on the water. She said numbers of times that conditions in the rowboat were highly dangerous, that she could not swim, and that the water inside the rowboat was very wet. In short, she became a trial; everybody felt she was a trial; and some said so—behind her back. Nobody responded cordially when the uncle of the party, who tries to be a Christian now and then, said: "Never mind! It takes all sorts to make a world." Somebody replied crossly: "But it takes only one to upset a boat."

Then came the day of the picnic. Everybody was in the rowboat, standing, laughing, crushing, sitting with legs dangling over the side or legs buried under baskets, books, bathing suits and cameras. There were some sixteen of us, and the boat comfortably held four. One lady visitor sat squeezed and uneasy, and she was heard to say she hoped it was not true that one remembered all one's past life in the moment of drowning. We safely reached the motorboat; and the one who was rowing brought us alongside with considerable grace and skill—although I do say it. Everybody in turn scrambled out, excepting the lady. Alone she sat. Finally she stirred, staggered to her feet, and, with those solid feet firmly planted in the little boat, she

clung fiercely to the side of the bigger boat. "Now come, jump!" we all cried. But jump she would not. With her hands clinging to the big boat and her feet in the other, she stood, she swayed, she doubted.

Then a quite nasty moment occurred. The little boat began to move out and out, with the lady's feet still in it and her arms stretching farther and farther. "Come!" we cried. "I can't," she screamed. Luckily two strong, valiant arms—not mine—grasped her and hauled her up; and she sank safely to the deck. The little boat was tied firmly, and we went on our merry way. Those heartless ones, who wanted to laugh, did so quietly, and others, who were kind, spoke consoling words to the sufferer. And I thought to myself: "Well, one certainly does get into absurd positions by trying to hold on to everything."

I did not go on to think it at the time, but I am thinking now that often we can hold only by letting go. If we keep our sense of proportion, our sense of values—I might almost say our sense of humor—we loose ourselves from the little thing in order to possess and be possessed by the larger thing. The bigger thing does not mean that we shall have all we want or find the way perfectly smooth. We may be carried by it out to rough seas and strange adventures. But when you are holding on to the greater values, the things that matter most, you often find that everything that was really worth while in the lesser value has not been lost to you. It is coming along with you, like the little boat tied to the stern of the bigger one as we plugged out of the narrow creek towards the open sea. —Used by special permission of the author and The Christian Leader.

## SEVEN STARS

They were not cinema-stars, but seven educated Christian Chinese women who fled thousands of miles before the Japanese armies. They came to us with Bibles in their hands, worn-out shoes on their feet.

Stirring, sorrowful tales of great suffering these women could have told, but they said little; their only thought was to serve other refugees in their country's hour of need. In their humility they let us train them for evangelistic work in the country. Little did we know that they were better trained than we were.

All we knew of them at first was that they were living like refugees, in the back of our house. Only as we prayed and studied the Bible together, growing together in knowledge and love of Him, did we realize of what stuff they were made. Only as we questioned did we come to know the magnificent churchwork they had left behind. Only by slow degrees did we discover who they were—graduates of Nanking University, one an L.R.A.M., one the principal of a school. Only as we quietened our hearts, looking at the deep sadness in their eyes, listening to the echo of a sob in their voices, did we glimpse something of the suffering they had endured.

One of them showed us a poem, telling of One who had understood poverty, weariness, thirst, temptation, suffering at the hands of cruel enemies—One who traveled with them all the way. Then we understood their undaunted courage.

They had escaped; they were free to work in Free China. Out they went into the villages, holding Bible classes, running schools, teaching, preaching to bring the folk into the church, but always their hearts were with the folk they had left behind.

Gradually it came to them that they might have to go back. God was calling them to return and be "under the Japanese." Chinese women who had escaped going back to where the Japanese soldier was in control, to work in the church where and when permitted, to tend the lone and fatherless and to quieten the fears of the trembling ones, and all the time in grave danger of war's deepest hurt!

They were not disobedient to that call of God.—Methodist Recorder.

## HIGHWAY MARKERS

The conspicuous signs placed by the various States along their highways are so commonplace as to be almost forgotten when one becomes fairly familiar with the road. But they are placed there for a very special purpose—that of protecting the lives and property of the motorists and pedestrians who use that road. "Dangerous curve ahead," "Cross road," "School—drive slowly," are a few of the common markers placed on our highways. Often the signs warning of curves are vividly illustrated by a diagram of the coming curve, so that the driver may readily adjust his speed and steering. In the Christian life we also have plenty of conspicuous warning signs. They are found on every page of the Word—and free for the taking. Like the highway signs, they are not put there for ornamentation, but for a practical purpose—to save men. Those who read, and continue blithely on their own way, disregarding warnings, will learn to their peril that the markers really mean what they say. Then, it may be too late.

—The Church Advocate.

## SERGEANT ALVIN YORK

"I used to drink liquor, drank it for ten years, drank it until I broke the hearts of those that loved me and prayed for me. And then one night in 1914 I knelt at the altar in a little mountain church in East Tennessee, and confessed and repented of my sins. I arose from the altar a new man in Christ Jesus, and I broke with liquor forever.

"Since my conversion there are three things I have never done: I have never taken a drink of liquor; I have never smoked a cigarette; I have never sworn an oath."

Sergeant York will be remembered as the soldier who disarmed and brought in 153 German prisoners in the first World War.

—From "Progress," by Clinton Howard.

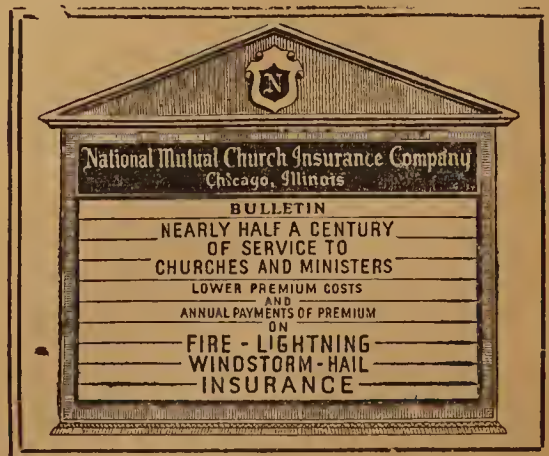
## EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.





## REVIVAL AT RICHTON, MISS.

The Richton Methodist Church has enjoyed a rare treat in having Bishop J. Lloyd Decell conduct a revival meeting. His preaching was superb, and the people of Richton were delighted with both his preaching and his fine spirit. The church will never forget that week. Happy is the pastor and people who can secure his consecrated ministry for a week.

Dr. Fagan Thompson led the singing, and enhanced the occasion with his fine talent as a singer and leader. The people were delighted with him, and hope to have him again at some future date.

Bishop Decell and Dr. Thompson were entertained in the parsonage home. What a delightful privilege to have these noble men in our home. It was the first time that we ever had the pleasure of having a bishop in our home, and it being our own Bishop Decell made it doubly joyous.

To add to the happy situation, he dedicated the first parsonage that the pastor ever had anything to do with building. It was a beautiful service. Forty or fifty people gathered in the living room, dining room, and study, and participated in the service. There were a few out-of-town people present.

The parsonage is a beautiful seven-room bungalow with two bathrooms. It is well built and nicely arranged, in fact, ideal for a parsonage. The furnishings are nearly all new throughout the house. The heat is furnished with butane gas. The house is located on a high lot, consisting of a half-block. It would delight the heart of any preacher family. And it was built for cash.

The house plans were drawn by Mr. R. D. Phillips, one of our members, who is in the employ of the State Highway Department. He also supervised the construction.

Another thing new under the sun: Bro. B. M. Stevens authorized Bishop Decell to buy three hundred dollars' worth of books for the parsonage, which will be a part of the equipment of the parsonage. Bro. Stevens' generous gift will be a blessing to the preachers for years to come. What a gift!

The Richton Methodist church backs its preacher and follows his leadership, gives him counsel when he wants it, and in general gets the job done.

E. A. KELLY.

## MRS. L. G. COX DIES

Mrs. Annie Hardie Cox departed this life on May 20, 1943. Her death occurred in a New Orleans hospital, where she was taken for an operation several days before. Funeral services were conducted at the Bay Hills Methodist Church, and the body was carried to Evergreen for burial. The pastor, Rev. R. E. Carter, assisted by Rev. A. W. Townsend, of Bunkie, officiated.

Mrs. Cox became a member of the Methodist Church at the age of 8. She was a faithful member and worker until the illness of her husband, L. G. Cox, six years ago, which required her constant attention.

She lived for 19 years in New Orleans and was a member of the Algiers Methodist Church. From there she moved to Galveston, Texas, where she lived for three years, and later moved back to the Bay Hills community near the place of her birth.

She is survived by her husband, L. G. Cox; three daughters—Mrs. I. H. Smith, Mrs. Harry Stillman, Mrs. H. D. Benton; four sons—H. G. Cox, Elmer Cox, M. B. Cox



Front row—left to right: Mrs. L. A. Wilson, J. T. Carley, B. M. Stevens, Bishop Decell, and Mrs. T. J. Bentley. Back row: A. K. Phillips, E. A. Kelly, and Dr. B. L. Sutherland. This is not the complete board; it is only half.

and Mark Cox; three sisters—Mrs. James Scott, Mrs. W. T. Averre and Miss Jennie Hardie; one brother, J. W. Hardie; also five grandchildren and a host of friends.

R. E. CARTER.

## THE NEW INCOME TAX LAW AND CONTRIBUTIONS TO CHURCHES, ETC.

Every minister of a local church and every lay officer now has a special responsibility for informing and educating the public with respect to the exemptions available to income tax payers for contributions to religious, educational and charitable purposes, Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council of Churches of Christ in America, said recently. The new withholding tax provisions, Dr. Barnes stated, make it especially necessary for those who wish to safeguard the traditional American interest in free churches in a free society.

The new tax law, Dr. Barnes stated, permits no specific advance deduction for religious, educational or charitable contributions. Likewise, he said, the short form of the income tax return now used by many millions of tax payers makes no mention at all of the fact that a deduction of 15 per cent is permitted by the basic Internal Revenue laws for contributions to voluntary agencies.

This may create a difficult situation for some of these churches and agencies, Dr. Barnes observed, but it need not necessarily be so if the churches and the educational agencies are aware of their responsibility for educating the public with respect to the continuing provisions of the 15 per cent deduction in the basic law. With the inauguration of the procedure of withholding tax money at the source of wages and salaries, our people will have substantially reduced current cash incomes. They must be reminded that they can claim deduction credit for contributions when they file their annual income tax returns.

Throughout our entire history, according to Dr. Barnes, governments have encouraged free churches and voluntary educational and social enterprises. It is important, he said, that in the current critical financial situation of the nation religious leaders, both lay people and clergymen, now become centers of information and education on tax questions.

## GOD-CENTERED LIVING

By Mrs. Irvin Rowland

What a difference it makes when one entrusts his whole being into the hands of God! He who consecrates himself as far as he knows how has a different attitude toward life and what it holds for him. He feels a new sense of security in being a child of God. He finds consolation in sorrows, in disappointments, in trials, for he rests on the promise that all things work together for good to those who love the Lord. He may not see the good at first, but, by faith he expects to be able to understand sometime in the future. So, he accepts and bears as well as he can the things that come inevitably into his life, knowing that somehow they will all fit into God's plan for him. And who can say but that the battle is half won when one has an attitude of cheerful and patient endurance rather than that of rebellion toward things over which he has no control?

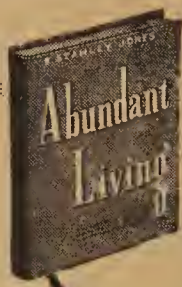
Why are there so many frustrated lives in the world today? It is the failure of men to have a grip on God's love. They do not understand the true meaning of life—they restlessly search for satisfaction but know not where to seek it. They labor on in disillusionment, ignoring the pleading voice of Jesus as He quietly says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

The wise are instructed by reason; ordinary minds by experience; the stupid by necessity; and brutes by instinct.—Cicero.



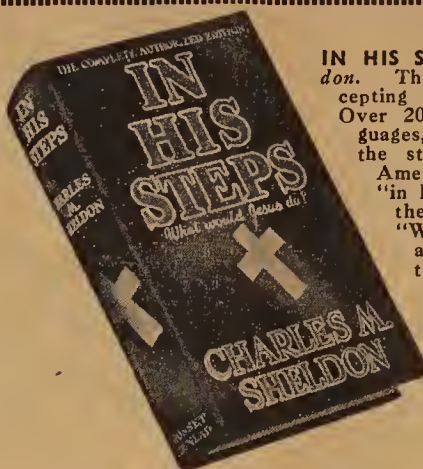
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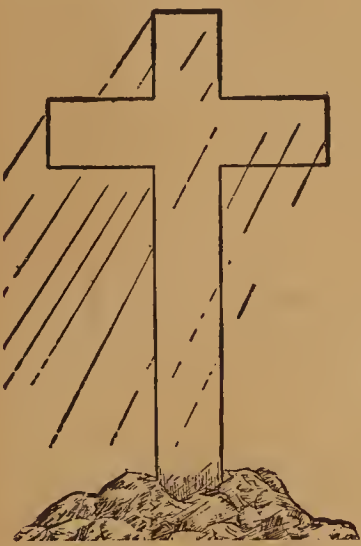
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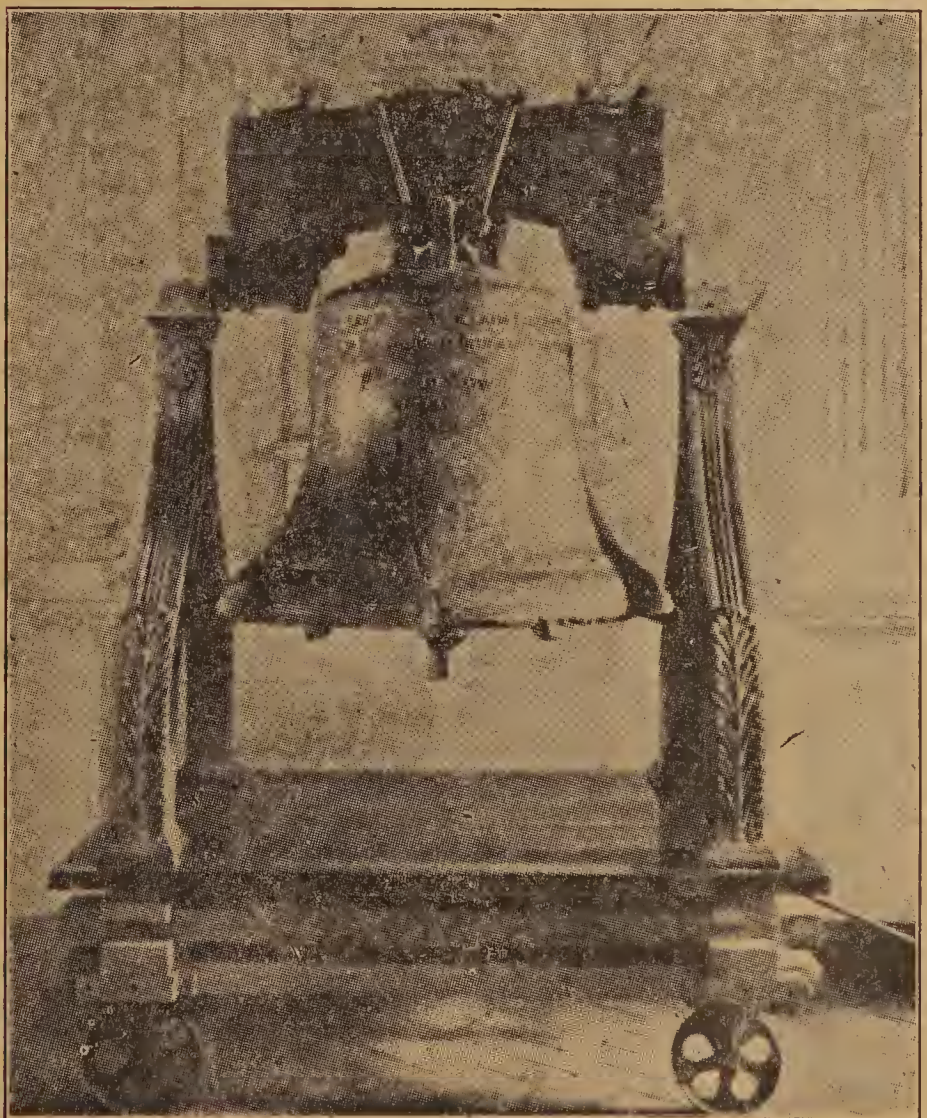
God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say: "This is my country."  
—Franklin.

Rev J B Cain  
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1776

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1943







# WALLET OF THE WEEK



BATCHES OF SYNTHETIC RUBBER are said to be rolling out of the cookers like huge sponge cakes at the plant in Institute, W. Va. The first of three thirty-ton units began operation in May, and when full production is reached it is expected that nine thousand loaves of rubber will be turned out each day. The plant is being operated for the Federal Government by the U. S. Rubber Company with raw materials produced by the Carbide and Carbon Chemical Corporation.

\* \* \*

MEN IN CIVILIAN PUBLIC SERVICE CAMPS now number 6,589. Among the major religious groups there are: Mennonites, 2,308; Church of the Brethren, 696; Methodist, 438; Quakers, 380; Jehovah's Witnesses, 188; Baptists, 129; Congregational-Christian, 123; Presbyterian U. S. A., 118; and other groups with less than a hundred each. The men in camp are distributed as follows: in mental hospitals, 856; on dairy farms, 350; state dairy testers, 50; foreign service and reconstruction, 30; and on other special projects, 390.

\* \* \*

THE TOWN OF BETHEL IN ALASKA observed Easter on March 28, this year, four weeks in advance of the regular calendar date. The Holy Week services were held a week before the Easter celebration. This was due to the fact that by April 25, the most of the natives would be away in their trapping camps and in the midst of the muskrat season. It appears that the Moravian church, to which most of the people belong, felt that it would be better to advance the date and have a good service than to stick to the conventional time and have no attendance.

\* \* \*

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW, which is the universally beloved hymn of Thomas Ken, is said to be the oftenest used of any of the great ascriptions of praise in the songs of the Church. It is practically always associated with the tune, "Old Hundredth," the authorship of which is uncertain. Some hymnologists credit it to Louis Bourgeois. Dr. Duffield says the composer was Wilhelm Franc, a German, and others side-step the whole question of authorship by crediting the tune to the Genevan Psalter of 1551. The primary interest of the Christian world is its perfect adaptation to the devotional spirit of the hymn, not its composer.

\* \* \*

WAR ON AFRICAN LOCUSTS, interrupted by the war, is to be resumed in an effort to increase food production in the infested countries. The locusts have plagued Egypt since the days of Moses and have spread dearth and destruction from the Niger in Africa to the Indus in India. There are three species of locusts: The desert locusts of the Bible story, the red locusts which seldom appear north of the equator, and the migratory locusts which swarm across sea and land in clouds sometimes estimated at two thousand square miles of sky. The weapon devised for their destruction consists of dumps of poisoned bran.

MME. SUN YAT-SEN, second of the world-famous Soong sisters and widow of the founder of China's Republic, is said to have interested herself in refugee children for the past five years. As a result of her efforts sixty day nurseries are in operation in the Border Region and more than one thousand small guerilla children are being cared for. Most of the fathers of these children are guerilla soldiers and their mothers are workers in the war industries of embattled China.

\* \* \*

THE PROGRESS OF THE WORLD is graphically illustrated by the speedup in ocean travel during the last one hundred and forty years. In 1800, it required twenty days to cross the Atlantic Ocean, in 1840 the time had been cut to fourteen days, in 1900 to five and one-fourth days, in 1935 to four and one-half days, and now it stands at sixteen and one-half hours. Attacked by human genius and ingenuity, distances shrink and mankind goes places. The man who loiters for an hour will be left behind forever.

\* \* \*

METHODIST EMERGENCY GIFTS over the past three years are said to total \$1,250,000 to Overseas Relief; \$230,000 to the Methodist Church in England from the Day of Compassion offering; and \$400,000 for chaplains and men in the service. These amounts, augmented by gifts to the Red Cross, U. S. O., and United China Relief, bring the Methodist total to approximately \$2,000,000. The report points out the fact that, although the total sum is large, it actually means an average of twenty-five cents per member over three years, or eight cents per member per year.

\* \* \*

THE ARCHBISHOP OF CANTERBURY, Dr. William Temple, is reported to have added to his other liberalizing suggestions the admission of Free Church ministers to Anglican pulpits at the morning and evening prayer services. The proposal was made at the Synod of the Convocation of Canterbury. The Archbishop suggested that the proponents of the South India Church Union stress a union "without disloyalty to truth," rather than one which insists upon "distinctive traditions." He emphasized also the power of prejudice and division to reproduce themselves in converts who had no responsibility for them.

\* \* \*

THE EVIDENCES OF A GOOD SERMON, according to Rev. John H. Olson, are not always in the warm words of congratulation which accompany the after-sermon handclasp. He says that a better test is sometimes to be found in a group of people who slip out the back door to avoid a hand shake, because the sermon has bitten through their prejudices and hypocrisies to the nerve centers of their souls. The primary mission of the true minister is not the exhibition of tricks of popular entertainment, but dynamiting the rocks and boulders of sin which hamper the progress of the human soul, thinks Dr. Olson.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### THE POPE OF ROME NOMINATED FOR PEACE COMMISSION

In our issue of last week, we spoke against the naming of group representatives on an after-war Peace Commission. In our remarks, we had in mind a Protestant move to have a representative of the Church named. We cited, among other things, the fact that the Roman Catholics would certainly demand the same for themselves. News Week of June 28 carries a news notice of an 894-page propaganda build-up "announced" by Archbishop Stritch, of Chicago, in an admitted demand that the Roman Pontiff be one of the Peace envoys. He argues that if the demand for Christian representation be ignored we may expect another Versailles. To that option, we say flatly that we prefer to take our chances with another Versailles to a Vatican-dominated peace.

In this choice, we are thinking of "Religious Freedom," one of the coordinate freedoms of the so-called Atlantic Charter. It is our feeling that no pope has or could have the most elementary capacity for interpreting that concept of religion. The absoluteness of his ecclesiastical power and the doctrine of his inerrancy make him the exponent of a totalitarian religion.

There has not been an hour in the history of the Roman See when its political and secular activities did not match its missionary aggression. Consequently the victorious legions of Mussolini were no sooner lodged in the capital of fallen Ethiopia than emissaries of the Vatican took over in the name of the Church. Religious freedom would at least have suggested that the Church create a tolerance for itself before annexing the land to the Chair of Peter.

In 1867 the U. S. Minister to the Vatican was withdrawn without the formality of an explanation. Rome, decreeing that Protestants could not worship upon consecrated Roman soil, forced them to go outside the walls. For this attack upon religious freedom, President Johnson and Secretary of State William H. Seward summarily withdrew the U. S. Minister from the Vatican.

It is possible that some one may make a plea for tolerance and offer the excuse that times have changed. In anticipation of that, we offer a paper written by John W. White with the significant title, "South America Bars U. S. Missionaries." The paper, which is before us as we write, was published in *The Catholic Digest*, Vol. 7-No. 2, December, 1942. We commend its reading for its bearing upon this propaganda. Read also in this issue of the Advocate the statement of the Protestant Press Association regarding Catholic Pressure Groups. Refer,

too, to the pro-Nazi activities of the radio priest of Royal Oak, Mich., Charles E. Coughlin, which were tolerated by Rome until the attacks became a national scandal.

We are not in favor of any church representative; we are not in favor of any group representative, and the naming of the Pope would be a last word in unwisdom and political fawning under the guise of tolerance. The suggestion of group representation upon any basis, religion, labor, industry, or race, is utterly lacking in political sagacity and in the marks of constructive statesmanship.

### CAPITALIZING EMOTIONAL AND MORAL CRISES

A generation ago crisis was a much more familiar term in religious thinking than it is today. Perhaps it was because conversion and salvation were more seriously considered then than they are now. We have no intention of raising a purely theological question, but rather to discuss that emotional upheaval in moral and spiritual experience out of which the church takes its rise—the divide where worldliness may end and positive Christianity begin.

It was such an experience in the lives of the Twelve Apostles which made it possible to weld intellectually, temperamentally and socially different souls into a unit of spiritual purpose and understanding which was the human foundation of the Christian Church. They came from an experience in the clinic of Christ into the school of Christ from which they emerged with a common denominator understanding of their mission and responsibility. Left to themselves, they could not have evaluated the emotional experience, which resulted from their contact with Jesus, in such a way as to consolidate their divergent interests in a great spiritual passion and purpose. In the inner circle of his ministry, Jesus capitalized the crisis in their lives and planted in them the passion which had dominated his own ministry.

It seems that every great movement in religious history has rooted in crisis. From the day that Abraham left Ur of the Chaldees until now this has been true. Luther and the religious Reformation which marked the rise of Protestantism is a typical instance. John Wesley and the Revival of the eighteenth century is a no less classic example. But the climactic experience in the life of Luther and of Wesley and those moved by the preaching of the Great Revival were capitalized and directed to a common end. Whitefield, a much more popular preacher than Wesley, failed to capitalize the immediate effects of his ministry and he lived to describe his work



as a "rope of sand." It was the organizing genius of Asbury that made the emotional upheavals which occurred under the preaching of men like Robert Strawbridge and Lorenzo Dow into an ecclesiastical chariot. William and John McGee and James McGready, Baptists and Presbyterians, shared the toil of McKendree in the Cumberland Revival of 1800, but they failed to capitalize the effects of their labors while McKendree, on the spot and in the hour of the crisis, bound his sheaves and reported to the session of the Western Conference of 1801 the addition of 3,250 new members.

It was a day when preaching created a sense of sin and personal unworthiness which was pressed to a decision while the individuals were accessible. Of course, many of them fell away, just as men spend thousands of dollars for an education which they fail to translate into service. The many who stuck by their declaration of allegiance became the directors of a militant Methodism in America. The Gospel has not lost its power to produce crises in the experiences of men and a vapid church cannot be accounted for on that assumption. Either the human factor in evangelism has failed, or the genius for capitalizing the fleeting opportunity has been lacking. There must be a sense of crisis and that means a ministry to bring it about, or there can be no substantial progress in church life. There must be a capitalizing of the experience while the soul is emotionally accessible, or the church will find itself stalemated in the congregation of potential friends.

Whether the emotion is to harden into Christian loyalty and action, or be left to evaporate and end in disappointment and opposition depends upon the church itself. In the ranks of our fighting men are those who are experiencing deep and moving crises. Those experiences will remain for a time after the soldier's return, but the church must lose no time in harnessing those emotions to a great and worthy task. In failing to do so, a spiritual treasure may be exchanged for a moral and social liability.

### THEY SAY

The first of "The Four Freedoms" on which the United Nations propose to raise their new world after victory is "Freedom of Speech." All of us are agreed that, to live free a man must be allowed to speak openly and this privilege must be preserved even at the cost of hundreds



B. P. Brooks

of billions of dollars and the lives of thousands of our choicest young men. Freedom of speech, however, Justice Holmes has warned, does not grant the right to shout fire in a crowded theatre. When ideas become overt acts against peace and order, then the government has a right to interfere with free speech. The world is full of the woes and heartbreaks that result from some careless remarks sometimes made without intention of doing essential injury to a neighbor.

"They say" something unjust against

deep and damning, has been stamped on the fair name of an innocent victim by an unknown hand.

"They say" recently a woman had been insulted in Texas and, without legal investigation the mob took the law in its hand and before order was restored many innocent people had been killed and others seriously wounded.

"They say" that in Detroit last week a Negro woman was killed by some white workmen. (The F. B. I. has announced a thorough investigation and established that this rumor was absolutely untrue). As a result, a score of people were killed, martial law was invoked and much racial bitterness has been engendered.

"They say" the Negro is going to give us lots of trouble all over the country in the days ahead. Consequently, all of them are under suspicion and the least overt act is a signal for drastic mob action. "They" certainly are playing into the hands of our Axis enemies and Goebbels and his ilk must be laughing with great glee that such methods coordinate so perfectly with their plans.

They said that Socrates was a heretic and was contaminating the youth of Greece. He was forced to drink the hemlock and thus civilization lost the greatest philosopher of the age.

They said David was not loyal to his king, and Saul, believing this, sought his life. For years David was an exile and a fugitive.

They said the Apostles were stirring up sedition, so practically all of them were put to death by the gangsters of their day.

They said Jesus Christ was guilty of blasphemy, the one sin He could not have committed because He is God. Golgotha, the Tragedy of the Ages, was the result.

"They say" has destroyed more reputations, defeated more worthwhile endeavors, disrupted more homes, torn apart more friends, broken more hearts, ruined more lives than any other evil turned loose upon a sin-cursed world.

In a recent press conference, President Roosevelt made the statement that anyone who began an announcement with "They say" and couldn't give an authentic source of information was to be discredited and considered strictly unreliable.

Isn't it about time, before we pass on information to others, we learn a little more about the right of our informants to "say?"

B. P. B.

### EXPIRATION NOTICES

As this issue of the Advocate comes from the press, we are mailing nearly a thousand expiration notices. Ordinarily these notices would not be sent until the end of the campaign, but the increased cost of production, paper rationing, and government regulations change the picture completely. We are unwilling to increase the price of the paper, we must observe the regulations imposed by wartime needs, and we cannot carry expired subscriptions. If you should receive a notice, please attend to it promptly. We print very few more papers than are necessary to take care of our subscription list and we are not always able to supply the copies which a subscriber may have missed by letting his subscription lapse.



## SOUTH AMERICA BARS U. S. MISSIONARIES

By John W. White

(From "The Catholic Digest," Vol. 7-No. 2, December, 1942)

South America is hastily putting up its immigration bars to prevent the entrance of the hundreds of North American Protestant missionaries who have fled from Japan and the Orient. For many years the South Americans have been exasperated by the proselytizing activities and the political meddling of the Protestant missionaries who have been sent to the southern republics "to save the heathen and convert them to Christianity." Now that the U. S. mission boards are assigning to the South American "field" the many missionaries who formerly ministered to the non-Christian populations of Asia and the South Pacific, most of the South American governments have decided not to accept the insult. So they have ruled that Protestant missionaries are undesirable aliens within the meaning of their new war-time immigration laws and are refusing them visas.

Several of the U. S. foreign mission boards have appealed recently to the State Department to intervene on behalf of missionaries who have been refused visas, but the Washington government very wisely has informed the boards that the interpretation of any country's laws is purely an internal matter and that the U. S. government cannot appeal against any government's interpretation of its own laws.

So, at long last, effective measures are being taken against the most serious obstacle that has stood in the way of closer friendship and understanding between the people of the U. S. and those of South America.

Protestant publications have not yet voiced a serious protest against the refusal of the South American governments to admit any more missionaries, probably because they still entertain hope that something can be done to lower the immigration bars. But the *Christian Beacon*, in its issue of September 10, made the following announcement:

"The Independent Board for Presbyterian Foreign Missions, as well as other missionary agencies, has been told by the State Department of the United States that the door is closed to Protestant missions in Peru and other countries of South America."

Protestant authorities who have been consulted on this new South American development have been quick to emphasize that action did not originate with the State Department and that the Washington government has taken no move to curtail missionary work in South America.

It appears that the mission board mentioned in the announcement by the *Christian Beacon* recently appointed several new missionaries to Peru but that the Lima government refused to grant them visas to enter and reside in the country. When Presbyterian missionary leaders in Peru appealed to the immigration authorities there, they were informed that the new anti-immigration law does not permit the entry of religious workers. The mission leaders then took their troubles to the American embassy in Lima, which referred the matter to Washington. The State Department replied that it does not see its way clear at this time to question any South American government's interpretation of its own laws.

Protestant leaders who have been in com-

munication with the State Department express the opinion that there is definitely no hope of any easing of these new restrictions against American missionaries while the war lasts. They intimate, however, that they are preparing to renew their fight against the South American laws as soon as the war emergency ends.

The mission boards of several Protestant sects other than the Presbyterians have been unable to get visas for their missionaries to enter other South American countries, besides Peru. In each case the immigration authorities have ruled that religious workers are barred by the new restrictive measures which define the types of immigrants which the country does not want.

A survey of the situation indicates that only Bolivia, Colombia and Venezuela are still permitting the entry of new Protestant missionaries. So far, the restrictions are not being applied to returning missionaries who already have established residence in the countries and then left them on leave. In most cases, however, these former residents must get a re-entry permit before leaving the South American countries. Argentina, for example, does not permit any Protestant missionary who leaves the country to return unless such a re-entry permit was issued to him before his departure.

The survey thus shows that seven of the ten South American republics are not permitting any new missionaries to enter their territory and that they have established restrictions of varying severity against the re-entry of missionaries who leave the country. These restrictions also are being applied in such way as to prevent the transfer of missionaries from one South American "field" to another.

The new immigration laws which are being used to keep out the missionaries were passed quickly in all the South American nations after the outbreak of war in Europe in order to prevent the southern republics from being flooded with refugees from the war-infested countries, since the South American economy is not able to absorb certain classes of immigrants in unlimited volume. Protestant missionaries always have been considered "undesirable" in all the South American countries and the immigration authorities have now seized upon the letter of these new laws to prevent any more of them entering.

It would have been much more neighborly, of course, if Washington had recalled these troublemakers instead of putting upon the South American governments the onus of applying restrictive measures which certain sources will be sure to paint as new evidences of anti-yanqui feeling. It should be remembered, however, that for many years the South Americans have looked upon the Protestant missionaries as active agents of yanqui penetration that was considered to be anti-Brazilian, anti-Colombian, etc., and contrary to the national interests of each one of the countries in which they were operating. It is surprising that protective measures were not taken throughout South America long ago.

In support of their contention that the American missionaries are agents of American political penetration designed to absorb the southern countries, South Americans point to no less an authority than Theodore Roosevelt. Probably no story has appeared more frequently during the last 30 years and in more localities, from the Rio Grande to Tierra del Fuego, in pastoral letters, sermons, lectures, books, magazines and newspapers than the story of Theodore Roosevelt's conversations with Dr. Francisco

P. Moreno on the shores of beautiful Lake Nahuel Huapi in Patagonia in 1912.

Moreno, like the Colonel, was a man of vigorous action, and the two seem to have found each other very congenial. They were sitting under a historic cypress tree discussing the future of the Western Hemisphere and apparently felt in the open air and attractive surroundings an expansiveness which they undoubtedly never would have felt if their conversation had taken place in a crowded city.

Moreno finally asked the former president of the U. S., "Colonel, do you think the absorption of these Latin countries by the U. S. will be relatively rapid?"

To which Roosevelt replied, "I think it

(Continued on page 13)

### WITH THE PASTORS

### SPECIAL DAYS

By Charles O. Ransford

In the diversified services of the church we have many programs and special orders that cannot be presented in an announcement of two minutes. Methodist folk will work cooperatively when they know what they are expected to do.

The vast organization of The Methodist Church makes imperative the presentation of the varied activities of our organizational life. Information brings enlightenment, inspiration, and power. All church people must be taught and trained to be efficient.

The General and the Annual Conferences order "Special Days" in our churches. Many folk would never know about the great work of the church were these appeals not made.

All church people need to know about the world missionary service. We need to know about our colleges, hospitals, and orphanages. We need to know for what purpose the World Service collections are taken. We need to know that there are underpaid preachers whose salaries should be supplemented, and retired preachers who now have no salaries.

A Sabbath service given to the presentation of church activities and the work of the Woman's Society of Christian Service should inspire every congregation.

A very profitable service could be had in presenting the work of the American Bible Society. Every man in military service now has a copy of the Scriptures published by this great organization. Bibles for all mission lands and for all who have need in the home land may be had at cost of publication or without cost where no funds are available. Every congregation should, once each year, take an offering for this good work.

There should be special revival periods and an observance of Holy Week in every congregation. The great days of the church and civil calendar, as New Year's Day, Palm Sunday, Easter Sunday, the Fourth of July, Thanksgiving Day and Christmas should never pass without special sermons. A community or a congregation may have historic days of great inspiration. Family life in Father's Day, Mother's Day, and Children's Day should always have consideration.

The wise pastor is not overly jealous of his own pulpit services. There are other persons and other activities of the church worthy of consideration. The variety introduced will always be an inspiration. The congregation will appreciate the pastor's special efforts.



# CONFERENCE NEWS AND PERSONALS

Rev. J. C. Jackson, pastor of Carthage circuit in the Mississippi Conference, has our thanks for a gracious word of appreciation for the Advocate.

Bro. R. L. Smith, of Hawkins Memorial Church Meridian, Miss., speaks in high appreciation of his pastor, Rev. A. S. Oliver. Bro. Smith is the Advocate representative for his church.

Chaplain George Pearce, Jr., is now located at the Naval Air Station, Atlantic City, N. J. He says the work there is going fine and he promises to write of religious work among the men when he gets settled.

Rev. C. K. Smith, now in his sixth year as pastor of West Monroe, La., says that his work is going well, and he is expecting to conclude the year with the best report of his entire ministry.

Mrs. J. A. Randolph and her daughter, Mrs. Valcour McDonald, are back in Nashville after their winter sojourn in Mississippi. Their address is 2607 Oakland Ave., Nashville, 4, Tenn.

Rev. J. A. Bell, pastor of the Methodist church at Vinton, La., has been elected president of the Rotary Club at that place. That choice speaks well for the ministry which he is giving to the people.

Rev. C. C. Clark, pastor at First Church, Gulfport, Miss., was in the city on business on Thursday of last week and paid the Advocate office an appreciated call. Bro. Clark gave a favorable report of his work.

Our good friend, Rev. J. M. Alford, pastor at St. Francisville, La., has our sincere gratitude for his loyalty to the Advocate. He is one of the veterans of the Louisiana Conference whose bow abides in strength.

We regret to learn that Bro. J. R. Porter, Advocate representative for First Church, Gulfport, Miss., is suffering from an infected hand. We hope that he may soon be much better and that the pain may be entirely relieved.

We regret to learn of the illness of Mrs. Nina G. West, of Gulfport, Miss. We understand that she has been quite ill, but is now showing marked improvement. We trust that she may be entirely recovered in a short time.

Rev. S. A. Brown reports the work at Moorhead, Miss., as being in good condition. Three-fourths of the pastor's salary has been paid and all other assessments were paid in full some time ago. No wonder he speaks of it as a delightful charge.

Chaplain J. T. Barrett, who has been at Camp Shelby since the beginning of the war, is now with the American-born Japanese unit in training at Camp Shelby. He says a large percentage of the Japanese soldiers with whom he is associated have no religious preference.

Rev. E. C. Abernathy is pressing his work at Mooreville, Miss., with his usual vigor and with good success, as his report elsewhere in this issue shows. He is one of the good friends of the Advocate, and a conscientious worker at everything which may build up his people in faith and loyalty.

A reporter from Lake Charles District informs us that First Church, Lake Charles, La., is in sight of its goal of a debt-free

church. We had already noted the progress toward that end, and we congratulate Bro. Bowdon, the pastor, and his good people on the happy culmination of their plans.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., says that he has been most graciously received by the people of that charge and is very happy in his work. The work continues on the upward trend, and some items are paid for the year. Good congregations greet the pastor at the regular services, and a Vacation Bible School which was well attended was held recently. At the mid-week services the congregation is studying the "Latin-American Circuit." Twenty-two new members have been received into the church, eleven of them on profession of faith.

## LAKE CHARLES AREA MINISTERS MEET

The Lake Charles Area Ministerial Association met at the Preen Lake Scout Camp, near Lake Charles, La., June 22, with the following members present: J. Henry Bowdon, B. H. Andrews, W. H. Bengtson, Luman Douglas, E. R. Haug, S. A. Nader, J. A. Bell, H. N. Brown, Scout Executive, was present.

Routine business was attended to, and B. H. Andrews, district superintendent, called attention to the Advocate campaign and the Golden Cross offering.

The July meeting will be at Lake Arthur and will be in honor of Rev. and Mrs. B. H. Andrews. W. H. Bengtson was appointed to make the arrangements for the meeting.

LUMAN DOUGLAS, Secretary.

## WESLEY FELLOWSHIP CLASS, MATHISTON, MISS.

The Wesley Fellowship Class of the Methodist Church of Mathiston, Miss., has had a new birth of interest under the teaching and leadership of Dr. R. G. Bigelow, of Wood Junior College. In January a special class project of completing the interior of the class-room was begun. June 1st saw the project completed, and the members of the class rejoice in the attractive and comfortable classroom.

We are very grateful to the pastor, Rev. H. D. Suydam, who labored so faithfully and who so willingly donated his labor in completing this room.

Yours truly,

MISS RUTH CLEGG,

Secretary of Wesley Fellowship Class.

## MOOREVILLE, MISS., CHARGE

Just a few lines to let you hear from the Mooreville charge. We are having a good year here and we have done quite a bit of improvements since we moved here last November, and among them are the completion of a nice brick veneer church at East Tupelo and the rebuilding of the parsonage here at Mooreville. I believe that you wouldn't find a nicer parsonage on any rural charge in the North Mississippi Conference than the one we have here.

We are going to begin our revival meetings on this charge the second Sunday in July at East Tupelo, and Rev. W. S. McAlilly, our pastor at Sidon, will do the preaching for us. And at the other four churches the pastor is to do the preaching during the revivals, and we are praying that these meetings shall be revivals and not merely protracted meetings.

We are looking forward to closing out the year with a one hundred per cent report on everything. Please accept our thanks for the splendid paper you are giving us from week to week.

E. C. ABERNATHY, Pastor.

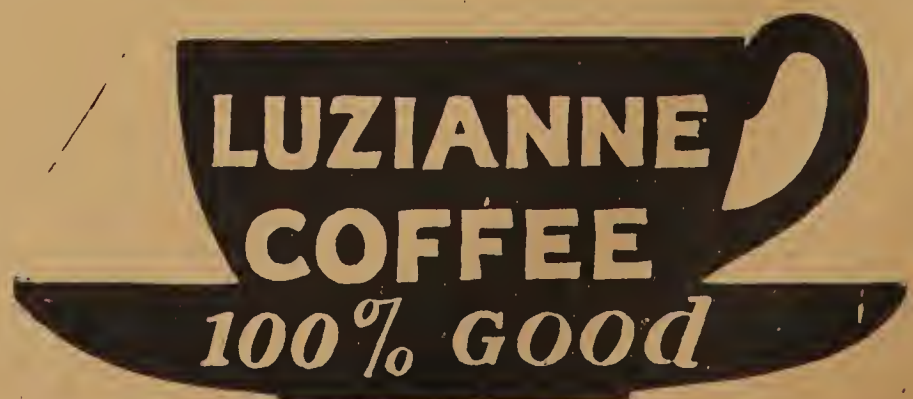
## ACTIVITIES AT FIRST CHURCH, GREENWOOD, MISS.

The work at Greenwood First Church since the district conference has shown a number of interesting features. On Church School Rally Day the suggested program, "A Light Unto Our Path," was observed. Rev. J. Noel Hinson delivered the morning sermon and met with the Workers Council in the afternoon. The Rally Day offering was \$82.

The pastor, Rev. W. R. Lott, has delivered a series of sermons during the month of June on the general theme, "Building a Spiritual Church." The seven sermons preached were: "The New Testament Church," "The Church as a Brotherhood," "Developing the Individual," "Building the Spirit of the Church," "Building Thrones of Spiritual Power," "The Visitor's Church," and "The Children's Church."

A very successful Daily Vacation Church School has just closed. Eight representatives were sent to the Methodist Youth Assembly. Ten Intermediates went to Christian Adventure Camp at Castalian, and fourteen Juniors are at Junior Camp. Plans have been set up under the direction of Mrs. Richard Lord, youth director, to have Youth Comradeship Week July 5-9.

At the third quarterly conference the dis-





strict superintendent, Rev. R. G. Lord, conducted an institute which covered the entire program of the church work.

Graduates of colleges and high schools were given special attention at that important period. A copy of "Abundant Living," by Stanley Jones, was placed in the hands of each young person. The pastor has sought personal interviews with the aim of personal and vocational guidance.

A special "Service Men's Committee," formed of representatives from various church organizations, look after service men who come to Greenwood and also service men who go out from the Methodist church.

At stated intervals, baptismal service for babies have been held at four o'clock on Sunday afternoons. In this way special attention can be paid to this type of church service.

A nursery for very small children is provided for the use of parents at 11 o'clock service on Sunday mornings. In this way parents are enabled to attend the preaching services.

The weekly church bulletin is mailed to all shut-in people and to new people. There have been 121 additions to church membership this Conference year.

The officials have ordered erected a large electrically lighted sign board on the front lawn of the church.

### MATHISTON CHURCH AT THE PASTORS' SCHOOL

The North Mississippi Conference Pastors' School and Christian Workers' Training School was held in Wood Junior College, Mathiston, Miss., from June 7 to June 11.

The local Methodist church cooperated in furnishing children, workers, and materials for a model Vacation Church School in connection with the Children's Division of the Conference. Over twenty-five children were in attendance in the two classes. Some thirty adults observed the work of the school under the direction of Mrs. J. C. Burrow, of Columbus, Miss.

This is the first such school held in North Mississippi and was considered very successful.

Sincerely Yours,  
MISS SYLVIE HUITEMA,  
General Superintendent.

### CHAPLAIN ELLISON REPORTS

Dear Dr. Duren: It occurred to me that you and the readers of our church paper would be interested in knowing that Chaplain Mounger, Millsaps '28, and the writer, Millsaps '29, are now working together in same chapel at Gulfport. And, more than that, Chaplain Mounger and I have just returned from a field service where we had something over five hundred men. It is unusual for paths to cross as ours have after all these years. Chaplain Dwyn Mounger was minister of the Forest, Miss., Presbyterian church before coming into the Army.

The chaplaincy has been rich in opportunity for Christian service, counselling of youth, friendship and social affiliations with lonely young men. We would not say we have conditions which are ideal for preaching the Word, because we seem always to have sin about us, in or out of the army. But God's grace has made possible the finding of the way amid the camouflage and the counterfeit. The young men in the army are not willing to take anything but the real and the genuine. In the service living the truth is what counts with the soldiers. God

help me and all chaplains to imitate Christ! Other imitations won't do.

I am looking forward soon to work for Christ overseas. I know not the time nor the hour, but am ready when the zero hour comes.

Your sermon at district conference was the kind of sermon that warms my heart. Somehow, Dr. Duren, I feel we need more of that type preaching. God can arouse even the dead. We cannot win the world asleep in our sins. We need most the margin of power and character to convince the world of the reality of our faith.

Yours in Him,  
ALFRED M. ELLISON,  
Chaplain (1st Lt.) U. S. A.

### LETTER FROM CHAPLAIN WALLEY

Dear Dr. Duren: Four months ago I was commissioned chaplain, First Lieutenant, in the U. S. Army. I have never for one minute regretted this step. The need for chaplains was and is greater than I thought.

Since I left Chaplain's School in Harvard University I have been chaplain of the . . . with headquarters in Glendale, Calif. The entire personnel of this group have been very cooperative in helping me put over my programs. A good many of the officers have attended my services from time to time.

Since I have been in the army it has been my pleasure to talk to hundreds of young men about their souls. The entire five and one-half years I spent as a pastor perhaps were never as fruitful as these months. I have been able to preach my convictions as I did before I came into the army. No one has asked me to perform any duty that was not in line with the duty of a minister.

Perhaps the scene in our little chapel on last Sunday was one that the angels of heaven rejoiced over. I offered the Holy Communion to those present and there was not a vacant place at the chancel when they took their places on their knees to receive the Holy Communion. There were almost as many different denominations as there were men, but we all took the bread and wine in remembrance of the broken body and spiritual blood of the same Saviour. We had one major and one captain to take the communion with the men that morning. This scene perhaps could only be found at an army post.

There was another scene not long ago that heaven surely smiled on. This was composed of a sergeant, a leader of men, coming to the altar and taking his place on his knees for me to administer the Sacrament of Baptism to him. He also took the vows of the Methodist Church before me. I sent his name to a Methodist pastor in Memphis, Tenn. This is where the soldier hopes to have a home after the war is over.

Sergeant Ward Wallace Butler, of 2930 Barron Avenue, Memphis, Tenn., a young man 25 years of age, said he could go no longer without accepting Christ as his Saviour. He had reasons to believe that he was soon to go overseas, and he suddenly remembered that he had left something very important undone. He came to me and told me his desires, and said he had put it off as long as he could. He desired to be baptized and to unite with the Methodist Church. Since he could not leave the post at the time, I, as proxy, received him into the membership of the Church.

I, being a Methodist from the Mississippi Conference, of which I have been a member

for over five years, felt that the pastor of the Madison Heights Methodist Church, Memphis, Tenn., would accept him into the church when he received such a notice from me.

These are a few of the things that the chaplains are doing to try to keep the spiritual emphasis before the men at all times, so that when they return to their homes and families they will be a real force for the Kingdom of God.

Sincerely,  
AUBREY C. WALLEY, Chaplain.

### RESOLUTIONS—MRS. B. S. LESTER

By the Woman's Society of Christian Service of the Methodist Church, Oakland, Miss.

Mrs. B. S. Lester was a charter member of this society and served as its president for several years. She was seldom absent from a meeting until failing health made it impossible for her to attend; and she had to lay down the work she loved. Not only in the society, but also in the Sunday School as a teacher of the adult class. Her faith in God was simple and unquestioning, and through faith she gave her best to home and church.

Whereas, Almighty God, in His infinite wisdom, has seen fit to call her to eternal reward. We feel a deep and affectionate regard for her influence as a true Christian. We extend our deepest sympathy to her family; may they realize that their temporary loss will be her eternal gain. We pray God will bless and comfort them.

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate, a copy to the family, and one be entered on the records of the society.

MRS. S. A. SWEARENGEN,  
MISS FANNIE SAYLE,  
MRS. J. G. WELLS,  
Committee.

### WISE OR OTHERWISE

By Rev. James H. Felts

It is not conducive to worship to listen to a man say nothing for an hour.

The son faced none of the hardships of his successful father and had few of his virtues.

Washington gets a kick out of passing the buck. The citizens get nausea.

Artemus Ward was shooting straight when he said, "I am not a politician, and my other habits are fairly good."

It's a mighty comfortable feeling to have a pastor who enables you to bring friends with you at the worship hour with assurance.

Pain is a danger signal telegraphed to you by your nerves. Better heed it.

He was bright and capable and well spoken of until a little success "turned his head."

Indigestion from overeating is less praiseworthy than no indigestion from lack of food.

It isn't pleasant to see a uniform walking down the street with nothing in it.

There are so many experts straining their brains these days that ordinary folks have the headache.

A beaver hat no more makes a bishop than a forked tail coat makes a gentleman.

True or false? Habitual criminals are sane.



## PERSONAL NOTES AND INCIDENTS

Rev. C. H. Strait, pastor at Shubuta, Miss., is engaged in a meeting, with Rev. O. H. Scott, of Vicksburg, doing the preaching.

Rev. A. W. Wilson, pastor at Maple Street Church, Natchez, Miss., had the assistance of Rev. T. O. Prewitt in a meeting which closed on the night of June 25.

Mr. Beverly Brown, son of Mrs. George S. Brown, had a tonsillectomy on Monday of this week. At the time of writing this notice we had not heard from the operation.

Rev. O. S. Lewis, district superintendent at Vicksburg, Miss., is assisting Rev. J. O. Ware in a meeting at Rolling Fork. Rev. M. H. Wells, of Fayette, is leading the singing.

Mrs. J. E. Hagin, of West, Miss., who had been visiting with her husband in New Orleans for some time, returned to her home last Sunday. Mr. and Mrs. Hagin were former members of Rayne Memorial Church.

Rev. H. P. Lewis, pastor at Durant, Miss., writes that a good revival is in progress at that place, with Rev. Thad Ferrell, of Booneville, doing the preaching. A Daily Vacation Bible School is to be held beginning July 5.

Report from Rev. Geo. H. Thompson indicates that he is improving steadily. He sits up each day, is cheerful, and sends word to the editor that he "is still kicking." He is to remain at the Sanatorium for some time for a followup treatment.

Friends of Dr. Marion S. Monk, pastor at Mansfield, La., will regret to learn of an accident in which he broke his arm. The mishap prevented his attending the dedicatory service at First Church, Alexandria, where he was pastor for a number of years.

Mrs. I. H. Sells has been appointed chairman of the Advocate committee of Capitol Street Church, Jackson, Miss. She has gone about her work in a systematic and painstaking way which augurs well for the outcome of the campaign under her leadership.

Dr. J. Richard Spann, pastor of the Laurel Heights Church, San Antonio, Texas, was the preacher for the morning service at Rayne Memorial, New Orleans, on last Sunday. Dr. Spann had been attending a pastors' school and was returning to San Antonio.

Rev. J. B. Cain, pastor at Columbia, Miss., assisted Rev. W. L. Elkin in a meeting at Leakesville recently. Bro. Cain writes that he has not failed to secure his quota for the Advocate since the beginning of campaign quotas and he does not expect to fail this time.

Chaplain W. Ralph Cain, of the Louisiana Conference, is now somewhere in England, according to a request for change of address for his paper. He writes that he is enjoying the new people and associations and is looking forward to following some of the paths which John Wesley took in his evangelistic travels.

Rev. J. A. McRaney, pastor at Hermanville, Miss., has been ordered to report at Harvard University for training as an Army chaplain. He is to report on July 11. Bro. McRaney will travel to Harvard with his wife and son in his car with a trailer which he made himself. The trailer is said to be a gem in its neatness and appointments.



DEDICATION OF GREENBRIER CHURCH, BECKER, MISS.

Bishop A. Frank Smith was the preacher and the celebrant at the dedication service of First Church, Alexandria, La., on last Sunday. In addition to Rev. R. R. Branton, district superintendent, Dr. B. C. Taylor, pastor, and the local people who participated, were Drs. N. E. Joyner and W. W. Holmes, former pastors, who took part in the service. The dedication program featuring the church building and the principals of the occasion is a fitting tribute to the joy which filled the hearts of the people of First Church in the hour and the experience of the dedication.

## IT'S IN DISTRICT 11

Persons writing to the Board of Missions and Church Extension of the Methodist Church, or to other organizations and individuals at 150 Fifth Avenue, New York, N. Y., are urged to use the new district number "11" which will greatly expedite the handling of mail. Letters should be addressed to: 150 Fifth Avenue, New York (11), N. Y.

## OVERSEAS RELIEF WORSHIP TRIPTYCH—"WE SHARE"

To make vivid our Christian fellowship with suffering children in war-torn lands, the Methodist Committee for Overseas Relief has prepared a beautiful altar display triptych for worship services around world fellowship.

This worship triptych is printed in lovely colors and ready for use. It shows Christ and the children of long ago, with actual pictures of young war victims amid their ruined homes today. It is a large cardboard display, 24 by 36 inches. It may be placed on a table or altar as a visual center for a meaningful worship service on Overseas Relief.

Its theme is "We Share." We share, say the children of many lands—share your sympathy and prayers, your food and medicines—if you share with us in gifts through Methodist Overseas Relief.

A copy of this worship display will be sent by the Methodist Committee for Overseas Relief, without expense, to churches and groups for special Overseas Relief services.

## BISHOP PEELE DEDICATES NEW GREENBRIER METHODIST CHURCH AT BECKER, MISS.

Dedication services for the Greenbrier Methodist Church, which was erected at Becker last year, was held at 4 o'clock in the afternoon of June 13th, with Bishop W. W. Peele in charge. The pastor, Rev. W. D. Waugh, led the congregation in the responsive reading. The dedicatory prayer was offered by Rev. R. G. Moore, pastor at Amory. Rev. N. J. Golding, superintendent of the Aberdeen district, introduced Mrs. E. D. Gilmore and Mr. C. M. Harrison, who represented the Gilmore Foundation. He also presented a former pastor, Rev. W. K. Wimberley.

Bishop Peele was then presented, and he brought a most inspiring message on "Consecration of Life to Some Great Cause." Presentation of the building was made by Mr. R. P. Young. Bishop Peele then led the congregation in the beautiful and solemn dedicatory ritual. "A Charge to Keep I Have" was sung by the congregation, and Bishop Peele pronounced the benediction.

The building is a brick structure with five Sunday school rooms. It also has a kitchen and recreation room combined. It is one of the most modern country churches in the Conference.

## MEETING OF SOUTH CENTRAL JURISDICTIONAL BOARD OF MISSIONS AND CHURCH EXTENSION

Last summer our Jurisdictional Board voted to meet at Mt. Sequoyah the first part of July of this year, and after consulting with a number of the members of the Board, I found that all felt that we should meet as planned. There are very vital matters to be considered and these matters should be considered before the meeting of the Annual Conferences. I am therefore calling a meeting of the South Central Jurisdictional Board of Missions and Church Extension, to meet at Mt. Sequoyah, Fayetteville, Ark., July 7-9.

Signed: LEWIS N. STUCKEY, Pres.,  
South Central Jurisdictional Board of  
Missions and Church Extension.



## SEASHORE DISTRICT

By Rev. J. B. Cain

A one-day Rural Life Conference for South Mississippi was held at Columbia on Monday, June 14, with representatives from most of the major religious denominations of the State and with an outstanding array of agricultural leaders. The principal speaker of the morning was the Honorable Claude Wickard, Secretary of Agriculture. The general chairman for the Conference was Rev. F. K. Horton, pastor of the Columbia Baptist church, while the morning and afternoon devotions were conducted by the local Methodist and Presbyterian pastors. Other speakers were: Rev. D. A. McCall, Jackson, Miss., Baptist; Rev. Geo. J. Hildner, Villa Ridge, Mo., and Rev. Herbert Lerschen, Rayne, La., Catholic; Rev. A. J. Walton, New York, and Rev. J. L. Neill, Meridian, Methodist; Hon. J. B. Snider, Clarksdale, Miss., president of the Mississippi Press Association; L. I. Jones, Starkville, Miss., extension director; Hon. I. W. Duggan, director Southern Division of A. A. A., Atlanta, and Dr. T. S. Buie, Spartanburg, S. C., soil conservationist; and Hon. C. L. Neill, Ellisville, Miss., state chairman A. A. A., with others.

The program was planned and prompted by the churches of Marion County, the farm forces of the County, and the County paper, the *Columbian Progress*, M. V. Vernon, editor, and Lester Williams, Tylertown, owner. The program was arranged and the speakers secured by Rev. J. W. Sells, of Crystal Springs, Miss., recently elected chairman of the Methodist Rural Fellowship of the Mississippi Conference. Methodist ministers present for the Conference were: Rev. J. L. Neill, Meridian; Rev. E. M. Lane, Porterville; Rev. A. F. Gallman, DeKalb; Rev. J. H. Cameron, Chunky; Rev. G. L. Sigrest, Enterprise; Rev. G. E. Jones, Pachuta; Rev. J. A. Lindsey, Rose Hill; Rev. A. M. Schultz, Lake; Rev. I. H. Sells, Jackson; Rev. Roy Wolfe, Prentiss; Rev. J. E. J. Ferguson, Sumrall; Rev. James S. Conner, Tylertown; Rev. F. M. Casey, Foxworth; Rev. J. B. Cain, Columbia; Rev. W. B. Jones, Logtown; Rev. J. H. Morrow, Picayune; and Rev. Wesley Ezell, Meadville.

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SINCE LAST REPORT

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R. E. Alsworth—Roxie, Miss.....	3
J. H. Dillard—Lena, Miss.....	1
W. H. Wallace—Drew.....	3
A. L. Smith—Rochelle, La.....	1
J. P. Bonnacarrere—Baker, La.....	25
J. H. Jolly—Waynesboro, Miss.....	22
R. E. Wasson—Durant.....	1
D. W. Poole—DeRidder, La.....	2
Mrs N. E. Cunningham, Vicksburg....	1
W. R. Murray—Escatawpa, Miss.....	3
R. R. Grant—Eros, La.....	1
W. L. Robinson—Grenada, Miss.....	1
S. A. Brown—Moorhead, Miss.....	3
J. W. York—Greenwood, Miss.....	1
Mrs. Verna Coburn—Ponchatoula .....	11
R. H. Jamieson—Slaughter, La. ....	2
W. D. Waugh—Aberdeen, Miss.....	1
Roger Cameron—DeSoto, Miss.....	3
T. A. King—Waynesboro, Miss.....	4½
E. C. Abernathy—Mooreville, Miss.....	7
C. K. Smith—West Monroe, La.....	7
A. S. Oliver—Meridian, Miss.....	2
J. M. Alford—St. Francisville, La.....	4
Norman Purvis—Fannin, Miss.....	2
J. C. Jackson—Carthage, Miss.....	5
C. L. Ivy—Dennis, Miss.....	2
W. C. Mattox—Verona, Miss.....	8
J. C. Sensintaffar—Oakdale, La.....	1

## DOES CHRIST SATISFY?

By Rev. C. B. Powell

In the third chapter of Colossians and the eleventh verse, we find these remarkable words, "Christ is all." He is the key to the Old Testament; lose the key and you smash the lock and throw it upon the rubbish heap. In the very beginning of the Bible we read about Christ. In the third chapter of Genesis, God said to the serpent, "It shall bruise thy head and thou shalt bruise his heel." Christ is there. When Abraham took his son, Isaac, to offer him for a sacrifice, Isaac said: "Father, behold the fire and the wood, but where is the lamb for a burnt offering?" Abraham said, "Son, God will provide Himself a lamb." Christ is there. In the fifty-third chapter of Isaiah we have a vision of a

Green hill far away without a city wall,  
Where the dear Lord was crucified,  
Who died to save us all.

When the disciples went out to preach they had no New Testament, yet they all preached Christ. Yea, they preached Him from the Old Testament. You remember when Philip saw the eunuch reading in his chariot he said to him, "Understandeth what thou readeest?" The eunuch replied, "How can I unless some one teach me?" Then Philip began at the same scripture, the fifty-third chapter of Isaiah, and preached unto him Jesus. Not only is Christ the all of the Old Testament, but He is the living word of the New. John says, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh and dwelt among men."

Many people ask the question, Does Christ satisfy? If Christ does not satisfy, please tell me what on earth will or does satisfy. Pleasure soon tires out. The sensations of last year will not do now. The soul needs help now. There is a cry in the deep of the soul that no earthly thing can satisfy. The deeper it goes the louder is the cry.

Friend; Christ alone can satisfy the cravings of a thirsty heart. Christ is the all of the Bible, all to the thirsty soul. Take a fish out of the water and it is out of its element. Take a flower from the soil, and it is out of its element. Take a sparrow, put it into a cage, and it is out of its element. A soul away from God is out of its element. Back of the eye is the optic nerve, back of the ear is the drum, back of the heart is the soul, that part of man breathed in by the breath of God at his creation, and that is longing after the infinite, and only the infinite can satisfy the soul.

There is a terrible unrest among the people today. Almost every one has a job, plenty of money, and, as far as I can understand, most all are getting enough to eat, and clothes to wear. Still, people are dissatisfied. I think that God is just pouring into the heart of many people blessings untold, and yet on and on they go, seeking what? Seeking the pleasures of this world, trying to satisfy the soul. Brother, Jesus only can do that. We are taught that God said to the people of the old dispensation, "If you will return unto me, I will heal your back-slidings and heal your land." What was the trouble? They had forgotten God. Many of us today are in the same fix. It takes Christ to satisfy. So what this world needs, or the people in it need, is not more gold, silver, and jobs. The trouble is the great need of Christ. He can satisfy.

I heard the voice of Jesus say,  
Behold, I freely give,  
The living water, thirsty one;  
Stoop down and drink and live.  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in Him.

## ALEXANDER MCPHEARSON

Alexander McPhearson was born during the War Between the States. His parents were W. W. and Jane Taylor McPhearson, who lived at Rose Hill, Miss. He died May 19, 1943, at the home of his daughter, at Sarah, Miss. Born in a Christian home, he joined the Pleasant Grove Church on the Rose Hill charge, and for many years served as an official in this church, which his father had helped to organize. He married Miss Melvina Logan in March, 1885. She walked by his side until December, 1925, when the summons to her heavenly home came.

He was a devout Christian character and his faith in God was beautifully illustrated in his last years when he must face life without the companion whom he had loved so devotedly.

The following children remain to mourn his going: Mrs. J. M. Walters, Sarah, Miss.; Mrs. B. N. Andrews, Jackson, Miss.; Rev. W. R. McPhearson, Eagle Pass, Texas; H. T. McPhearson, Moss Point, Miss.; and Mrs. T. M. Ainsworth, Monticello, Miss. One son died in 1906. Also surviving are a brother, L. D. McPhearson, of Enterprise, Miss., 21 grandchildren, and 7 great-grandchildren. Nine of his grandsons are in the service of our country.

Amidst a host of friends and relatives he was laid to rest in the Pleasant Grove cemetery on May 21.

His life was a testimony of his love for Christ, his church, his family and his friends, and shall remain with us until we meet him on the resurrection morning.

MELVINA AINSWORTH.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Christian Social Relations and Local Church Activities Study for Third Quarter, 1943

As has been stated by the Study Committee of the Mississippi Conference, no new study has been approved by the Joint Division of Education and Cultivation for this study year in the area of Christian Social Relations and Local Church Activities.

The first study of the new study year (October, 1943-October, 1944) is a combination home missions and Christian Social Relations and Local Church Activities study and will be in the area of minority groups.

It has been recommended that we continue the study of "Planning for Peace," but since many of our societies used that during the third quarter of 1942, we are recommending an informal study in the area of "Alcohol and Other Narcotics" for use during the third quarter of 1943.

#### Why Study Alcohol and Other Narcotics?

A determined effort is being made today to create the impression that the beverage use of alcohol is essential to good social living, that it is a large part of good living, that it contributes to health and happiness, that without it the social functions lack spirit and dash.

Many people are aware of the presence of liquor in their communities, but few of them are aware of how completely surrounded they are by the problem. They need to be helped to see that there is a problem they must face, whether interested or not; and face it not only as individuals, but as members of a group; that it is a problem touching all phases of living—physical, mental, moral, social, economic.

The presentation of a discussion of the liquor problem is one that, in most instances, calls for skill. Here is a subject freely discussed, but too frequently answered without knowledge. It is a subject concerning which almost any attitude may be found in a group of people. It is a subject not to be argued, but one for thoughtful consideration.

#### We Should Study This Problem Because:

1. Its effects are being felt today, if not in every home, in every family.
2. Its sale has spread to practically every community, even communities where before it was unknown. It has reached isolated communities through advertising, travel, etc.
3. It is directly, or indirectly, responsible for broken homes, juvenile delinquency, crime, social diseases, insanity, etc.
4. We need factual information to support our position concerning this problem.
5. We need to create a desire in the community to get rid of this thing.
6. Through informed public opinion, we can influence our state legislature and our national government to restrict the activities of those interests promoting its sale.

#### Things to do Before the Study Begins:

1. Secure all of the material well in advance, so it can be read and the group become familiar with its contents.

2. Appoint the following committees:
  - a. A worship committee to prepare the worship for each session.
  - b. A committee on advertising—to collect and prepare an exhibit of liquor advertising. It is suggested that liquor advertising be clipped from all local papers, or others available, for one week; and that the same thing be done with the magazines appearing during that week. If there are no weekly magazines, then use the monthly issues nearest the date of the study. This same committee should estimate the cost of the advertising and, also, find out what circulation is claimed by these various papers and magazines, to see how wide-spread is their influence. By way of comparison, advertising for another single commodity, such as soap or soup, might be collected and estimated.
  - c. A committee to be ready to report on what medical science has to say about alcohol.
  - d. A committee to secure a list of the places in your county which have Federal liquor license.
  - e. Ask each woman in the society to ask ten persons "Why do People Drink?" and bring the answers to the first session.

#### "Our Greatest Problem"

Topic: "Our Greatest Problem."

Text: Pamphlet No. 6, "Alcohol and Other Narcotics," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Purpose: To build a foundation of factual information upon which to base our activities in the area of "Alcohol and Other Narcotics."

#### Lesson No. 1

##### "What We Face Today"

Purpose: To face our greatest problem.

1. Why do people drink? (Have report from women of society; discuss, but limit time).
2. What can we do to answer these reasons?
  - a. Search out facts. (Do young people drink "to have a good time," or because the only places of recreation open are those where alcoholic beverages are sold?)
  - b. Form attitudes. (Do we just say: "Don't drink" or do we take time to explain what drinking will do?)
  - c. Teach by example. (Is it served in church homes?)
  - d. Engage in activities to meet the problem—alcohol education, wholesome recreation, law enforcement, etc.
3. Looking at the liquor traffic:
  - a. Advertising. (Have report of committee and emphasize how inescapable this problem is).
  - b. Movies and fiction, radio.
  - c. Distribute copies of list of places in county with liquor license. (Have report of this committee, and discuss).

Project: Ask each woman to list the various ways and places in which liquor is brought to her attention during one day, and bring it to the next session.

Worship.

Helps for first session: Adult Student, May, 1943, "Gold Bricking a Nation." Adult Student, June, 1943, "I Am the Cocktail."

Adult Student, March, 1943, page 76.

Text: Pages 35-37.

#### Lesson No. 2

##### "What Alcohol is and Does"

Purpose: To gather facts which will help us to meet intelligently our greatest problem.

1. Report of project given at first session—if some of the women have had some recent experience (on street, bus, train) in which liquor was brought to their attention, let the incident be given, briefly.
2. Alcohol—what is it?
  - a. Narcotic?
  - b. Stimulant?
  - c. Food?
  - d. Aid to digestion?

(Have report of committee on what medical science has to say).
3. Public problems created:
  - a. Crime.
  - b. Juvenile delinquency.
  - c. Accidents.
  - d. Social diseases.
  - e. Insanity.

(Have someone from local health clinic speak).
4. Economic:
  - a. Poverty.
  - b. Diversion of money from legitimate business.

Project: Ask each woman to try for one day to avoid seeing or hearing anything which will suggest liquor to her and report her success or failure at the next session.

Worship.

Helps for second session: Text: pages 16-20. Adult Student, May, 1943, "Alarming Facts," page 88. Adult Student, March, 1943, "Our Worst Enemy."

#### Lesson No. 3

##### "Creating Attitudes"

Purpose: To create attitudes toward our greatest problem, based on facts.

1. In the home. (Two small pamphlets which might be used are, "The Junior Meets the Liquor Problem," Elizabeth F. Sands; and "The King of the Wonderful City," Deets Pickett, 10 cents each, from Methodist Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C.)
2. In the school. (Through state approved plan).
3. In the church. (Through demonstration, etc.)
4. Report on project given at second lesson.

Discussion: The best way to create attitudes against liquor.

Worship.

Helps for third session: Text: pages 21-23. Text: pages 38-40.

#### Lesson No. 4

##### "Things to Do"

1. Discover facts. (Have committee bring in facts).
  - a. Get (or make) a large map of your community and mark places selling beer and wine; or having Federal liquor license.
  - b. Check with health clinic on social diseases in county or community.
  - c. Check record of police (or justice of

(Continued on page 11)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### July Program of Work

1. Business.
2. Cash or box to one item in Supply Department.
3. Monthly meeting, with item from The Methodist Woman.
4. Report from secretary of Young Women and Girls' Groups as to summer program for youth.

\* \* \*

### Notes From Mrs. Odom on the Mission Study Class at Mathiston

The fall mission study is a home mission book, "We Who Are America." It expresses the thought of America as a nation of one people from many lands. It is a study of diverse groups that make up our country and what their contribution has been to our American way of life, in a scientific, political, social, economic, artistic, and spiritual sense.

The book was taught by Mrs. W. B. Landrum, Tyler, Texas. She is a very efficient and capable person and impresses one with her earnestness and devotion. The class asked that she return next year for our Pastors' School and Mission Class. We presented her an outfit of toilet articles for her handbag.

There were 24 pupils in the class and all received certificates of credit for work done. We were given map studies to arrange and papers on studies of minority groups in which we have worked.

On the first of August outlines of the course will be mailed out to society study leaders. These will consist of six lesson plans for teaching the book.

\* \* \*

### News of Missionaries

Japan, Korea, Philippines

Velma H. Maynor, Executive Secretary  
Japan

Ida Shannon, 145 Road Avenue, Grand  
Junction, Colorado

"The WRA have just put an agent in Grand Junction and many Japanese are resettling around here, some permanently, while others expect to go 'home' later. Most of the people are friendly. They welcome the nisei to their churches. A few attend. Persuading them to make the start is one job for us.

"You will be interested in our Easter service for Japanese the 24th. About fifty were present to hear Dr. John Foote, formerly of Osaka, speak in Japanese. He also spoke to the young people in English. Dr. Foote has been selling New Testaments in Japanese to people in the camps, so brought a few along. Eight were sold in a few minutes, besides some in English. The Baptist Board did a good thing when they appointed him missionary at large in Colorado. He travels over the state visiting, preaching and selling Bibles."

Ethel Hempstead, Minidoka W. R. A. Camp,  
Hunt, Idaho

Miss Hempstead, of the Woman's Division, Methodist; Miss Bowman, Canadian, and Miss Gladys Kaiser, Presbyterian, are serv-

ing in the Minidoka Center. They live in Twin Falls, Idaho, 21 miles from the Center, this being the nearest available place for residence.

Miss Hempstead writes, on April 19, "We keep very busy. Miss Kaiser has a car and gas allowance enough to go to the Center twice a week. We go with others two more times and pay our way as we go. We walk about the Center, covering many miles a day. Usually we go in different directions and meet to go home at night or to eat our lunches, which we take with us. We usually eat in some mess hall on Sunday noon. We find the heat and dust rather trying at times, but we are happy to be at work. The need really is great. The W. R. A. thinks the Christian workers are a real help in keeping up the morale, so we are glad of that.

"It is difficult to describe the Center, which houses almost 10,000 people. Most of these are American citizens. The project is 2½ miles long and is surrounded by miles and miles of sage brush, with mountains visible in the far distance. There are 44 blocks, each of which contains 12 families, a laundry, mess hall, and recreation hall. In the recreation halls the schools are carried on and various meetings are held. The whole is surrounded by a barbed-wire fence and military police are on guard all the time.

"Many are leaving the Center to take positions and 300 volunteers will soon be leaving to begin training for the army."

Bertha Starkey, W. R. A. Camp, Poston,  
Arizona

Miss Starkey for the past few months has been serving in the Center at Poston on a temporary basis. She has now received government appointment.

She writes, "I love my work here and am so busy there is hardly time to eat and sleep. Besides teaching 3rd and 4th grades, I am Caucasian intervener for the families of men in internment camps and for young people wishing to resettle in Chicago through the Church of the Brethren Hostel."

### METHODIST YOUNG WOMEN TO SERVE LATIN AMERICA

Three Methodist young women of Latin America, recently students in North American schools, will return this summer to the lands of their birth to help carry on evangelical enterprises and institutions. One of these is Miss Dina Rizzi, who has spent two years in Nashville, Tenn., working on the Portuguese word book project. She has already flown back to Brazil to resume her work in Instituto Metodista, Ribeirao Preto. Miss Dolores Gomez, after a year of study at Scarritt College, returns to teach in Laurens Institute in Monterey, Mexico. Miss Elsa Sifuentes is adding the Scarritt summer course to her studies at Syracuse University, and plans to return to Lima, Peru, to teach home economics in Lima High School. The training of these young leaders was an activity of the Woman's Division of Christian Service of the Board of Missions.

### FOR A NEW WORLD ORDER

Methodist youth and adults will be encouraged and urged in the months ahead to inform themselves regarding the six political propositions developed by the Commission of the Federal Council of the Churches of Christ to study the bases of a just and durable peace. Popularly known as the six pillars of peace, these propositions embody the spirit of world brotherhood.

Even now action is being taken in our Congress which sets the stage for the kind of peace we are to have. In the crusade for a new world order now being initiated by the Council of Bishops, Methodists will be urged to express their Christian convictions to their representatives and senators to urge them to adopt those measures which will create a just and enduring peace. What kind of a world do you want? In study materials and suggestions for forums the Youth and Adult Departments of the Division of the Local Church will give guidance to Methodist youth and adults.

Watch for these materials in the early fall. Tell others. Be ready. Help build a Christian world.

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

peace) for number of cases of drunkenness, accidents from drinking, etc.

d. Check with county welfare worker concerning poverty caused by drinking—juvenile delinquency.

2. Publicize the facts. (Discuss doing the following):

a. Place the marked map in vacant store window, or some prominent place.

b. Display results of advertising committee in the foyer of the church, and in comparison a display showing the facts about liquor.

c. If your local paper can be induced to do so, have editorial on the facts which your committees have gathered, concerning your own home town.

3. Enlist others in a vital program of action:

a. Visit law enforcement officers and offer to help them.

b. Attend court, especially justice of the peace court, when liquor violations are tried. Insist upon enforcement of the law. Talk with those who are convicted.

c. Visit school boards and investigate whether the state plan of alcohol education is being used in your school.

4. Vote for men who in private and public life stand for total abstinence. (Discuss men running for offices this year).

Discussion: "What I Have Learned During this Study."

Worship.

Helps for fourth session: Text: pages 40-42.

Important! If you can do so, have as a guest speaker during this study, or immediately following it, Miss Ethel McKeithen, State Director of Narcotic Education for the churches. Write her: Meridian, Miss., Box 244. Miss McKeithen will be available until September 1.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

The South Central Jurisdiction recommends to its Conferences that every effort be made to secure 100 per cent participation in Supply Work from all Local Societies. Today, one-half of 1943 has become history. "Hats off to the past, coats off to the future." Regardless of how fine our past record was for the first half of the year, let us surpass it in the last half, in earnestness and zeal, putting first things first. We cannot rest on past laurels, but strengthened by the undergirding of God's love for us, may we press onward each day, step by step, asking continually for grace and guidance and wisdom to carry on and enlarge His work, ever striving to help Him to establish His kingdom.

Many are saying there is more money in circulation today than ever before. Let us make it our concern that God's institutions receive their share. Let us find new money to help supply the many needs of MacDonnell French Mission School and St. Mark's Community Center—these two large institutions belonging to our Woman's Work. May I call your attention to the recommendations for supplies on page 62 in the new Conference Minutes?

MacDonnell School has had two weeks of Vacation Bible School, also a Bible School at Dulac for the Indian children. Gardening keeps the children very busy this summer, also renovating, cleaning, painting the many buildings. In the summer also comes checking on the children's health, with eye examinations, dental work, tonsillectomy operations.

Conference women who have their own victory gardens can render a great service to MacDonnell School by providing fruit, vegetables and their own home-canned goods. Other women who wish to do hand work this summer might make bed-spreads for some of the many single beds in the dormitories, or hem 72-inch square tablecloths for the dining room.

Shreveport women will want to remember the Business Girls' Inn when canning from their victory gardens.

Records and reports are an inspiration, because they represent the wonderful support which you women are giving to our deaconesses in their work with children and young people.

Below are listed, by districts, the societies which reported for the first quarter. If your society is not mentioned here, please send me that first quarter's report with your second quarter report, which is due now. Please include your Wesleyan Service Guild's supply work, also that of the Children's:

Alexandria District.—Natchitoches, Boyce, Montgomery, Alexandria, Elizabeth, Glenmora, Oakdale, Bunkie, Urania, Winnfield, Jena, Jonesville, Ville Platte.

Baton Rouge District.—First Church, B. R., Istrouma, University Church, North Baton Rouge; Plaquemine, Zachary, Bogalusa, Baker, Covington, Live Oak, Amite, Hammond, Clinton, Jackson, New Hope, St. Francisville.

Lake Charles District.—First Church, Lake Charles, Simpson Church, Sulphur, Vinton, Welsh, Westlake, Rayne, Abbeville, Lafayette, Leesville, Many, Merryville, Church

Point, Crowley, Eunice, Gueydan, Jennings.

Monroe District.—Bastrop, Mer Rouge, Sterlington, Delhi, Epps, Lake Providence, Oak Grove, Rayville, Tallulah, Buckner, Gilbert, Mangham, Little Creek, Archibald, Waterproof, Winnsboro, Wisner, Columbia, Grayson, First Church Monroe, Gordon Avenue, Stone Avenue.

New Orleans District.—Aldersgate, Carrollton Avenue, Canal Street, Felicity, Munnoland Memorial, Gentilly, Napoleon Ave., Parker Memorial, Rayne Memorial, Second Church, Slidell, St. Mark's, Donaldsonville, Franklin, Houma, Houma Heights, Morgan City, First Church, N. O.

Ruston District.—Athens, Cross Roads, Haynesville, Homer, Springhill, Bienville, Gibsland, Minden, Ringgold, Sibley, Claiborne, Downsville, Farmerville, Ruston, Arcadia, Ansley, Eros, Hodge, Jonesboro, Antioch, Bernice, Hilly, Chatham.

Shreveport District.—Belcher, Bossier City, Gilliam, Hosston, Ida, Mooringsport, Rodessa, Benton, Haughton, Shreveport—Mangham Memorial, Wynn Memorial, Broadmoor, Cedar Grove, Park Avenue, First Church, Noel Memorial, Greenwood, Keithville, Logansport, Coushatta, Mansfield, Pelican, Vivian.

\* \* \*

On Sunday, June 27, a library shower was given at St. Mark's Community Center by Mr. Lotspeich's class of Rayne Memorial Methodist Church. This shower was the culmination of a very fine project on which the class had been working for some time. Discovering the need of the St. Mark's library for new and attractive books for children, the class decided to find just what books would be most appropriate and useful and to interest members of the class in giving copies of these to the library.

Not only did members of the class respond most generously, but a number spread the word of the project to friends. Some books were given by people as far away as Mississippi, Virginia, and California. Many of the books were given as memorials. A group of young people from Rayne Memorial, who had heard about the project, came to the shower and brought a number of their own books.

When the members of the class arrived at St. Mark's on Sunday afternoon, the books were brought together for the first time. There were more than a hundred books, and they made a very colorful display. Three magazine subscriptions were included in the gifts.

An interesting program for the occasion had been arranged by Mrs. George Farnell. Several of the Center children took part on the program, some telling about the daily vacation church school program just completed and others providing vocal and piano solos. A history of St. Mark's was given by Mrs. James Grant of the class, and a statement of some of the problems that must be met by the Center in these times was made by Mr. W. H. Owens, of the St. Mark's staff.

It is impossible to measure the value to the children of the neighborhood that this project will have, but it is safe to say that there could hardly be a contribution made that has more possibilities for enriching the

lives of a greater number of children.

The shower was a part of the work sponsored by the World Service Committee of Mr. Lotspeich's class. Mrs. E. S. Middleton is chairman of this committee. Mrs. George Hawkins and Mrs. Paul Mielly were responsible for much of the work done on the project.

### I HAVE AN EXPERIENCE

By Dr. Forney Hutchinson

After the excitement due to the burning church, about which I wrote you in my last letter, and after we had all re-assembled and were quieting down preparatory to the service, I sat on the front seat, getting ready for the sermon that was soon to follow. The devil took his seat beside me and made me this suggestion: "If I were you, I wouldn't try to preach much under these unfavorable circumstances. It is cold and the house is uncomfortable, the service has already been disturbed, and every one is more or less excited. Just make them a 'little talk' and let the people serve their dinner as they have planned. Then, tomorrow you will have a large congregation and can preach them a great sermon."

His proposition seemed quite reasonable and without further delay I accepted it, went down to the front and played along in a feeble attempt to preach. The people were hungry-hearted and had come to hear a word from the Master, and I as His spokesman for the occasion had failed them and Him.

The next morning we gathered at the church and had a large crowd, but something had happened to me. My preaching muscle had gone flabby, my wings flopped. I simply couldn't rise to the occasion. It was a laborious effort and the people were plainly disappointed, for country people know preaching when they hear it. Dr. J. E. Godbey used to say, "When you go to the city to preach, wear your best coat, but when you go to the country, take your best sermon."

That day, in that little country church, I learned a great lesson, which in a few words amounts to this: **If you do not do your best all the time, you cannot do your best any of the time.**

We dare not play fast and loose with preaching the Gospel. It deserves our best on every occasion, not only for the congregation's sake, but primarily for our own sake. We dare not do less than our best.

A man's work reacts for good or ill upon the workman. A shoddy job makes the man who did it shoddy. When we play tricks upon others, we ourselves become tricksters. We must be square and straight in self-defense.

This truth applies in all the realms of life. "Anything worth doing, is worth doing well."—Arkansas Methodist.

The fellow who used to be photographed with a five-pound bass is hopeful that he will be able to pose before the camera this year with a couple of one-pound tomatoes.

—The Indianapolis News.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, JULY 4, 1943

By Rev. W. C. Newman

### CONCERN FOR THE OPPRESSED

Lesson: Text: Exodus 1:6-14; 2:23-25.

Golden Text: They cried, and their cry came up unto God by reason of their bondage.—Exodus 2:23.

The Biblical situations found in our Church School lessons do not always have a perfect parallel in the contemporary world, and the strained effort to match some of the scriptures with the current scene sometimes does violence to the scripture, and adds no light to the problem it purports to interpret. It would be quite easy to do just that with this lesson from Exodus; yet there are certain factors in the Egyptian-Israelite relationship that are so similar to the white-colored relationship of our country that they cannot be ignored. Let us look at these similarities before we undertake to draw the moral implicit or implied in the lesson.



W. C. Newman

### Who Are The Oppressed?

For one thing there are two races living side by side in the same land, the one a fortunate and privileged race and the other an "inferior" and unprivileged one. So it was in Egypt at the time of our lesson; so it is in America today. For another thing, the "inferior" race in both instances had been brought from their own land against their will, to be bought and sold like cattle, and to serve—that is to do the most distasteful work for—the privileged race. And finally, when the "inferior" race wanted its freedom and privileges the "superior" race was reluctant if not actually enraged at the idea.

Looking thus comparatively at the Biblical picture and at our own land we discover a shocking thing. From my boyhood I had identified myself and my people with the Israelites, God's people, in this story. But we are not the Israelites—we are the Egyptians, the privileged ones, the "master" people, the "superior" race.

Now read the lesson again in that light! For there are some Christian principles that emerge from the lines when you read it that way.

### God is Always on the Side of the Oppressed

Which does not mean that he is only on the side of the oppressed. He is on every man's side. But it cannot be imagined that he approves and rewards oppression, whether in ancient Egypt or in modern America. And that race, nation, or man who willingly oppresses any other must expect that sooner or later God will act for the oppressed. There is an essential justice in the universe

that exerts itself in the long run, and it is better in the long run to be the oppressed than to be the oppressor, for it is better for God to be for us than against us.

### Who's Afraid?

Fear is not a nice emotion. To be constantly afraid is to be constantly unhappy. Yet, strangely enough, in this story, it is the dominant race that is afraid, afraid of the "inferior" race; so afraid that they 'did set over them taskmasters to afflict them with their burden.'

Read history; it is always the dominant race that is afraid. And for good reason; it is obvious to the dominant race that a subject race would want to escape domination more than they would want anything else in the world, and would be willing to do anything to escape it. So all dominant races must live in fear. It is the price they inevitably pay. The price of dominance is fear.

And that fear is spreading among us even now. Listen to the wild stories of race riots and the enemy-propagated rumors of racial crimes that are being told on every street. I am afraid. My friends are afraid. The dominant race is paying the price for dominance.

### What Shall We Do?

Already there are those who offer only one suggestion to solve this grave problem—more oppression, fewer privileges, greater burdens for the oppressed and threatening race. That did not work in Egypt; it will not work in America.

It did not work because you cannot forever hold down any race of people. You cannot shut live steam up in an absolutely closed vessel and continue the increase of pressure. An explosion will surely take place.

And you cannot shut a race of people in a hopeless situation for always. They will break out in the end.

But no more can you open all the valves to the steam chest of a great engine, and still have power. The steam must be controlled and channelled to the right place.

So this is the lesson for us—by the wise and Christian leadership of both races the "inferior" race in our country must be guided into its own chance at destiny. Not by the insane propositions of unthinking radicals, nor by the perfectly selfish unconcern of the prejudiced, but by the calm and sane concern for men everywhere that we know in our hearts is Godlike and Christian.

## SOUTH AMERICA BARS U. S. MISSIONARIES

(Continued from page 5)

will take a very long time—as long as these countries remain Catholic."

This conversation was first related in a Y. M. C. A. lecture by Prof. Clemente Onelli, famous Argentine liberal and zoologist, who was a close personal friend of Dr. Moreno,

whom he quoted as the source of his information.

South Americans always have seen a direct connection between Roosevelt's declaration and the action of American Methodists the following year when they decided to spend \$25,000,000 on missionary work in South and Central America.

The opinion of leading South Americans that the Protestant missionary movement is the spearhead of political absorption was given weight in the 1941 annual report of the Committee on Cooperation in Latin America, which directs the missionary movement. This report says:

"While business, government and cultural agencies deal with Latin America in the consciousness of her Roman Catholic background, recognized students of inter-American relationships have said that those between the U. S. and Latin America eventually will be handicapped by a preponderance of Roman Catholic influence in inter-American planning."

The report does not identify the "recognized students of inter-American relations" who are thus quoted anonymously in justification of the Committee's political activities in Latin America.

This Committee on Cooperation in Latin America was set up in 1916 by the famous American missionary conference at Panama which voted to ignore the decision of the 1910 World Missionary Conference at Edinburgh that countries which are predominantly Catholic are not legitimate fields for foreign mission work. North American Protestants decided at Panama that South America is a foreign mission field the same as Asia, Africa and the islands of the Pacific. Under the direction of the Committee on Cooperation, American missionaries began flocking to Buenos Aires, Rio de Janeiro, Lima, Santiago and other South American capitals to save the poor heathen who inhabit those beautiful cities and their comfortable suburbs.

Of the approximately 200 Protestant sects in the U. S., 50 have sent missionaries to South America to entice communicants away from the Catholic Church. Some of these sects, such as the Assemblies of God and the Church of the Nazarene, for instance, have fewer than 150,000 members in their U. S. churches, according to their reports to the U. S. Bureau of the Census, yet they are trying to convince educated, intelligent and cultured South Americans that they hold the secret of true salvation. "There are some 40 different denominations working in Argentina," according to the 1940 reports of the Committee on Cooperation in Latin America. Baptists, Lutherans and Methodists are represented by several rival and conflicting organizations, while the very names of many of the other sects sound ridiculous to educated South Americans.

While it is true that a few conscientious men are working among the natives in the interior, the great bulk of the millions of dollars that are poured into South America

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# THE CHRISTIAN FIRESIDE

## ALBERT

By Rev. Vivian T. Pomeroy, D.D.

Once upon a time there was a white owl named Albert. How he came to be called so I will tell you. Albert was born in a barn. He had three sisters. They all were brown. Bats lived in the cobwebby corners of the barn, and they told strange stories to the young owls—stories of what they saw when they flew abroad in the dark.

Albert's three sisters were not kind to him. They pecked him because he was white, and nobody had been that color in their family before. Even Albert's mother said it was strange that a child of hers should be so unlike any other of her family.

So Albert grew up a little lonely and misunderstood. But he did not brood over his troubles, being a wise owl. Instead, he used his time in great observation. Being neglected by his family, he took to discovering things. He learned how the leaves turned in the wind when there was to be rain. He found out how the moon sailed up when there was to be wind. He knew the gaps in the hedge where the sheep got through. And every time these things happened Albert gave the queerest hoot and scream. The farmer, whose barn it was, noticed this and said: "That there owl is mighty wise. His voice 'minds me of Uncle Albert, who used to groan when he felt the weather in his rheumatically joints." And so the owl became Albert.

In time Albert's sisters grew up, married brown owls, and went away to start homes in other barns. Albert, still neglected by his family, remained in the old barn.

One night there was a storm coming up. The farmhouse was asleep. Albert hooted and hooted and hooted. The farmer turned in his bed. Hoot, hoot, hoot, went Albert. "That's for a storm," said the farmer, and he got up and called in the cattle and shut them in the barn. And the lightning flashed, and the thunder rolled, and the farmer, back in his bed, turned over and mumbled: "Mighty wise bird!"

One night Albert heard the sheep pattering through the gap. Hoot, hoot, hoot, went Albert. "That's for something," muttered the farmer, as he turned in his bed. Hoot, hoot, hoot, went Albert. "Them sheep!" grumbled the farmer; and he went out and caught them just in time. As he went to the barn to shut them in, he looked up to where Albert sat: "Wouldn't be without you for a mint o' money," he said. "Different from any owl I ever did know." Hoot, hoot, hoot, went Albert.

And by and by Albert fell in love with a white and black owl-girl and married her. And always he said to his children: "If you are funny and different, never mind. If the others peck at you, never mind. You just wait! You'll find out why it has happened

to you. Keep your beaks up, and you'll be worth a lot to somebody."

Hoot, hoot, hoot, went the little owls.  
—Used by special permission of the author and the Christian Leader.

## THE GOOSEY GANDER

By Sara Cone Byrd

Once there was a young Goosey Gander who thought himself very smart. He never would stay in the yard where all the other ducks and geese were but went wandering along the grass by the roadside, and even in the road. The old goose said to him, "You will get hurt if you go there;" but he only said, "Quack! Quack! I know better."

And they said, "Look out for yourself when you hear a big noise;" but he only said, "Quack! Quack! I can look out for myself."

So they stopped talking to him.

One day he was picking around in the grass very close to the white road, when he suddenly heard a loud "Honk-Honk!" "Pooh," said the Goosey Gander, "what goose are you? I can make one as loud as that. Honk! Honk!"

And he didn't get out of the way.

The next instant a glaring red automobile came rushing along the white road, with a "Honk! Honk!" as loud as thunder. It passed the Goosey Gander with a roar and a rush, and such a swirl of wind and dust came with it that it swept him up in the air against the hedge. He was like to die with fright. He flew and scrambled over the hedge into the yard, screaming, "Honk! Honk! Quack! Quack! Honk! Honk!"

And do you know, he was so frightened at automobiles after that that the faintest sound of a horn would set him running. The other geese used to tease him by coming up close beside him and saying, "Honk! Honk!" Every time they did it the little Goosey Gander would fly straight up in the air, with a fuss and a flurry, and he would say, "Quack! Quack! Oh! Honk!"

And he never played in the road after that.—North Carolina Christian Advocate.

## LAPS

I have been staying for a week-end with a friend who has a new baby daughter. When it came near bath-time, I eagerly watched to see how the young mother was going to manage this traditionally difficult job. I waited for the appearance of the low chair by the fire, the small bath at hand, and all the array of a baby's bath requisites. But here was a vastly different scene. A rubber sheet was spread across the bed, and covered with a large towel. On this the baby was thoroughly soaped, and was then lowered into a bowl of warm water and rinsed. "That is how they taught me to do it at the nursing home," said my friend. For days I sought the reason for this new method. It came to me suddenly—in a flash. The modern mother has no lap! In the olden days a mother could lay her baby full length across her voluminous skirts and petticoats—but what chance would a soapy baby have today, balanced on the knee-length skirt of its modern mother?

—Christian World.

## MISSED

Not so long ago it was the custom in certain parts of New England, when a marriage took place, for the bridegroom to address the company in a few well-chosen words. A certain Vermont widower, at his second marriage, arose and said:

"Friends and neighbors, you all know that our good friend here (indicating the bride), who has just done me the honor of pledging herself to share my joys and sorrows, is something of a stranger in this town. Being a mere man, I feel that I need your help to make her feel at home amongst us; so I'm going to depend upon you women folks to put her entirely at ease. I know you will do this, just as my first wife would do if she were here today. I miss her considerable at times, but more than usual on an occasion like this."

—The Christian Science Monitor.

## NEWLY-APPOINTED CHAPLAINS

### ARMY

Malcolm Brandon Ballinger, Hermiston, Oregon.

Horace Robert Bennett, Wellington, Tex.

George Earl Berry, Monte Vista, Colo.

Clyde Stewart Boggs, Aurora, N. C.

Morris Raymond Boucher, Altoona, Ala.

William Fay Butler, Los Angeles, Calif.

Charles Chester Cole, Yonkers, New York.

Donald Wesley Doak, Tulsa, Oklahoma.

Robert Newsome DuBose, Shelby N. C.

Charles Hyatt Duvall, Maywood, Illinois.

James Edward Elliott, Millport, Alabama.

Emsley Paul Hamilton, Asheboro, N. C.

George Everett Haydon, Boston, Mass.

James Eaton Hemann, Friendship, Maryland.

Alexander Raynor Henry, South St. Paul, Minnesota.

William Kenneth Hogg, Warren, Ohio.

Paul Robley Hortin, St. Petersburg, Fla.

Chester Leonard Hughbanks, North Vernon, Indiana.

Morris Lyman Husted, Murrys ville, Penn.

Leon Williams Kern, Lakefield, Minnesota.

Edwin Robert Kimbrough, Oxford, Ala.

Frederick Hopkins Kleihauer, Peotone, Illinois.

Vernon Andrew Lallement, Evanston, Ill.

Mer tMelvin Lampson, Watsonville, Calif.

Cecil Charles Lowe, Oblong, Illinois.

Paul Douglas Martin, Jr., Richmond, Va.

Arthur B. Mercer, Dennison, Ohio.

Clarence Lincoln Oelfke, Lime Springs, Iowa.

Richard Carl Phillips, Clifton, New Jersey.

Robert Malphus Phillips, Woodruff, South Carolina.

Earl Raitt, Pittsburg, Kansas.

Charles Murray Robinson, New Windsor, Maryland.

Harry Lee Rogers, Hallsboro, North Carolina.

George Washington Sawyer, East Liverpool, Ohio.

Donald Browne Tarr, Springfield, Mass.

Horace Gordon Thurston, Owosso, Mich.

Corning Fisk Tolle, Lakeland, Fla.

Wilbut Latimer Walton, Fairhope, Ala.

Jesse Fieldon Watson, Mountainair, New Mexico.

Harold Bell Wright, Friendship, Maryland.

Russell Lowell Young, Charlotte, North Carolina.

### Separation

Hoke Smith Bell, Taylor's Creek, Georgia (killed in action, 4-10-43).

### Physically Disqualified

Charles W. Gjedd, Lakeport, Calif.

Thomas Earl Poindexter, Spokane, Wash.

Sherman P. Young, Madison, New Jersey.

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## SINISTER ROMAN CATHOLIC ACTIVITY

In its recent annual meeting in Toledo, Ohio, the Catholic Press Association, corresponding to the Associated Church Press of Protestant journalism in the United States and Canada, registered strong protests against attacks by "certain" religious and secular magazines in this country on the Roman Catholic Church. It declared that there seemed to be "a systematic and sustained attack upon the Catholic Church" by these journals, adding that the Catholic press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country. In all fairness we demand that all organs of opinion, secular and religious, should respect the sincerity of our efforts to assist the government and the nation in the present emergency." It expressed its "abhorrence of attacks upon religion and the church." The editors promised wholehearted support to the maintenance of American-Spanish friendship and to the creation of a better understanding and a greater feeling of cooperation between the Latin-American countries and the United States.

It is interesting to note that nothing was said by those editors about Roman Catholic pressure groups which have been so active and successful these many years in banning from the newspapers and the radio of the United States statements both of fact and opinion adversely critical of the political activities of the Roman communion. They did not mention the late war in Spain, during which the Roman Catholic Church carried on propaganda throughout the United States against the legally constituted democratic Spanish government—propaganda in which gross misstatements were made and consistently broadcast by such official representatives of the hierarchy as Father Joseph Thorning, falsely asserting that the Republican government of Spain was "communist," and that thousands of churches had been burned by the Loyalists and thousands of Roman priests slaughtered. The Roman Catholic editors at Toledo made no explanation of the fact that editors of Protestant religious journals who denied these propaganda statements and told the truth about the Loyalists—including the fact that the Franco rebellion was engineered and backed by Hitler and Mussolini—were labeled by Catholics, including Catholic editors, as "communists," and "semi-communists."

But those at the Catholic meeting promised strong editorial support to the maintenance of Spanish-American friendship—that is, friendship between America and Franco's Spain, which beat the legal liberal government of Spain into tragic final defeat at Madrid.

Everyone who knows the facts admits now that our own government's failure to lift the embargo against Spain was due to political fear of the Roman Catholic Church, and to the personal intervention of the then Cardinal Paccelli, who came to the United States for the express purpose of convincing the President that an embargo should be imposed upon Spain—this embargo which then finally led to the destruction of the Republic of Spain. It was a clear case where a politically led religious minority terrorized the American majority into the adoption of a foreign policy that was detrimental to the best interests of the United States.

The facts which Protestant journals and others presented during the war in Spain

have long since been proven correct and the Catholic editors wrong.

It is significant, also, that the journalists gathered in Toledo promised to promote better understanding and cooperation between the United States and Latin-American countries—but neglected to mention the fact that in every Latin-American country the Falange, Franco's propaganda front, has been strongly supported by the Roman Catholic Church.

Thousands of letters from Roman Catholics poured into newspaper offices and radio stations during the period of the war in Spain, threatening a reader boycott of these mediums of communication—and many times an advertising boycott—if facts and opinions adverse to the Fascist regime in Spain and to the Catholic Church continued to be printed. These pressure groups have continued their threats—with success which should be alarming—to the present moment. They have been successful because neither newspapers nor radio stations can afford the overwhelming cost involved in loss of the advertising by which they live—and because the voice of Protestantism is silent.

The pressure of the Roman Church is so strong today that broadcasters are unable even to comment on the appeasement efforts and international diplomatic negotiations which are now going on in Rome. These efforts are so successful that broadcasters find themselves censored when they point out that it is incongruous for the Vatican to ask now that the bombing of cities be stopped when there were no similar requests while Amsterdam, Warsaw, Coventry, and Belgrade were blitzed. These Roman Catholic pressures are so strong that it has been impossible for any broadcaster to mention the fact that the Holy See established diplomatic relations with Japan within ten days after Pearl Harbor, although the radio is flooded with sinister speculations as to why Russia has diplomatic relations with Japan—this notwithstanding the fact that the Russians cannot afford to open a second front before the Allies open a second front. This is particularly important in view of the fact that practically the only organized body of opinion which continues publicly to oppose better American-Soviet relations is the political leadership of the Roman Church.

A few years ago one of America's most powerful weeklies printed a selection of pictures in a social welfare field not approved by the Roman Catholic Church. Thousands of letters, threatening a reader boycott if the offense were repeated, disturbed those responsible for the journal to the point where staff members discussed the problem for hours. Later a letter from one of the most powerful representatives of the hierarchy added the threat of an advertisers' boycott. Similar instances can be extensively multiplied.

When Protestant journals or individuals take issue with such pressure procedures, Catholics immediately raise the cry of "intolerance" and "making for disunity." It is a strong weapon against Protestants, as Catholics well know. Catholic critics assert that Protestants are attacking their "religion," when they know that the attack is merely against such Catholic practices as those here under discussion. If Protestants continue to give way under such false charges, they deserve to lose their long-established rights of freedom of speech and action. In the meantime, America is paying a heavy penalty for their failure to exercise those rights. Protestant editors are eager to promote goodwill and religious tolerance,

but will be unable successfully to combat such emotional movements as the A. P. A. and the Ku Klux Klan if the Roman Catholic pressure program continues.

Public opinion can be effective against Roman Catholic pressures. One of many possible illustrations is found in the experience of the Lutheran Church. In 1928 a motion picture called "Freedom," portraying the history of the Reformation, was brought to this country. The New York State Board of Censorship demanded the elimination of sub-titles and scenes which presented the story of Reformation "protest" against Roman Catholic practices of the day, such as the sale of indulgences, heresy, the Roman court of inquisition, Papal doctrines, and so on. The Board wrote: "The reasons for the above eliminations are: 'sacrilegious,' 'tend to incite to crime,' and 'inhuman.'" The deletions would have cut the historic heart out of the film. The Lutherans put on a nation-wide campaign which resulted in the sending of more than 40,000 letters to the censorship board. This brought the withdrawal of the original demands for deletions and the release of the film.

The historic essence of Protestantism has been its fighting determination to reveal the truth. Let it exercise that determination today.

—Associated Church Press.

## A PRAYER CLOSET

By Mrs. Irvin Rowland


"Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret."

How important is the closet for prayer! It can be any private place, for privacy, or shutting the world out of our thoughts, is the object of it. Then, the place or way in which we can most truly worship God becomes a closet for prayer to us. So, when we find this personal way of contacting God, how often we should resort to it! It will be a constant source of inner strength, like cooling water from the well of life, and springing from it will be the soothing oil of love and fellowship for the healing of the nation's wounds.

An earnest prayer life should be a real challenge to the Christian, for we are told that "The effectual, fervent prayer of a righteous man availeth much." Let us note, too, that when we pray secretly, God rewards openly. Therefore, our prayers must be humble, sincere, based on a pure inner life and prayed privately to be effective. Just as in everything else, God can detect our sincerity or insincerity and answers us accordingly.

Regardless of how busy life becomes for us, let us not neglect prayer, a channel for spiritual food which we so badly need. Find or make time for a closet for prayer and each time you will come forth with renewed strength to carry on your daily tasks.

Faith is the eye that sees Him; the hand that clings to Him; the receiving power that appropriates Him.—Woodbridge.



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## SOUTH AMERICA BARS U. S. MISSIONARIES

(Continued from page 13)

for missionary work goes for good salaries to the denominational leaders and for the expensive operation of large missionary schools in Rio de Janeiro, Buenos Aires, Santiago and Lima, where there is no need of such schools.

From a purely religious point of view, this missionary work has been an abject failure. After more than 25 years of effort and the expenditure of many millions of dollars, the many rival Protestant sects which are working in the three River Plate republics—Argentina, Uruguay and Paraguay—reported a total of only 26,728 communicants in those countries in 1938. In this number are many U. S. families who have remained Protestant.

"Competent observers say that the evangelical work in Argentina has not made much progress in recent years" in spite of the 40 sects that are working there, according to the aforementioned report of the Committee on Cooperation. This is because these denominations are fighting and squabbling among themselves throughout South America. The report says, "The tragedy of divided ranks must be borne in upon the consciousness of all who really seek to extend the Kingdom" (meaning the Kingdom of God). "The aggressiveness of the prophets and of the early Christian church as well as much of its zeal, energy and vision, have been lost in sectarian rivalries, theological subtleties and other worldly speculations," admits the Committee, forgetting, apparently, that the early Christian Church it is talking about was the Catholic Church.

This squabbling of 50 rival sects has become such a scandal throughout South America that it is a source of deep concern to serious-minded Protestant leaders in the U. S. The Committee on Cooperation induced Dr. John R. Mott to make a tour of the South American continent a couple of years ago in the hope that with his great personal prestige he could persuade the warring sects to unite in a cooperative organization that would allocate territory and decide jurisdictional conflicts. In reporting the failure of Dr. Mott's efforts, the secretary of the Committee on Cooperation, who accompanied him on the tour, said, "Cooperation in theory was recognized by most as desirable and necessary but in practice it was difficult."

Throughout the Committee's report, the failure of the Protestant missionary work in South America is blamed on false denominational zeal. "In the pulpits," says the report, "pastors have a tendency to deal with denominational aspects rather than preach Christ." Educated South Americans are inclined to agree with the great philosopher who said, "Where there are a thousand faiths we are apt to become sceptical of them all."

It is admitted throughout the Committee's report that it has been impossible to induce the American missionary workers to leave the comfortable cities and go into the backward rural districts where there might be some excuse for their educational, medical and sociological activities.

If North American Protestants want to throw away their money to maintain that kind of a failure, it would not concern anyone except themselves were it not for the fact that the missionaries create a bitter resentment against the U. S. that has done more than any other single factor to sabo-

tage Washington's good-neighbor policy. The South Americans are far better educated and much more cultured than the American missionaries and bitterly resent being treated as heathen in need of "saving."

Nowhere have the proselytizing activities and the political meddling of the American missionaries caused more resentment and ill-feeling than in Brazil, which is now our No. 1 ally in South America. Bishop John Mark Gannon, director of press relations of the National Catholic Welfare Conference, after a month's visit to Brazil, said: "One of the most bristling obstacles that has been raised against us is the invasion of Brazil by Protestant proselyters, whose number has increased in an alarming manner since they were exiled from Japan and the Orient. The object of this invasion is to 'convert Brazil to Christianity.'

"Brazilians feel deeply hurt and justly maintain that they have been Christians ever since the foundation of their country. They do not feel the necessity of North American intervention for the salvation of their souls.

"I must confess that after a thorough investigation I am unable to find that Brazil ever has attempted to reform us or to intervene in our traditions, our religion, or our morality."

### A REPLY TO MR. WHITE'S ARTICLE

December 1, 1942.

Dr. Paul Bussard, Editor,  
CATHOLIC DIGEST,  
41 E. 8th Street,  
St. Paul, Minn.

Dear Sir:

Some time ago you sought the opinion of some members of the above Committee regarding the articles Mr. John W. White was writing on Protestantism in Latin America for the *Catholic Digest*.

With this in mind I take the liberty of pointing out to you some serious errors and misrepresentations in Mr. White's article, appearing in the December issue, which I am sure you will wish to correct.

In some cases Mr. White has quoted from my reports. It is nearly always unfair to take a sentence or paragraph out of its context for quotation in support of a thesis contrary to the spirit and intention of the whole statement.

Mr. White says: 1. "For many years the South Americans have been exasperated by the . . . political meddling of the Protestant missionaries."

**Answer.** Protestant missionaries take no part whatsoever in South American politics. The accusation of meddling in politics is unfounded.

White. 2. "So they (the South Americans) have ruled that Protestant missionaries are undesirable aliens within the meaning of their new wartime immigration laws and are refusing them visas."

**Answer.** Any wartime measures restricting entry of missionaries into Latin American countries are not directed against Protestant missionaries as such. In the case of Honduras the decree mentioned 'Sacerdote' and thus only applied to priests and not Protestant missionaries. Later it was clarified to include both priests and Protestant missionaries. The decree issued in Brazil applied to both Catholics and Protestants. President Vargas has recently stated that Brazil does not wish to exclude North American Protestant missionaries.

White. 3. "Protestant missionaries al-

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ways have been considered 'undesirable' in all the South American countries."

**Answer.** We have incontrovertible evidence to show that this statement is absolutely false.

White. 4. "... in justification of the Committee's (the Committee on Cooperation in Latin America) political activities."

**Answer.** The Committee on Cooperation in Latin America has absolutely no political activities. It is confined to religious work.

White. 5. "From a purely religious point of view this missionary work has been an abject failure."

**Answer.** This is not so. If it were, Mr. White would not worry about it at all.

White. 6. "The CCLA induced Dr. John R. Mott to make a tour of the South American continent a couple of years ago."

**Answer.** The Committee on Cooperation did not "induce" Dr. Mott to go to South America. He went in response to the invitation of the Latin American delegates to the Madras Missionary Conference of 1938.

White. 7. "(if) he could persuade the warring sects to unite in a cooperative organization that would allocate territory and decide jurisdictional conflicts. In reporting the failure of Dr. Mott's efforts. . ."

**Answer.** Dr. Mott's efforts to bring different denominations together in National Christian Councils did not meet with failure. On the contrary they were highly successful. Such organizations do not have as their function or responsibility the allocation of territory nor do they have jurisdictional rights. Mr. White's statement is quite erroneous.

White. 8. "It is admitted throughout the Committee's report that it has been impossible to induce the American missionary workers to leave the comfortable cities and go into the backward rural districts."

**Answer.** No such admission was made in my report. In Brazil it is the missionaries who are doing the pioneering work out on the frontiers in the Far West.

Yours faithfully,

(Signed) W. S. RYCROFT,  
WSR/S Executive Secretary.

Private John R. Mohr received a letter from his wife, in which she said, "Honey, I'm sending along a box of cookies I made for you." Private Mohr waited a few days, then a week, for the cookies. Then, still cookieless, he wrote his wife and told her how delicious the cookies were. They'll be here any day, he figured. Fourteen days later, the wife wrote Private Mohr, explained the cookies had been burned in the baking and had never been sent out . . . "and who, WHO else is sending you cookies?"

—Camp Bowie (Texas) Blade.

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## THE LIVING CHURCH

When He appoints to meet thee, go thou forth,  
Nor think, if haply He thou seek'st be late,  
He does thee wrong. . . .  
But, if He come not, neither do thou go  
Till Vesper chime.  
Belike thou then shalt know  
He hath been with thee all the time.  
—Thomas Edward Brown.

## THE PRAYER-ROOM TODAY

So would I rest in Thy wise and loving will for me, Thou kind and generous Master and Friend. I know that when I have chosen for myself I have often chosen wrong. Yet even there Thy loving wisdom has foreseen my mistake and has wrought even that into Thy gracious purposes. But now would I put myself into Thy hands, hands so wise, so strong, so tender. Appoint me henceforth my place and my work; give to me success or failure, strength or weakness. Let it be with me as Thou wilt and where Thou wilt, till the end of the day, and let that also be when Thou wilt and as Thou wilt. Behold the servant of the Lord; be it unto me according to The word. Amen.

Mrs Mamie B Mahalley  
Nov 43

## The Church Bells Are Ringing

By Morgan P. Noyes

The annual report of the Rockefeller Foundation reminds us that "in 1881 the College of William and Mary in Virginia closed its doors for nearly seven years. The battles of the Civil War had been fought up and down the Peninsula and had left the College physically in ruins; and although it struggled to keep going during the bitter time of Reconstruction, it was finally overborne by financial catastrophe. But every morning during those seven years President Ewell rang the chapel bell. There were no students; the faculty had disappeared; and rain seeped through the leaky roofs of the desolate buildings. But President Ewell still rang the bell. It was an act of faith. . . . It was a symbol of determination that the intellectual and cultural tradition must be kept alive, even in a bankrupt world. . . . In every school, college, and university of America we need to hear that bell ringing."

The church bells are ringing again in Great Britain, as they are still ringing in this country. Millions of our young men are beyond the sound of the bells to which they have been accustomed. Let us hope that the church bells, too, are rung as an act of faith—faith that decency and order will be restored to a world which will move on to a new righteousness and brotherhood, and faith in a God in Whose life all that we hold most dear has its ultimate security. That faith is ours because of One Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

—The Presbyterian Tribune.





## WALLET OF THE WEEK



ARGENTINA, at present much in the eyes of the world because of the recent overturning of the Castillo government, has a population of 12,762,000, consists of 14 provinces or states, and has a total area of 1,078,278 square miles. Its chief industries are agriculture and the raising of cattle and sheep. Its last election was held on September 5, 1937, when President Roberto M. Ortiz was elected over two opponents. Since the break with Spain in 1810, Argentina has had six governments set up by revolt.

\* \* \*

THE CELEBRATION OF WESLEY DAY brought more than a thousand persons to a morning service in Westminster Central Hall, London, and was the occasion for high tributes to the evangelistic fervor and great spiritual leadership of the founder of Methodism. Lady Snowden declared that he was the greatest evangelist that ever lived, and Principal J. S. Whale said that Wesley's preaching of the Grace of God was the great religious need of today. Dr. Leslie D. Weatherhead was the speaker at the morning service. Speakers of other communions took part in the evening service.

\* \* \*

CONNECTICUT CLERGYMEN are reported as having united in a program designed to reestablish men discharged from the armed forces in civilian life. State Selective Service Director Robinson has announced that ministers, priests, and rabbis would be named to reemployment committees now functioning throughout the state. No program in detail has been given and the most that the move means at present seems to be a gesture of interest and sympathy for the rehabilitation of men who have been released from war activities for reabsorption in business and industry.

\* \* \*

THE MOTHER CHURCH OF CHRISTIAN SCIENCE has a new president for the next year in the person of Mrs. Daisette D. McKenzie. The new president is now eighty years of age. It seems that she is a daughter of Episcopalian parents who were won to Christian Science by healings in answer to prayer, among them the healing of their daughter whose life was despaired of by the physicians. Her late husband was a Presbyterian minister before he became a Christian Scientist and he served two terms as president of the Mother Church.

\* \* \*

BRITISH MISSIONARY INTEREST does not fall behind in war time. According to the *Christian World*, The London Missionary Society ended the year with an excess income over expenditures of approximately eighty thousand dollars, and an increase of forty-eight thousand dollars in gifts from the British Isles. The Church of Scotland reports four hundred thousand dollars from all sources. The Baptist Missionary Society reports twenty thousand dollars increase in addition to a special fund of four hundred thousand dollars. Gifts to the Church Missionary Society exceeded those of the previous year by two hundred thousand dollars.

AMMONIUM SULFAMATE, which is again available, is said to be a sure destroyer of poison ivy, sumac and other noxious weeds which cause such painful skin eruptions when human beings come in contact with these plants. According to tests made at the New Hampshire Agricultural Experiment Station, the spraying of the poisonous plants during the growing season will kill them without injury to the fruit trees or other trees upon which the poison ivy grows. This remedy should be particularly interesting to homes with children.

\* \* \*

THE CAMPUS OF HAVERFORD COLLEGE, a Quaker institution, had a new experience at the recent commencement exercises. True to the Quaker tradition, the College had previously kept aloof from war except for a ministry to the stricken. At the recent commencement a group of Army Air Force men marched on the campus to martial music. The College has taken this contingent of pre-meteorologist students for technical training and since they live under Army regulations their presence and performances were both new and strange to an institution dedicated to peace.

\* \* \*

THE DOMINION OF AUSTRALIA is reported to be expecting a postwar population of twenty million, and has already named a Director of Reconstruction, so that no time may be lost in starting work when the war ends. The expected population would mean a trebling of the present number of people which is just short of seven million. The country has an area of nearly three million square miles much of which is arid, barren and unpopulated. Population and development are confined largely to the South with a ring of sea coast towns around the Island-continent.

\* \* \*

A NURSES' CHRISTIAN MOVEMENT in England is now more than forty years old. The fortieth anniversary of its founding was celebrated not long ago and simultaneous meetings were held in twenty large towns of England. Thirty-three new branches were organized and seven hundred and thirty-one new members were added during the fortieth year of the movement. Various speakers emphasized the spiritual side of the nurse's ministry, and particularly as preparation for the part which she must have in the spiritual conflict of these days.

\* \* \*

GENERAL SIR BERNARD MONTGOMERY, who drove Rommel and his Africa Corps from the gates of Alexandria to utter defeat and surrender at Tunis, has a Christian background which doubtless accounts for much in the making of his sterling character as a military leader. His father was the Bishop of Tasmania, and his maternal grandfather was none other than Dean Farrar. His mother, who is now seventy-eight years old, lives in a large dilapidated house at New Park, Moville, County Donegal, Eire. She prays alone every day in the little chapel where her distinguished son said his boyhood prayers.



# New Orleans

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## EDITORIAL

### THE CHURCH OF GOD

We saw recently a statement to the effect that the Church of God occupies a more conspicuous place on the pages of the theological literature than in the lives of many Protestant people. The reason given for this was that Protestant people are so busy about the affairs of the local church that they lose sight of every element contributing to the maintenance and progress of the Church except their own. They might not consent to the pessimism which proclaims the dissolution of organized Christianity as an immediate prospect, but too many fail to understand that the supreme guarantee of its immortality is God rather than any contribution which men may make.

The divine factor in the Church is enshrined in such hymns as "The Church's one foundation is Jesus Christ her Lord," and the doctrine is tacitly accepted by church people generally, but the human emphasis still persists. It is not a formal philosophy of religious life, but is rather a matter of attitudes, emphases and actions. Although different in expression, the disproportionate and false emphasis is not less deadly in its effect upon church life.

Few people would admit belief in the Church as a club of purely human origin and interest, but there is little doubt that many greatly overvalue the creative and the directive genius of man in the shaping of its destiny. It is difficult not to place its creed, its organization, and its program first in the promotion of its ministry and mission. We are not thinking of a formal faith, but of loyalty in attitude and thinking to the fact of God. It is a far cry from lip service, those who "say they are apostles and are not," to that utter consecration and abandonment which entered into the building of the Church.

The reaction upon ourselves of an overvaluation of the human factor amounts to a paring down of the idea of God to the human level, even to making the human factor ascendant in fixing the course and destiny of the Church. By churchly deeds we may deny God as effectively as by the most blasphemous repudiation of his being and authority. Anything which discredits the divine in the life of the Church robs every church enterprise of the inspiration, the wisdom and the power which only God can supply. It substitutes the limited, the mortal and the transient for the eternal and the abiding. It divests the greatest institution in human history of the authority which has enabled it to minister so splendidly to the human race. We need a revival of faith in the supremacy of God in His Church, and we need to find the grace to help us live up to its implications. If God be not supreme

in the life of a church, it is not more important than a social club, no matter what may be the cultural elegance of its people, nor what its program of work and its record for charity. The Church is of God.

### BRITISH METHODISM

British Methodism has again recorded a substantial loss in membership according to the report made to the "May Synods." This time the loss in full membership is 6,643, and that means a net loss of that number from the active membership of the Church. Even that, however, is not the worst aspect of the situation. There was a loss in the number of members received on trial of 2,317 as compared with the previous year, and the loss in Juniors was 9,492. The tabulation carried in *Methodist Recorder* for May 13, shows 13,992 "ceased to be members," and the interchange of members between other circuits and denominations showed a balance of 3,175 against the Methodists.

This loss is nothing new to British Methodism. There has been an alarming recession every year except one since union was effected, and with some of the bodies forming the union the annual losses have occurred for a quarter of a century. The conference has reacted to these losses in a manner common to degenerating churches. First they appointed a "commission" to study the situation. That commission proposed among other things a tightening up in reporting. But it proved to be no job for ecclesiastical plumbers to handle. At the last Conference, the worldlings won and the bar against social dancing on church premises was removed. To be sure the war was a pretext for the surrender. That has failed as the devout among them knew it would. It was just another tinkers job. It failed with the young people and the drift away from Methodism in the membership brackets continues.

There is no use blinking this situation. The fact that British Methodism is undergoing a process of gradual liquidation is so plain that "he that runneth may read," not to use another less complimentary biblical comparison. Any church that fails to offer a way which is morally and spiritually distinctive is destined to take the same course, and we have no hesitancy in saying that it deserves nothing better. It may survive for a time by novel expedients and compromises, but it will continue to face toward oblivion. The Prodigal Son had sense enough to go back to his father's house. Remember: historically and practically, Methodism is a spiritual evangel, Pentecostal, and not a process for easing the consciences of social climbers.



## DAVID AND MR. DUFF COOPER

Mr. Duff Cooper's "David" is just another proof of the extraordinary versatility that characterizes England's men in public office life. We need merely to remind ourselves of Mr. Gladstone, the Homeric scholar, Mr. Balfour, a man of profound scholarship, Asquith and Baldwin, not

to mention a host of others, to understand this fact.



Dr. A. P. Hamilton

It is astonishing to conceive how a man like Mr. Duff Cooper, who has been so intimately involved in the conduct of this, the greatest of all wars, certainly in the first two years of it, could have found time for the research that has evidently gone into the making of this book. But the remarkable feature of it is that the reader is absolutely unaware of any of the mechanics of research or of any "scholarly" interpretations. It reads like one of the most recent best-sellers just off the press. Here one realizes, as never before, that "truth is stranger than fiction."

The story of David and his time is here woven into a single pattern, whose threads and strands of varying hues are scattered through various chronicles and widely scattered sources of the Old Testament. And the effect is much the same as when a prism gathers up the scattered rays of the sun and brings them to bear on one brilliant, burning spot.

You have never realized what a brilliant, versatile and, withal, utterly human personality David was until you read this book.

No writer of "From Log-house to White House" stories ever had a better subject than this to draw upon. If for no other reason, everyone should read it to get the most accurate and fair picture of the exceedingly complicated personalities and characters of Saul, Joab, Ahithophel and Absalom that is to be found here, as nowhere else that I know of.

These men and all the characters fairly leap up at you from the pages of this fascinating story of Israel's greatest king, warrior, musician, poet and statesman, as well as ancestor of the King of kings. A. P. H.

## Others Say...

### MUST OF WORLD PEACE

If we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy.

A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which this and other Churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who, to Cain's ancient question: "Am I my brother's keeper?" have the courage to

answer "yes." —Wendell L. Willkie, at the General Assembly.

—The Presbyterian Tribune.

## TRAIL BLAZERS

Obviously both the churches and the nations need drawing together. Historically our free churches have been trail blazers for the civil state. We set the pattern for our self-governing communities, we foreshadowed the present socially minded state by educational pioneering, in concern for the sick, in the care of the poor. The union of the churches may well serve as a test tube for the working out of principles through which the union of the nations may ultimately be achieved.

This is precisely the area in which our churches are prepared to serve the needs of today. Our destiny is to draw Christians of various traditions together. New days call for new graces. As the glue passes into the substance of the materials which it unites, so we will doubtless lose something of our past distinctiveness. The united church of tomorrow cannot be built without sacrifice.

Curiously, we can only achieve our interdenominational aims as we strengthen our own denominational life. This is not a matter of sectarian narrowness nor even of institutional ambition. What the world most needs at present is a successful demonstration of the effectiveness of voluntary cooperation.

Only as we walk together in such a fashion as to get somewhere will others care to walk with us or to have us walk with them. In our scheme of things the denomination is a necessary means to a noble end. It is the channel through which we freely unite our efforts; the goal is a united church through which men of many temperaments and traditions may serve God.—Advance.

## AN ADDRESS TO THE NEGROES OF NORTH CAROLINA

By Gov. Charles B. Aycock, 1901.

No thoughtful, conservative, and upright Southerner has for your race aught but the kindest feelings, and we are all willing and anxious to see you grow into the highest citizenship of which you are capable, and we are willing to give our energies and best thought to aid you. . . . But to do this it is absolutely necessary that each race should remain distinct, and have a society of its own. Inside of your own race you can grow as large and broad as God permits, with the aid, the sympathy, and the encouragement of your white neighbors. If you can equal the white race in achievement, in scholarship, in literature, in art, in industry, in commerce, you will find no generous-minded white man who will stand in your way; but all of them in the South will insist that you accomplish this high end without social intermingling. This is well for you; it is well for us; it is necessary for the peace of our section.

"I can forgive, but I cannot forget," is another way of saying, I will not forgive. A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man.—H. W. Beecher.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, JULY 11, 1943

By Rev. W. C. Newman

### GOD'S CALL TO SERVICE

Lesson Text: Exodus 3:1-12.

Golden Text: Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.—Exodus 3:10.

Perhaps the oldest argument between theologians centers around whether the scripture is to be interpreted literally or liberally. It seems to me that both sides of the argument, just by arguing, lose the richest values to be found in reading the Bible. It does not greatly matter in the long run whether you think Moses saw a real bush burning, but not burned, or whether, as our liberal friends think, he simply had a very beautiful experience of worship. The thing that really matters is that he definitely and irresistibly felt that he was called of God to a life of service and that he answered that call by a complete surrender. And the significance of that story for us lies in our being sensitive to God's call and immediately and fully responsive.

So I am concerned, in interpreting this lesson, to discover how we may know when we are called of God to service.

#### Human Need is a Call for Our Service

If one were standing on the bank of a swollen river in whose waters a human being was struggling and in danger of drowning, one would not wait for that endangered person to cry for help, or for God to thunder out his command to rush to his assistance. The very need of that man would be our call to service.

It seems to me that our world today is like that drowning man, terribly endangered and sometimes too weak and too frightened—or else too ignorant—to call for the help of Christian people and Christian churches. And if God did not use any other means of calling us this would be sufficient. In the face of that great need, no genuine Christian can be complacent. This is a time for great living and great service.

#### Our Opportunities Are a Call to Service

To follow the hypothetical situation of the drowning man, obviously only those who stand nearby would be in a position to help. We are not responsible for our world's condition except in so far as we have had or will have a chance to do something constructive about it. God does not hold us accountable for things we cannot help.

But this is too often used by us as an

excuse for our own inaction or unconcern. We are accountable for conditions that exist in our own homes, our own communities, and even in some measure for conditions that exist in the nation and in the world. Each of us does have some opportunity, and only as we use our opportunity for service may we please God.

Someone has put all this into a beautiful philosophy expressed in these sentences:

"I am only one—  
But I am one. . .  
I can not do everything—  
But I can do something.  
What I can do I will do—  
By the help of God."

#### Our Abilities Are a Call to Service

Many people envy the genius, saying, "If only I were great as he is, I, too, would do great things. But I—what can I do?"

The fact of the matter is that each of us has some genius, even the least talented among us. One man may write poetry, and another paint a picture, and these great gifts come from God. What we do not see is that every ability that we have is equally a gift of God and that while some of them are very lowly abilities they are equally sacred.

The man who has the genius for making money received that genius from God just as did the poet receive his genius from God. The man who collects my garbage every day is performing work that in the end may contribute quite as much to the health and beauty and happiness of the world as does the man who writes a lovely song, provided only that he consecrate his life and his ability, and performs that lowly task as if he were in the service of God, and man.

#### The Character of God is a Call to Service

John says that if a man claims to love God but does not love his fellow man, he is either deceiving himself or deliberately telling a falsehood. By which John means to say that you cannot love a God like ours without loving those whom God loves. But our God loves all his children, of whatever nation or race or color, and provides his blessings to them all with equal lavishness. Just to love that kind of God directly implies that our love and service will be given to his children. And God emphasizes that call to service by His Book, His Gospel, His Prophets and Preachers, and through the Holy Spirit. And he says to us, to any one of us who will consecrate his life to service, just what he said to Moses: "Certainly I will be with thee."

## MARSEILLE WAS AN OLD BUT ACTIVE MEDITERRANEAN PORT

Marseille, Mediterranean city of 600,000, held in a state of siege by the Nazis to enforce evacuation of the port district, was

normally the busiest of all French ports and the country's chief gateway to the Orient.

The old port section, with its narrow, winding streets, tumble-down houses, Apache hangouts, and sailor taverns, is the core of the modern city. Beyond the old town has developed the Marseille of broad, busy streets, fashionable shops, luxurious cafes, and residential neighborhoods.

Nature blessed Marseille with a deep harbor. But use of it was handicapped by hills almost isolating the city from the continent. Access was provided by tunnels. Canal barges as well as trains come and go through underground tubes. Highways were built as alternate routes.

Completion of the Suez Canal in 1896 made Marseille the premier port for cargoes to and from India and the Far East. The city came to regard itself as the promotional center of France's sea-borne commerce with eastern Mediterranean countries and the African colonies. As trade increased, the port outgrew its harbor. A policy of ceaseless improvement was established. Additions include three miles of breakwaters, 15 miles of quays.—The Port Gibson Revue.

## NOT TOO FAR FROM GOD

By Mary O. Elliott

We like to have the Lord not far away  
So we may call Him any needy day,  
But entertain Him in our homes? Not we—  
The Devil is much better company!

So let the steady church folk take Him in—  
So that if death or sorrow come to us  
Just so He is not far from us in sin,  
We find Him nearer than the evening bus.

We do not frequent churches much, these days—  
There is no time for worship or for praise;  
But live in any town without the Lord?  
That is a thing we never could afford!

Rolling Fork, Miss.





# THE CHRISTIAN FIRESIDE

## THE TREASURE THAT WENT FROM LAND TO LAND

Si-Ling-Shi was an Empress who lived many years ago in China. She was the wife of the Emperor Hung Hei. The empress was a lover of nature and enjoyed sitting out in the garden watching the butterflies flitting about among the flowers and bushes. One day while she was seated in her usual nook, she noticed a caterpillar as it spun the sparkling web of its cocoon on a mulberry leaf.

The worm was winding a slender thread which looked like gold and silver in the sunlight. The empress thought that her ancestors had surely come to life again. As she watched it spinning back and forth, she thought, "They are making silken caskets for their burial."

Her little daughter came along, and the mother held up a cautioning finger as she said softly, "Hush, little one, those are your ancestors. They are making caskets for their burial."

The next day the little daughter proceeded to conduct a funeral service for her honored ancestors, and accidentally dropped a cocoon into a cup of boiling tea which her nurse had given her. Her mother tried to rescue her "ancestors," but the gum which held the threads together had become soft and the silk thread began to unwind and come off in long pieces of silken strands.

The empress examined the fine silken strands and wondered whether, if she gathered enough cocoons, she might weave them into beautiful silvery cloth. She began to raise silk worms and, after the worms had wound themselves into "caskets," she unwound the silken strands from the cocoons. With one hand she twisted the silk strands into threads and began to weave them into beautiful cloth which we call silk.

The Chinese kept this secret for many years. No one outside of the Middle Kingdom knew of the discovery. While kings and queens of other countries were wearing cotton and linen, the emperor and empress, as well as many other people in China, were wearing silk.

Then later the empress went to India. She wanted to take the silk worms with her, but her father refused to let her lest the wonderful secret be discovered by other nations. However, Si-Ling-Shi would not leave her secret behind. She hid the tiny eggs of the moth in her hair, and when she arrived in India she began to raise the silk worms and to weave the delicate strands of silk which she unwound from the cocoons into beautiful silk.

The people of India had never seen anything so beautiful. Some of the silk was sent to England, and after that other countries learned the secret. People everywhere now are wearing and enjoying silk which Si-Ling-Shi discovered after watching the silk worm that day.

This little story from China reminds us of the gospel seed. As Si-Ling-Shi carried the precious treasure to the far country, so the followers of Jesus carried the gospel seed tucked carefully away in their hearts to other parts of the world. Paul carried the precious treasure to Europe, and at last it came over the sea to us. Now it is being carried in the hearts of the missionaries to all parts of the world, for this Good News

is too good to leave behind. It cannot be hidden. Those who love Jesus are eager to share it with others.

—Stella M. Rudy, in Pilot.

## "MY WITNESSES"

They were a disreputable looking crowd—adults clothed in rags and dirt and children in dirt only. Flies buzzed around sore eyes and itch-erupted skins. Hair was matted and rusty-dry. Great-grandmothers of fifty looked twice their age, with parchment skins and care-worn faces. Yet the children's eyes were bright like jewels flashing in a shadow, and even the adults betrayed great eagerness. They had sent for a missionary, and here he was—the first white man to visit them.

To him such a company, seated on the sandy space before a group of wretched huts, unconscious of their filth and of the mixed smell of dirt and tanning that almost overpowered him, was a familiar sight. So was the bug-infested, rickety string-and-bamboo cot that they placed in the shade of a tree for him to sit upon.

Yet this was a unique day for him as well as them. These villagers, unvisited before, were able to sing Christian lyrics, to answer questions on the life of Christ, and to give reasons why they wanted to become His followers. They were asking to be baptized here and now, every one of them. How had it happened?

The missionary made inquiry, and a youth was pushed forward. "He," they said, "came from a village of cousins fifty miles away, seeking work and possibly a bride. He told us of Jesus."

Then came the youth's own explanation. He was a young lad, when, with his parents and the rest of his village, he was baptized by American missionaries. Since then he had studied in the village school and later in the nearby boarding school. When he saw his relatives here he was shocked. Why were they so dirty, so ignorant, so full of fears and superstitions? It was because they did not know of Jesus Christ. So he told them of his Christian village and taught them Christian songs and Bible stories, and that was why they wanted to become Christians, too.

The missionary's thought went back to the Acts of the Apostles, "They therefore that were scattered abroad went about preaching the word."

Are scattered English men and women doing that today?—Methodist Recorder.

## STANDING TRUE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battlescarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with

him and brought him through his trial of faith more than a conqueror.—Selected.

## THE COMPASSIONATE HEART

We read in Mark 6:34 that Jesus "saw much people and was moved with compassion toward them, because they were as sheep, not having a shepherd: and He began to teach them many things." He found the people of His day confused and uncertain, helpless and lost. They had no real leadership. The priests, the scribes and the elders were as blind leaders of the blind. They had nothing to give to their deluded followers.

And Jesus was filled with pity. Humanity's need had brought Him from His throne on high to this sin-cursed earth, there to suffer and to die for man's redemption. The same compassion that drove Him to this sacrifice moved Him as He helped the shepherdless multitude. Here were people whom He had come to help and to save. And immediately He met their need. "He began to teach them many things." We can imagine what these "many things" were: knowledge of the true God and of Himself, the Son of God; pardon and peace and life through faith in Himself; the way to heaven. He knew what they most needed: food for their souls, spiritual realities, comfort for their frightened and troubled hearts. And in rich measure He gave that their need might be satisfied.

Men today are like the people whom Jesus saw. Whether we meet them individually or in large numbers, we find that most of them do not know what it is all about, what life is and death, whence they have come and whither they are going. The leaders they follow have led them astray. They are baffled and perplexed, so often disillusioned and desperate.

We Christians can give them what they need. In Christ we have found the Way, the Truth and the Life. In Christ we have found God.

But have we that compassionate heart which will not let us rest until we have done what we can to meet the need of others? Do we seize every opportunity to teach men the many things that have made us so rich and happy? Or do we remain silent when a word from us may be just what some hungry heart is looking for?

May God grant to us all hearts that are tender, sensitive to every need, compassionate!—The American Lutheran.

## WAR MOTHER'S PRAYER

By Sybil Leonard Armes

Somewhere tonight, O Lord, a boy will fly  
Into the flaming fury of a bomb-lit sky,  
Into the wind of death, perhaps to die;  
Mark well his path.

He is so young—a year ago,  
He built a sled to glide upon the snow,  
His youthful laughter like a meteor's glow  
Cut the thin air.

His daily cup was full unto the brim  
With splendid things.

O Lord, for him, and others like him,  
Hear a mother's prayer;

Mark well their path upon the flaming air,  
And speed the day this bitter strife shall  
cease,

When all the weary world may know a healing  
peace.

—The Better Home.

Smith: "Don't you enjoy listening to the honk of a wild goose?"

Jones: "Not when he's driving an automobile."—Our Dumb Animals.



## PAGE FROM THE VOICE

## A Place in the Curriculum

By William F. McConn, President Marion College, Marion, Ind.

A changing social order adds constantly to the responsibilities of the school, which today carries responsibilities that in the past were shared by the home and other organizations in the community. Among those which recent years have added to the curriculum is the teaching of scientific facts concerning alcohol. For years the State has demanded that such instruction be given in the grades but recent enactments by the Indiana Legislature have widened the field with the demand that such instruction be given to secondary groups as well.

The question which confronts the school is not concerning the method of dealing with the drink problem in the community, but rather a scientific study into the nature of alcohol and its effects upon the human body. The youth of today needs to be clearly informed concerning anything that may be classed scientifically as either a poison or a narcotic drug. The task of analysis belongs to the chemist and his facts are matters of record. The effects that this habit-forming drug produces belong to the biologist, the psychologist, and the medical practitioner. The results of their experiments and experience form some of the materials that are available today for the teacher who faces the demands of our social order that the burden of teaching alcohol education be borne by the curriculum.

The task of the school is not that of culturalizing the individual, either for or against the sale of alcoholic liquors in the community; rather it is that of bringing to his attention the effects which alcohol produces for the child, for the adult, for the family, and for posterity.

## Meet the Artificial With the Natural

By John Robbins Hart, Ph.D.  
The Washington Memorial, Valley Forge, Pa.

The increasing success of the movement to teach people how to "drink properly" is alarming. Of course, there is no way to drink to one's advantage, but this subtle suggestion as a reaction to prohibition found deep and widespread lodgment in people's minds. It is introduced at an early age and among all classes. What shall be our counter move?

The physiological and mental facts are just the same as ever; they prove that alcohol should be used as a drug, if at all, not as a beverage. Short-sighted medical men advise alcoholic "stimulants," and so naturally the patient takes much more than he needs and with an advanced sense of piety. A prescription not conducive to excess use would be so much better. Some medical men, as ever, see the advantages that are in other forms of stimulation, thus omitting alcohol—the danger drug—altogether.

Because women continue to insist upon imitating men's vices, we have the problem with them as never before. This age of drugs, stimulants and narcotics is not only taking a terrific toll in health and refinement, but it adds also much fuel to the fire of our Axis enemies who rightly question so many of our claims of advance and progress in the Christian democracies.

The natural, normal, healthy life calls for the eternal fight against the artificial and the poisonous.

## Young People Should Lead

By Charles F. Wishart, President, College of Wooster, Wooster, O.

I think there must be a new approach to the problem of liquor. Perhaps many of our old methods and even organizations are outmoded. The young people must lead the way. Possibly the first step is the matter of liquor advertising which, by its subtle propaganda, is poisoning the thinking of the American public.

On the positive side there must be a combination of religious and social workers with scientific research men and economists to educate the next generation, and to avoid the mistakes of the past. Above all, we must keep law and public opinion marching side by side toward a more sober America.

Our difficulty before was that, having gotten the law, we relaxed our efforts to educate and stimulate public opinion on the question.

## Educate Before Habits are Established

By Edward A. Ross, Professor of Sociology, University of Wisconsin

The Wisconsin Temperance Education Association was formed to enlighten our young people as to the dangers lurking in the use of alcoholic beverages. It takes no position as to liquor laws, actual or proposed. Because it stands for no particular public policy it has been able to get a hearing in almost every high school in Wisconsin. As one of its volunteer speakers I addressed more than eighteen thousand high school pupils in 1941 and well over fourteen thousand in 1942, when I was getting into the smaller high schools. We think young people 14-18 are the most worth-while to reach because they are old enough to profit by what we give them, yet not so old as to have established drinking habits.

I anticipate a huge drink problem after the war, when millions of young Americans will return to their homes with the habit of drinking alcoholic beverages fastened upon them as a means of relief from the boredom and ennui of living in camp waiting for the summons to active service.

## Implement Knowledge With Motive

By Haven Emerson, M.D., Professor of Public Health, Columbia University Medical School, New York, N. Y.

Truth about alcohol will not be enough after the war to make the scientific facts effective. There must be a motive for abstinence to make information useful and effective. The vision must be made vivid and real that our recovery from the inescapable misery of indebtedness, poverty, frustration and struggle of free peoples will be quick and vigorous in proportion to our own self-denial.

The rebound of people released from war will be like Phoenix from the ashes, if we can be so realistic, so courageous, so intelligent as to discontinue the making, selling and drinking of all alcoholic beverages, at least until international cooperation is firmly established and the war debts of the Allied Nations have been liquidated.

We must expect education to be slow, and yet probably quicker in its results than compulsion by law. We must add motive to supplement information. We must everlastingly persist in teaching after and during the war the extent and quality of the social, economic, and military damage done to the cause of self-determining democratic nations by the deteriorating effects of alcohol on

human performance of all kinds; on the work and thought, as upon the bodies and minds; upon the growth, nutrition and development of men and women.

WITH  
THE  
PASTORSTHE GUEST  
PREACHER

By Charles O. Ransford

The guest preacher should always be welcome. He is a blessing to both pastor and congregation when available. No church, unless unavoidable, should omit a regular service. This is imperative with large town and city churches. Frequent omissions with small town and rural churches are the prelude to disorganization and death.

A greater emphasis should be put on church attendance. The pastor should not permit himself to be responsible for any omissions in the services. Pastors may be called away from home by personal responsibilities. They may have special engagements. Personal illness or illness in his family may make it impracticable for him to fill his pulpit.

When a preacher contemplates a vacation or has a special engagement he should in advance arrange for a pulpit supply. Just any preacher will not satisfy an established congregation. A preacher must always remember that a portion of his congregation is irregular in attendance and that friends of his church and occasional visitors, who may not know the church order, may come. To go to a church and find there will be no services is a disappointment that often offends. Every effort should be made to maintain regular preaching services and always the best the pastor can give.

Every congregation should be privileged to see a new face and hear a new voice in the pulpit occasionally. Small churches with irregular services need a spiritual refreshing at intervals. Congregations in small towns and rural churches at their best have a struggle. An infusion of new life and a vision of God's larger world and his great church would be a great inspiration. Some congregations favored with the coming of some prophet of God have taken on new life. The prophet's visit has been as an awakening in the valley of dry bones.

All our churches in the course of time should have the privilege of hearing the Conference Bishop, the connectional secretaries, and college presidents. The wise pastor will make their visits an occasion of inspiration to his congregation and community. The congregation will be inspired and strengthened and for many days they will speak with appreciation of their sermons and good counsels.

Common courtesy demands that an invited preacher should be cordially received and his expenses should be paid. An honorarium will be determined by the service rendered.

Education is only like good culture; it changes the size, but not the sort.

—Henry Ward Beecher.

"Alcohol is a poison having a specific affinity for the nerve centers of the brain and paralyzing those centers in the inverse order of their development, the last developed suffering first and most and the first developed suffering last and least."

—Dr. W. A. Chapple, M. P.



# CONFERENCE NEWS AND PERSONALS

Rev. T. E. Hightower reports the work on the Hattiesburg circuit as going well and he is expecting to report a great year's work in that field.

Our attention has been called to the fact that the name of Dr. A. M. Freeman was left off the sermon carried in our issue of June 10. We regret the omission and make sincere apologies to Dr. Freeman.

Rev. W. B. Alsworth, pastor at Grace Church, Jackson, Miss., conducted a Daily Vacation Church School for the children of his church during the past week. Those attending were from the Beginners through the Intermediates.

Rev. and Mrs. A. B. Barry, who were to have returned to Gulfport, Miss., the middle of June, have gone to visit their children in Chicago. The house which they had expected to occupy in Gulfport had been sold, and they must now wait for another to be vacated.

Mr. W. D. Hawkins, missionary secretary, Meridian, Miss., attended the meeting of the Executive Committee of the Foreign Division of the Board of Missions and Church Extension which met in New York recently. He reports a good meeting and the commissioning of thirty-four missionaries and deaconesses.

Mrs. Foster, the wife of Mr. J. M. Foster, of Carrollton Avenue Methodist Church, underwent an operation in a New Orleans hospital a few days ago. At the time of this writing she was doing as well as could be expected. Mr. and Mrs. Foster are natives of the Little Springs community in Franklin County, Miss.

Rev. and Mrs. E. C. Gunn were called to Mississippi a few days ago on account of the serious illness of Mr. O. P. Everitt, of Shubuta. Bro. Everitt is a brother-in-law of Bro. Gunn, and while he is only slightly improved it is expected that he will be able to go home from the hospital, but his recovery may be long delayed.

Rev. Porter M. Caraway, of Mangum Memorial, Shreveport, is engaged in a complete renovation of the church building, including a new roof, new windows and a new front. He already has to his credit a new educational building, has received ninety new members this year, increased the World Service acceptance thirty per cent and the pastor's salary fifteen per cent.

Rev. R. A. Thornton reports good progress in his work at Shuqualak, Miss. All his meetings have been planned for the year. Dr. J. L. Neill, district superintendent, Meridian, was the preacher for Shuqualak. Rev. S. W. Hemphill and Rev. E. D. Simpson will assist in other meetings on the charge, and Bro. Thornton's daughter-in-law is musical director in all the meetings.

Mrs. J. J. Golden, a sister of the late Rev. H. G. Hawkins, of the Mississippi Conference, writes from Dallas, Texas, that two of her three sons are in service for God and their country. Hawkins, the eldest, is in the office of the Judge Advocate General at Washington, and Ira, the youngest, is with the Fifth Ferrying Group at Love Field. These are the sons of the late Rev. J. J. Golden and Mrs. Golden.

Rev. J. H. Bowdon, pastor at Lake Charles, La., paid the Advocate office an

appreciated call on Friday of last week. Bro. Bowdon reports that arrangements have been made and they have the money in hand to liquidate the indebtedness on both the church and the parsonage, and this brings to a conclusion a great debt-liquidating campaign. We congratulate Bro. Bowdon and the people of First Church upon their great success.

## FIRST CHURCH, BATON ROUGE, TO BE DEDICATED

Bishop A. Frank Smith will dedicate First Methodist Church, Baton Rouge, La., at the morning service on Sunday, July 18. All former pastors of the church are invited to attend.

## NORTH MISSISSIPPI CONFERENCE DATE CHANGED

Please announce that the date of the North Mississippi Annual Conference has been changed to November 3, at Tupelo, Miss. First session will be at 7:30 p.m. on the date mentioned.

N. J. GOLDING,  
Secretary of the Cabinet.

## REV. T. E. HIGHTOWER MARRIED TO MISS KATHRYN NICHOLSON

Rev. T. E. Hightower, pastor of the Hattiesburg Circuit, was married to Miss Kathryn Nicholson, of Purvis, Miss., on June 28. The marriage was celebrated at Oak Grove Church. The announcement which we received carried no other details of the happy event. The Advocate joins many friends in wishing them a happy and useful career.

## FROM LIVE OAK CHURCH

Revival services will begin at Live Oak Church on Sunday, July 11th, by the pastor, Rev. E. L. Tatum. He will do the preaching until Tuesday evening, when Rev. F. M. Freeman is expected to be with us the remainder of the week. Sunday, the 18th, is our annual home-coming and we hereby invite all former members of this church and their friends to come early in the week and attend services with us. It will afford us pleasure to have you in our homes. If you can't come sooner, come Sunday. Services that day will begin 10:15 to 10:25, Junior Choir; 10:25 to 10:35, Welcome Address, superintendent E. S. Easterly; 10:35, singing

by congregation, led by choir; prayer; 10:50, special song by Mrs. Alice Curtis; 11:00, sermon by Bro. Freeman.

Announcements by pastor.  
Lunch.

W. H. UNDERWOOD,  
Chairman Arrangement Com.

## MRS. ESTELLE ISBELL HENDRICKS PASSES

The many friends of Mrs. Estelle Isbell Hendrick will regret to hear of her sudden passing on June 22, at her home in Texarkana, Arkansas.

Mrs. Hendrick, born and reared in Louisiana, was the daughter of the late Rev. A. S. Isbell, who served fifty years in the Louisiana Conference. She was a devout Methodist and a noble Christian character.

Besides four sons, five grandchildren, and two great-grandchildren, she leaves a sister, Mrs. R. R. Redditt, of Columbia, La., also several nieces and nephews to mourn her loss.

## MRS. ROSA LEE PRICE

On the morning of Sunday, the twenty-third of May, the sweet spirit of Mrs. Rosa Lee Price passed into the Great Beyond. The Methodist church of Ita Bena and the Society of Christian Service have lost one of its most faithful and consecrated members. Always frail, Mrs. Price could not attend meetings regularly, but we were ever sure of her interest and support. She was most devoted to her home and her children, and gave her best efforts to them. She was truly a home-maker.

When the last illness came, she bore the suffering with a fortitude that could not be surpassed—giving courage to those about her. Her sweet and uncomplaining spirit, life of service, and faith in God, make her memory a benediction to her family and friends.

MRS. W. H. RUCKER.

## RESOLUTIONS

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst on March 26, 1943, Mrs. H. H. Nabors, an honored member of the Ita Bena Woman's Society of Christian Service, and

Whereas, we, the members of said society, desire to express our appreciation of her Christian life and loyalty to her church and





to her friends. The society feels its loss in her passing.

Resolved, that we pray that our Heavenly Father will lighten the load from the hearts of her loved ones and sustain them by His grace. Be it further

Resolved, that a copy of these resolutions be sent to her son, Hugh Nabors, a copy spread on the minutes and a copy sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,

MRS. J. P. TURNIPSEED,

MRS. C. C. MOORE.

## LINES...IN PLEASANT PLACES

(Psalm 16:6)

My relation to the Louisiana Conference has been pleasant indeed—as an itinerant, and as a superannuate. Since I retired and settled in Vivian I have been a very fortunate preacher. The pastors serving the Vivian Methodist Church have been kind and considerate of me and my little family. They have given more than we could reasonably have expected, and have brought us under lasting obligation to them. I have had the privilege of occupying the pulpit quite a number of times after such announcements as the following by the pastors in charge: "Bro. Reames, our beloved superannuate, will have charge of the church services in my absence." Or, "Bro. Reames, our superannuate friend, will preach for you at 8 o'clock this evening. He has been your pastor and is now co-pastor." All such announcements remind me of David and Jonathan, and other similar friends of the "long ago."

We are always sad when such pastor-friends leave us. The memory of them is as "ointment poured forth."

Now, a word concerning the Vivian church. During my three-year pastorate here, we "fell in love with the Methodist people and people of other faiths," so we decided to "pitch our tent" here, and, after a dozen years or so, have no cause to regret the decision. Under the efficient administration of Bro. Joyner, our church has the best financial showing since I have known it. To date, all obligations are met in full, and several hundred dollars in the treasury. Nor have other features of the work suffered. All of the foregoing speaks well for the pastor and people. We "thank God and take courage." Bro. Joyner and family are truly fine people. Would that such could be multiplied many times.

Cordially,

I. T. REAMES.

## REVIVAL AT HAWKINS MEMORIAL CHURCH, MERIDIAN

The revival service at Hawkins Memorial Church in Meridian was held June 20 to June 25, with Rev. G. L. Oliver, pastor at Brandon, as the preacher and Billie Bob Dement, of East End, Meridian, leading the singing, and both did their part in a very fine and successful way.

Rev. A. S. Oliver, pastor, looked after the visitation and the prayer groups that met each evening before the preaching service. The congregations increased at each service, both morning and evening, and the closing night was observed as Family Night, with more than thirty families reaching 100 per cent in attendance. Many of the members rededicated their lives to God and the service of the church.

There were received into the membership of the church twenty members; seven came by transfer and thirteen on profession of faith.

Everyone enjoyed the preaching of Bro. Oliver and the singing of the choir and congregation, led by Billie Bob Dement, especially his work with the children and young people.

It was a real good revival, and we are trying to carry on the work that was so well begun in the six days of the meeting, that the revival shall continue, and that many others may be brought into the Kingdom by personal prayer and work.

It was a great joy to the writer.

W. D. HAWKINS.

## THE MACMILLAN CENTENARY AWARDS

### An Opportunity for Those in the Armed Forces

One hundred years have passed since the first book was published under the imprint of Macmillan, and the firm of Macmillan, with headquarters in New York, London, and Toronto, and branches in Boston, Chicago, San Francisco, Dallas, Atlanta, Calcutta, Madras, and Melbourne, now publishes books on all phases of human knowledge and distributes them throughout the world.

The Centenary of the firm, in 1943, is to be marked by The Macmillan Centenary Awards—international in character as befits a publishing house of world-wide prestige.

### The Purpose of the Awards

In the Armed Forces of the United Nations there are, unquestionably, many persons who, but for the war, would be following writing careers. Many of them are undoubtedly even now planning books for the future and have possibly completed or embarked upon some part of their work. To encourage them and all others in the fighting forces of the United Nations, is the aim of these Awards.

### The Awards

**American:** \$2,500 for the best novel and \$2,500 for the best work of non-fiction. There will also be (at the publisher's discretion) smaller awards, totaling \$5,000, for other manuscripts or publishing proposals. All awards are outright payments and are in addition to the author's regular royalties. In the event of a tie the full amount of the award will be paid to each author.

**British:** £500 for the best novel and £500 for the best work of non-fiction (plus smaller awards totaling £1,000). The awards, as in the case of the American awards, are outright payments and in addition to the author's regular royalties.

**Canadian:** \$500 as a special Canadian award for the best Canadian entry in the event of its not winning a major award. (Canadians are requested to send in two copies of their manuscripts or summaries, and all manuscripts submitted by Canadians will be subject to the terms and conditions set forth in this announcement).

### General Conditions Applying to All Contestants

1. Contestants, men or women, must be from 19 to 35 (inclusive).
2. All manuscripts must be in English.
3. A contestant may submit
  - (a) a completed but unpublished manuscript, or

- (b) a partly written manuscript, together with an explanation or synopsis of how it is to be completed.

4. All manuscripts must reach the publishers before December 31, 1943, unless it can be shown that the delay in their submission is due to the conditions of the war.

5. Proposals or material for technical, specialized, or purely educational books are outside the fields of these awards.

6. All awards are contingent on the signing of a formal contract by the nominee for the award for the publication of the work concerned. On any manuscript submitted, whether complete or in outline, the author must give The Macmillan Company in the United States or Macmillan & Co., Ltd., in London or Toronto, an exclusive option for six months from the date on which it is received.

7. The decision of The Macmillan Company of New York, or of Macmillan & Co., Ltd., of London, or of The Macmillan Company of Canada, Ltd., (as the case may be) must be considered final on all matters.

8. All prize books will be published in the United States, England, and Canada, for distribution throughout the world "wherever English books are read."

### Special Qualifications for the American Awards

1. A contestant must be either an American citizen serving in a branch of the Armed Forces of any of the United Nations or anyone, citizen or otherwise, serving in a branch of the Armed Forces of the United States.

2. Submissions should be made to: The Macmillan Company, 60 Fifth Avenue, New York, N. Y.

## A STRONGHOLD FOR THE WEAK

By Mrs. Irvin Rowland

"The Lord is good, a stronghold in the day of trouble; and he that knoweth them that trust in him."

Some of the great unhappiness that Christians have is due to their lack of trust in the Lord. They let fear take possession and such woeful imaginations that result! Everything is against them—they feel as driftwood carried around by the storms of life. This is certainly a dangerous attitude. Where is faith, the sustainer and builder of the inner life? How it must grieve the heart of God to see His professed children so distressed because they have laid aside that simple trust that once made them strong.

We in America have so many blessings to count and be appreciative of. How can we consistently overlook them and see only the darker side? How can we expect to continue to have and enjoy such if we do not come to the full realization of their value and try to preserve them for posterity?

God invites us to lean on Him for strength in our day of trouble. If we trust completely, nothing is able to separate us from His love. Nothing is too hard for God; we show our greater faith as we trust Him for greater things. We can only know this great sustaining power when we place our trust in Him.

The pursuit, even of best things, ought to be calm and quiet.—Cicero.

To climb steep hills requires slow pace at first.—Shakespeare.



## PERSONAL NOTES AND INCIDENTS

Rev. D. F. Anders, now in his fourth year at Rayne, La., reports good progress in his work and he is expecting this to be the best year he has had on that charge.

Rev. P. W. Sibley is in a meeting at Tangipahoa, La., with Rev. J. Henry Bowdon, of Lake Charles, doing the preaching. The meetings will continue throughout the week.

Rev. Henry A. Rickey, pastor at Tallulah, La., is in a revival at Transylvania church on the Lake Providence charge, and the following week he will be engaged at the Youth Camp, at Minden, La.

The Advocate acknowledges with thanks the generous words of Miss Bettie J. Bailey regarding her interest in the New Orleans Christian Advocate. Miss Bailey is a member of Tranquil church on the Becker charge in the North Mississippi Conference.

Mrs. Genevieve B. Jones of the Crowville church, Delhi charge, says that the Advocate has been a visitor to her home ever since it was established by her father and mother. The paper continues in the name of her mother who has been in heaven since 1929.

Rev. A. D. George, who is having to cover a lot of territory this year, has also a stiff Advocate record to compete with. In addition to the Glenmora charge, he has the Melder charge, where Rev. J. R. Strozier had splendid success with the Advocate last year.

Rev. W. L. Watson, pastor at Grand Cane, La., reports a successful revival at Keithville, in which he had the assistance of Rev. Porter M. Caraway of Shreveport. He is to have the assistance of his father, Rev. B. D. Watson, in a meeting at Stonewall beginning next Sunday.

Rev. J. E. Roberts says that he is getting along splendidly at Chester, Miss., where he began his meeting on last Sunday morning. This is the beginning of a revival campaign which will continue throughout the next seven weeks. Bro. Roberts says that he is expecting some good revivals on his charge.

The death of Dr. T. R. Glover, of Cambridge, England, removes one of the best known and best-beloved ministers of this generation. He was a Baptist minister and a great Christian scholar and author. He is probably best known in this country by his books, "The Jesus of History," and "Jesus in the Experience of Men." His passing at the age of seventy-four will be widely lamented by friends in all communions and in all English-speaking lands.

## MRS. A. R. HOFFPAUR VERY ILL

Mrs. Hoffpaur, wife of Rev. A. R. Hoffpaur, of Gretna, La., was carried to a New Orleans hospital about ten days ago where she had an operation for gall stones. Since that time she has been very ill. She has had blood transfusions and has had to be fed intravenously for the most part. Monday evening her condition was reported to be a little improved. She had taken a little nourishment and appeared a little brighter, but her condition is still far from reassuring. The friends of Bro. and Sister Hoffpaur will not forget them in the time of their anxiety and suffering.

## LOUISIANA CONFERENCE CHANGES

Rev. Addison L. Smith, pastor at Rochelle, La., has been changed from Rochelle to Second church, New Orleans, to fill a vacancy caused by the release of Bro. T. F. King until Conference, the change to become effective July 15. Bro. King is taking the rest on account of a throat trouble from which he has been suffering for several weeks. He hopes that the rest may effect a cure and that he may be able to continue his pastoral services at Conference. This announcement is made by Dr. W. W. Holmes, district superintendent.

## MRS. T. F. JOHNSON PASSES AT WALNUT GROVE

Friends and acquaintances of Mrs. T. F. Johnson, better known as "K. C.," were saddened by her passing which occurred at her home in Walnut Grove, Mississippi, last Friday night, June 25, 1943. She had been in poor health for several years.

Mrs. Johnson was the daughter of the late Mr. and Mrs. W. B. Whatley. She was born Sept. 11, 1898 at Old Walnut Grove. She was educated at the Walnut Grove High School, Port Gibson Female College, and Asbury College, Wilmore Kentucky.

On May 11, 1924, she was married to Mr. Frank Johnson of Philadelphia, Mississippi. To this union were born two children; Will Whatley and Mary Frank. The family lived in Philadelphia until about two and one-half years ago, when they moved to Walnut Grove.

Besides her husband and children, Mrs. Johnson is survived by three brothers and five sisters: W. M. Whatley, Walnut Grove; E. F. Whatley, Liberty, Miss.; and Claude Whatley, Mutual, Oklahoma; Mrs. W. E. Summers; Misses Tempie and Nola Whatley, Walnut Grove; Mrs. W. H. Johnson, Pampa, Texas, and Mrs. W. O. Harrison, Smithdale, Miss.

"K. C.," as she was known by her friends was a good woman, a faithful wife, and a devoted mother. She was a member of the Walnut Grove Methodist Church, and was active in church affairs when her health permitted. She was of a very cheerful disposition, and so made friends easily and held them well.

Funeral services were held in the Walnut Grove Methodist Church, Sunday afternoon, June 27. They were in charge of her pastor, Rev. J. W. Loudenslager, who was assisted by Rev. H. C. Castles of Philadelphia. Interment was made in the Fuston Cemetery at Walnut Grove. Freeman Johnson, of Mendenhall, Miss., was the mortician in charge.

"Thou shalt be missed because thy seat will be empty."—Isaiah 20:18.

Her pastor,  
J. W. LOUDENSLAGER.

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

T. D. Lipscomb—Kinder, La.....	9
Clyde Shaw—Melville, La.....	2
S. S. Holladay—Gilbert, La.....	14
J. Bruce Vardaman—Heidelberg, Miss.....	3
Fred W. Thompson—Collins, Miss.....	4
G. W. Curtis—Sturgis, Miss.....	4
T. E. Hightower—Hattiesburg, Miss.....	1
J. A. Lindsey—Rose Hill, Miss.....	3
H. P. Lewis—Durant, Miss.....	5

Mrs. N. E. Cunningham—Vicksburg.....	1
C. M. Ray—Bellefontaine, Miss.....	2
J. W. Loudenslager—Walnut Grove.....	2
P. M. Caraway—Shreveport, La.....	2
Mrs. C. M. Martin—Meridian, Miss.....	4
E. W. Day—Ringgold, La.....	2
L. D. Haughton—Hattiesburg, Miss.....	37
O. C. Stapleton—Houma, La.....	3
A. L. Meadows—Benton, La.....	13
T. R. Holt—Collins, Miss.....	4
J. F. Dring—Oak Ridge, La.....	3
B. A. Galloway—Zachary, La.....	4
Henry A. Rickey, Tallulah, La.....	13
W. L. Watson—Grand Cane, La.....	4
D. F. Anders—Rayne, La.....	2
J. Cude Rousseaux—Covington, La.....	6
J. E. Roberts—Chester, Miss.....	7
Henry Bowdon—Lake Charles, La.....	1
D. T. Williams—Baton Rouge, La.....	4
J. W. Leggett, Jr.—Laurel, Miss.....	3
A. D. George—Glenmora, La.....	2
W. T. Mangum—Montrose, Miss.....	6

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	56
Baton Rouge .....	242
Lake Charles .....	133
Monroe .....	175
New Orleans .....	88
Ruston .....	107
Shreveport .....	43

### Mississippi Conference

Brookhaven .....	166
Hattiesburg .....	299
Jackson .....	209
Meridian .....	185
Seashore .....	293
Vicksburg .....	214

### North Mississippi Conference

Aberdeen .....	166
Columbus .....	195
Corinth .....	279
Greenville .....	106
Greenwood .....	338
Sardis-Grenada .....	128

## INDIAN SPRINGS HOLINESS CAMP

The Indian Springs Holiness Camp Ground was established in 1890, and has rendered inestimable service to the religious life of our nation for these more than fifty years. It is situated among the rolling hills of Georgia amid the beautiful oaks and pines. Its location is approximately half-way between Atlanta and Macon.

A full and heavy schedule of work is maintained for each day. The camp begins each morning at 7:00 o'clock with the early morning prayer service, led by Mr. F. C. Benson, the oldest member of the Board of Trustees, and one of the most devoted and loyal friends of the camp. Brother Benson, as he is affectionately known, has led these services, without missing a one, for over fifteen years. The Bible study is one of the rich services of the early morning. The People's Meeting, devoted to praise, prayer, and song, fulfills one of the natural laws of spiritual growth—self-religious expression. There are regular courses of study and vesper services for the Young People. The children have their own services with competent and effective leadership. These special activities, with the regular scheduled preaching services, give a well-rounded and progressive program for the day.



Indian Springs, from its earliest date, has offered from its platform, the greatest preachers and pulpiteers. Dr. H. C. Morrison was a regular attendant through most of its fifty years of history. Dr. J. L. Brasher has been with us for about a dozen years. The names of these venerable men are too numerous to mention, but suffice it to say that we are maintaining the high quality of preachers presented to the public from this platform. We have an excellent and strong corps of workers for this year, and are happy to announce: Bishop Arthur J. Moore, for the morning service, Friday, August 6th, Dr. J. L. Brasher, Dr. Paul S. Rees, and Dr. T. M. Anderson, as our preachers, with Rev. Lynwood Jordan as director of the Young People's and Children's work, and Rev. Harry Blackburn as director of music. We feel that this is one of the happiest combination of workers that we have ever been able to bring together. Those who hear them will be delighted with, and enriched by their ministry.

The camp meetings this year will be held under unusual conditions, but they must be kept alive and maintained. War conditions will make travel unpleasant and hard. War industry will make it impossible for many of our attendants to come. Hundreds of young men who have been blessed at our altars of prayer are in military camps and on battlefronts. Let us be incessant in our prayer for them. If you cannot attend the camp, mail your offering to the Camp Treasurer. If you wish information about the camp—the date is August 5-15—write to Rev. Leonard Cochran, President, Valdosta, Georgia.

Atheist: "A man without invisible means of support."—James Agate.

## CHINA NEEDS GOOD READING

By Mabel R. Nowlin, Chengtu, West China

The supply of Christian literature for wartime China—though far behind the demand for it—has been maintained through the loyal cooperation of the Canadian Mission Press of Chengtu, West China. Lack of transportation facilities made it impossible to secure Christian books from the Association Press and Christian Literature Society in Shanghai in any quantity.

Funds from abroad administered by the literature commission of the National Christian Council have made it possible to reprint a limited number of publications. The "revolving fund" needs to be increased if anything like an adequate response is made to the great hunger for Christian literature throughout Free China.

The Christian Literature Society has moved its headquarters to Chengtu and is undertaking as large a program as its limited funds and staff will permit.

The Bible societies have tried heroically to keep up with the great demand for Bibles, and more Bibles, but are never able to fill all their orders. Fifty-five tons of Bibles were sent by way of the Northwest last year, and other tons by different routes. The Christian Farmer Magazine (using phonetic script), which evacuated from North China, in 1937, has built up an entirely new subscription list in West China until now it has over 30,000 readers. It is the most widely read Christian periodical and is very popular in Government schools and public reading rooms. In its influence on the thought of its readers, it is playing a real part in Christianizing the life of the country-side.

## WISE OR OTHERWISE

By Rev. Jas. H. Felts

Where there is life there is growth. Stagnation always means death.

You can't wear your heart on your sleeve without getting it hurt occasionally.

The man who never sees tomorrow while looking at today never really sees today very clearly.

The unpopularity of labor unions is caused by unwise leadership. Let the Church observe well and keep theoretical tomtits and grasshopper surveyors from all places of great importance.

"The entertainer asks, will it bring applause? The preacher asks, Is it worth applause? The entertainer is a failure if he does not get his applause at the end of his performance. The preacher may have to wait twenty years for his." L. O. H.

"Believe me, no community loses respect for a congregation until that congregation loses respect for itself." L. O. H.

If you don't care what people care of you, you are probably equally generous with yourself.

The path to freedom has always been hard. The path to dissolution has always been easy.

The hocus-pocus of these days is hardly short of amazing. Now you see it, or think you do, now you don't. A government expert explains it. Now you have two enigmatic problems instead of one.

Much of the loneliness of old age comes from a lack of companionship. The old man may be living practically alone in the midst of multitudes.

True or false? Every man is self-made.

# A College Degree in Two and Two-thirds Years

Millsaps offers a year-round, three-semester a year program, that enables entering freshmen to finish their college work and get a bachelor's degree in two and two-thirds years. Semesters begin: July 6, November 1, and March 1.

Highly recognized by all accrediting agencies, Millsaps now has a naval training unit which will meet classes and participate in activities with the civilian students.

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EDUCATION  
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### July, 1943, "Christian Citizenship Month"

"This is our faith tremendous,  
Our wild hope, who shall scorn,  
That in the name of Jesus  
The world shall be reborn!"

Our 1943 theme for the Woman's Society of Christian Service is "A New Earth Wherein Dwelleth Righteousness," and month by month in the Mississippi Conference we are trying to help in some small way to build that "new earth."

We have designated July as "Christian Citizenship Month," and as our special project have been reminded that "in Mississippi we are considering men to govern our counties and our state for four years." That we should carefully investigate each candidate's attitude toward questions in which we are interested.

"Of great importance to Christians today is the connection between democracy and religion: the functioning of democratic processes, with their regard for equality of opportunity for all and the religious concept of the brotherhood of all. Therefore, Christian citizens cannot voluntarily stay outside of the processes of government and either legitimately criticize the functioning of that government or feel that they have fulfilled their responsibilities as Christian citizens."

The statement is being made throughout the nation that this year the women will control the vote. What a terrific responsibility, and how carefully we should consider each person for whom we vote!

Those of us who have recently had occasion to make some investigation and to sit in on trials in the courts, would like to say to every woman who will vote in Mississippi this summer: "It is really more important to put the right men into the offices of constable, justice of the peace, sheriff, county and district attorney, than to put the right one in as governor of the state"—if we are to begin to build the kind of a world we want, right where we live, then we must be very careful who goes into these county offices this year.

In less than four weeks we will have our first primary, so study the men who are asking for your vote, then be sure to go to the polls!

\* \* \*

### How Well Do We Love the Chinese?

Scarcely a day passes that we do not have occasion to feel proud of one of the members of the Woman's Society of Christian Service—Madame Chiang Kai-Shek. Yet, she could not become a citizen of the United States.

Dr. Walter Judd, of Minnesota (who was at one time a medical missionary to China) is urging the support of H. R. 2893, which concerns the "repeal of the Chinese Exclusion laws, to place them on a quota basis, and to repeal the laws denying Chinese the right to become citizens of the United States." This bill is in the House Committee on Immigration and Naturalization of which two members are from Mississippi: Dan R. McGehee and Arthur Winstead.

At the June Executive Committee meeting

of the Woman's Division, support of this bill was approved and we are urged to write to our congressmen concerning it. Mr. McGehee and Mr. Winstead may be addressed at the House of Representatives, Washington, D. C.

\* \* \*

### "Our Greatest Problem"

Do you know:

1. That the 1940 census showed that: (a.) The population of the United States is approximately 130,000,000. (b.) 65,000,000 persons are church members. (c.) We support 210,000 churches and 400,000 legalized taverns to sell beer and liquor.

2. That the per capita consumption of alcohol in the District of Columbia is almost twice that of the next wettest state in the union. In 1940, 4.26 gallons of liquor were consumed for every man, woman and child in the federal district. The United States war effort is directed from Washington, the wettest spot in the nation.

3. That in 1940 our nation spent \$15.33 per capita for education, \$38.60 per capita for liquor and \$3.80 per capita for the church.

Societies planning the informal study of "Our Greatest Problem" will find splendid help for the first and second lessons in the Adult Student, July 1943, pages 14 and 60.

\* \* \*

### Kemper County Zone Meets

Early in the year, the Meridian District societies were grouped into county zones and the first meeting of the Kemper County Zone was held in the beautiful new church at DeKalb; with Mrs. J. M. McWilliams presiding and Mrs. Guy Campbell serving as secretary. Nine of the thirteen societies were represented in the attendance of 50, and two new societies were welcomed—Mellen and Pleasant Grove (Andrews Chapel Charge)—and the new circle which has been organized at New Hope.

The worship service was conducted by the district leader of Spiritual Life, Mrs. M. H. Clark, who spoke on "Christian Womanhood."

Miss Catherine Ezell, conference rural worker, who is stationed in Kemper county, told of the recent Methodist Rural Fellowship meeting, held in Columbia, when the feature speaker was Secretary of Agriculture Claude Wickard.

Mrs. J. C. Porter, district secretary, discussed the program of work of the Woman's Society of Christian Service and assisted in the check-up of work done in the zone. Two of the 1942 Efficiency Aim Societies were represented—Cleveland and Pleasant Ridge.

Rev. A. F. Gallman spoke on the theme for the day's program, "Go Forward," and stressed the social program of the church and how through our department of Christian Social Relations and Local Church Activities we can put into action many of the movements needed to make this a better world.

Mrs. McWilliams led the consecration service which closed with the Holy Communion administered by Rev. Mr. Gallman, assisted by Rev. Bufkin Oliver, Rev. J. W. Courtney and Rev. J. R. Grisham.

### Reports Been Mailed?

Reports from local societies should have been mailed not later than July 5th, but if you have not mailed them they might "get under the line" if they are sent immediately.

More reports were received by conference officers at the close of the first quarter than had been received in years and they are anxious to keep up that record—to go beyond it.

HURRY!!!

### METHODISTS GIVE \$71,000 TO LATIN AMERICA

Methodist work in Latin American countries will be considerably advanced as the result of more than \$71,000 set aside for that purpose from funds received during the recent "Week of Dedication," it is announced by Secretary Ralph E. Diffendorfer, of the Board of Missions and Church Extension. The money will be used for the translation and publication of Christian literature in both Spanish and Portuguese; for the erection of new churches and chapels; and for the strengthening of two Methodist schools. Later returns of "Week of Dedication" moneys will probably make additional amounts available for other Latin American needs.

Of the total of \$71,423 now available, \$7,500 will be used to provide Spanish and Portuguese books and pamphlets of a Christian nature.

New church and chapel buildings will be erected or there will be assistance toward their erection in the following amounts: In Punta Arenas, Chile, \$5,000; in Mendoza, Argentina, \$5,000; on the Avallaneda circuit, Argentina, \$3,000; in Rosarie and vicinity, Argentina, \$10,000; for Aguada Church, Montevideo, Uruguay, \$2,000; for new church in Brazil, \$5,000; for University Church, Havana, Cuba, \$15,000; for improvements to churches in Mexico, \$1,800; for aid in erection of chapels in Peru, \$2,000.

The Lins School, in Brazil, receives \$10,000 from the fund; and \$5,000 goes to the Theological School of Sao Paulo, Brazil.

### NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

made of cardboard and painted to give the correct colors. If possible, make the wreath of green leaves. The wreath is green with white berries. The outer parts of the triangle are white bordered with blue, with gold letters. The inner triangle is blue. The spheres white with blue continents. The cross is white. (See the front page of "The Methodist Woman" for May, 1942, for picture of the emblem).

Each zone chairman should ask the presidents to bring their copy of Conference Minutes to the zone meeting; also she should secure some extra copies from the district secretary for the zone meeting.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Workers:

Our first "rationed" summer is here. Summer plans will not include "away from home" vacations, so we will try to use this time as profitably as possible. Here are some suggestions:

### New Minutes

The new Minutes are off the press and should be in your hands. If you do not have a copy, write your district secretary. The current Zone Program is based on the Minutes. If you do not have a zone meeting, use this material in your local society. The "Worship" section of the Zone Program is very lovely. It was prepared by Mrs. Sharp and is based on the W. S. C. S. emblem.

### Louise Killingsworth

Miss Louise Killingsworth is interned in Shanghai, China. May we remember her in our group and private devotions.

### Reports

Reports for the second quarter should be sent to Conference and district officers. Be sure to include all your activities. We like a complete picture of the Conference work. Half your pledge, including the 5 per cent increase, should be paid at this time. This increase is part of our 1943 pledge and is necessary to meet the rising cost of maintenance and to enter new fields. See page 46 in the new Minutes for this year's financial obligations. Pay half your Specials at this time also.

### Dislocated Methodists

A large per cent of our Methodist people are dislocated today. This means boys in training, young wives, and families with children are living in new and strange communities. Your community has its share of these "new-comers." Visit them, help them find their church home, help the children get adjusted. Your life and your community will be enriched by these contacts.

### Council of Bishops

The Council of Bishops of the Methodist Church is making plans to launch a crusade for a New World Order. Every resource of the Church will be used. The W. S. C. S. will share in this responsibility. Study all available material that we may be ready to participate intelligently. If you have not studied the Peace Packet, do so this summer. If you have studied it, secure the Merrick Lectures for 1943 and use as a supplement. This book, "Christian Bases for World Order," is a report of the Delaware Conference for March, 1943, and may be secured from Literature Headquarters. Price \$2.00.

### Leadership School

We had a good school at Mathiston under the leadership of Mrs. W. B. Landrum. A study outline will come to you from Mrs. Odom for your fall study on "We Who Are America."

### Elections

Many County and State elections are being held this summer. These new officials will speak for us in the critical years to come. Study the records of these men as

they seek office; let us be sure they will be able and willing to speak and act for us. The privilege of the ballot has never been a greater trust. We must build a world which will be secure for the generations to come.

### New Officers

So often we fail to give you the information you need in your work. We try to meet your needs the best we can. If you have any questions, please write us. General information is in the Minutes each year, but we will be glad to help in any way we can.

### Conclusion

The problems which face us in our world today are so many and so difficult. There is no set pattern to which we can turn for guidance. We are faced with the ever-increasing consciousness of our need for divine counsel. May we increasingly seek this help from our Father as we work toward a more Christian way of life. May each of you from year to year find yourself on higher levels of spiritual understanding and growth.

With love for each of you,

MRS. W. H. RATLIFF, Pres.,  
W. S. C. S., N. Miss. Conf.

\* \* \*

Zone Chairman: If you are planning zone meetings, please send a copy of this program to each local society.

### Zone Program

1. Hymn.
2. Prayer.
3. Meditation—See pages 3 and 8 of Handbook of Standing Committees on Spiritual Life."
  - a. "A Standard of Christian Living."
  - b. "This Little Gate to God."
4. Duet—"A Charge to Keep I Have."
5. Announcements—
  - a. See that half of all pledges are paid by the end of this quarter.
  - b. Send Negro woman to Holly Springs July 19-23. Expenses, \$7.75.
  - c. Check items in "Program of Work" on page 63 of Conference Minutes.
6. Study of Conference Minutes—
  1. Note things of interest in the Minutes, such as:
    - a. Dedication page.
    - b. Directory—names and addresses of all officers, page 4.
    - c. Program pages, 8, 9.
    - d. Delegates—Pages 11 and 12.
    - e. Memorial Roll, page 62.
    - f. Program of Work—Pages 63 and 64.
  2. Things done in 1942—see reports of Conference officers on pages 22 to 61.
  3. Things to be done in 1943—see committee reports on pages 22 to 61.
7. Closing Worship on "The Emblem."

### The Emblem

1. Quiet Music—"O Young and Fearless Prophet."
2. Meditation:
 

"An emblem is a visible sign of an idea." Some people wear insignia to show their interest in an organization or a cause which challenges their ideals. Clubs, classes, fraternities, have emblems and mottoes to keep their purposes alive in the minds of the members. So the church has

always found value in symbolism. The Woman's Society of Christian Service enlists women, young people, and children in a Christian fellowship of living and service.

It matters not our emblem's worth  
If measured by its weight,  
Or if 'tis made of gold and jewels  
So that its cost is great;  
Or thick or thin, or big or small,  
In these—it matters not at all.

Our emblem's worth is truly known  
By what it brings to mind;  
What truths and lofty thoughts are there  
To help and bless mankind;  
If it brings to mind our spiritual birth  
We then can judge our emblem's worth.

The Wreath: The emblem of the Woman's Society of Christian Service is full of meaning. The outer circle is a wreath of old world laurel. (Place the wreath on an easel). The laurel is a symbol of the victory of the spiritual life over the temptations of the world; the victory of spreading the gospel of Christ throughout the world. "For whosoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith."

The Triangle: The triangle has many symbolisms and meanings. (Tack it on wreath). Historically, it stands for the Trinity—God, Jesus and the Holy Spirit. In the light of unification it may stand for the three denominational women's groups. But in our emblem it particularly stands for the parts of the W. S. C. S., for there are three main types of service—spiritual, educational, and medical. With these three services going hand in hand, we try to bring to those who need our help the abundant life in Christ. "In as much as ye did it unto the least of these, my brethren, ye did it unto me."

The Spheres: Next in the emblem are the spheres. (Tack them to the triangle). Their place within the emblem is representative of the outreach of the world-wide interest of the W. S. C. S. and the Methodist Youth. We strive to serve in the local church, and to be sensitive to the needs within our own community and among our neighbors around the world, for all are in need of the message of the gospel of Christ, Jesus said, "Go ye into all the world and preach the gospel to every creature."

The Cross: At the center of our emblem stands the cross. (Slip the cross behind the spheres). It holds this central position, for upon it depends all else. The victory of the spiritual life, the victory of our faith, is possible only as we have faith in the cross of Christ. Our service would be futile if it were not based upon the spirit of self-sacrifice shown in the cross. It would be useless to try to carry the message around the world if the message did not have in it the spirit of sacrifice. "And I, if I be lifted up from the earth, will draw all men unto me."

Solo: "When I Survey the Wondrous Cross."

Benediction.

Note: The parts of the emblem may be

(Continued on page 10)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Daily Vacation Church School at St. Mark's

The Intermediates' Vacation School unit was called "We All Need Each Other," and it was a study of the community in which we live. The first week the emphasis was on learning more about our community. We made maps showing some of the things we discovered, such as the countries from which people in our community have come, other communities from which we get things, places in our community that make our lives more pleasant, agencies that help us out when we are in trouble, and churches we attend. One of our guests during the first week was Miss Ballard, of the Family Service Society, who told us how her agency helps people. During the first week we also went to the precinct police station and to the central fire station.

During the second week the emphasis was on how our community may be changed and improved. We learned about some men who have done much to change their communities—George Washington Carver, the great Negro scientist; Toyohiko Kagawa, the great Japanese Christian leader; and Jacob Riis, the man who helped clear New York slum areas. One of the most interesting things we did was visit the Consumers' Cooperative Union at 4613 Freret Street. This is a grocery store and the only one of its kind in New Orleans. Mr. Hermes, the man who did much to get this grocery organized, explained the cooperative movement to us.

In addition to making a study of our community, we played games and sang songs from other countries and did crafts. The craft work included reed mats for our mothers and little wooden pins. As a contribution to our community we made spool toys for the children's ward at Charity Hospital.

The Junior Department used the unit, "Friends Working Together." During the first week they discovered how friends in the community work together to take care of people who need help, such as old people without homes, children whose parents are dead, and people who are ill. They made a spot map of the city to locate the facilities for these types of work. St. Mark's was included with the 19 hospitals and clinics discovered. The children also made "movies" to illustrate the work done.

During the second week the children discovered how friends around the world work together and discovered some of the contributions of scientists, inventors, artists, and musicians. They made scrapbooks to record their findings. The music group had access to a fine collection of recordings by the composers they studied about and played records each day for the entire group to enjoy.

There was time each day for singing,

listening to stories, and playing games.

The Primaries' Vacation School unit was called "Exploring God's Out-of-Doors." The first week we explored the out-of-doors for the beautiful, the curious and the wonderful. Our activities the first week included the painting of crates for a museum, in which were placed some of the things we found, the planting of seeds, and the making of blue prints. During our worship services each morning we learned how others found beauty about them, and we learned something of the great natural laws that must be obeyed. Some of the Bible verses we learned were "He hath made everything beautiful in its time," "The heavens declare the glory of God," "Your Heavenly Father feedeth them," and "The earth is full of Thy riches." We also learned some new nature songs.

During the second week our emphasis was on cooperating with God to make the world a better and happier place. The first day we visited Jackson Square, where we played games, took pictures, and studied the park. After returning to St. Mark's we talked about parks and then began building a model one. In our park we placed trees, flowers, swings, see-saws, a merry-go-round, and a slide. We learned how Edward Bok, Luther Burbank, and others worked with God in making this world a healthier and more beautiful place in which to live.

On the last day of Vacation School the children enjoyed a swimming party and ice cream.

### ALDERSGATE IN AN INDIAN VILLAGE

By James L. Kinder, Arrah, Bihar, India

Recently I attended a Sunday service in a small Prayer Hall in a rural Indian village out from Arrah in Bihar Province. The Hall was built by a local preacher who is also a village farmer. It represents a good deal of initiative and sacrifice on the part of this preacher-farmer.

In that Sunday-morning worship service about thirty-five people were present, representing four or five villages. Among them were a dozen school children taught in a day school which meets in one veranda of the Prayer Hall. It is taught by the daughter of another village farmer and local preacher. These two local preachers have started a settlement called, in Hindi, "Prem Nagar," or "the village of love." Once these men were employed preachers, but the depression came and they turned to the soil, which has not failed them. Through sorrow and tribulation, by the dint of hard labor, and with a faith in God, they have gone forward to a new confidence which enables them to look the world in the face and fear not any man.

Enemies of the Christian faith, fearing to have Christianity take root among them, have not stayed their hands in the persecution of these new settlers. Only by vigilance both night and day are they enabled to eat the fruit of their land, so great is the disposition of many in that countryside to prey upon the less-sheltered members of

the community. In spite of this they are happy, undaunted in spirit, and self-reliant. The best of all is their sustained interest in furthering the Christian message among those who know Him not. The wearisome toil of the hot days, and the chilling cold endured in the winter as they keep vigil with their fields, do not blur their vision.

As proof of the faithfulness of these newly-established Christian farmers, I may add that in the congregation were representatives from two other villages. They knew the missionary would be present and came to ask that the evangelistic party pitch a camp in their midst, so that they, too, might become Christians. After the service, I walked with one of the delegations to their village and met the village leaders. We were able later to pitch our first camp among them, resulting in one of the most enriching experiences which we have thus far been privileged to experience in India.

From the first the villagers who had called us indicated in many ways their earnestness and eagerness to comprehend the real meaning of becoming Christian. Since my initial visit to their village they had been sending some of their children to the day school. Many of them had already cut their tuft of long hair, by which the Hindu bears witness to his religion. So far as they knew, they were committing themselves to the Christian way of life. They grasped rapidly the inner meaning of accepting Christ, and on the night of decision, one after the other stood to their feet and openly confessed their sins, and falteringly at first voiced their prayers of faith unto Jesus Christ the Savior of man.

I wish you could have heard those first prayers by those new-born babes of the family of God. We knew that the Holy Spirit had used the Word to illuminate the minds of those people. I wish you might have heard their original but remarkable witness as to the reality they in their simple way had touched. More than one spoke of their hearts being "Umang," or "strangely aglow." It was Aldersgate experienced by humble villagers; for the Christ is the same in all ages and in all lands.

Before leaving a village we always try to teach the people concerning the nature of the new brotherhood into which they are entering. This is highly important, for their acceptance of Christ means they are cut off from the old brotherhood, and it is essential that they be intelligently inducted into the new fellowship. Sometimes we have provided a fellowship meal to add meaning to the occasion. This time these new disciples of Christ decided that they must provide the meal of fellowship. It was their own spontaneous expression of their new-found joy in Christ.

Teacher: "Willie, do you know your alphabet?"

Willie: "Yessum."

Teacher: "All right. Tell me what letter comes after B."

Willie: "All of 'em, 'ceptin' A."

When by yourself watch your thoughts; when in the family watch your temper; when in company, watch your tongue.—Ex.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.



## BROAD AND SHALLOW

By Bascom Anthony

I am not surprised at the great increase of young criminals of both sexes after reading one of the best sellers and some other literature now in circulation. Much of it is as poisonous as a rattlesnake. It will not kill character as quickly as poison kills the body, but it will do it as surely.

One writer calls licentiousness, lust and other disregard of social moral standards broadmindedness. If he is right, then Sodom and Gomorrah were as fine examples of broadmindedness as ancient Rome or modern France. If he is right, then nature in all her laws is a narrow-minded Puritan that forces all such broadness to destroy itself by its own rottenness.

Somehow nature seems to line up with the moral code from Sinai and has no regard for the man-made Ten Commandments written by any self-indulgent modern. The dead civilizations of the past all went to their graves through the corruption of their citizens. Corruption means "to tear or break together"—too rotten to hold itself up. The human wrecks around us are true examples of what takes place when people ignore God and do as they please.

Such minds are not broad; they are shallow. They take no long view of life nor of final results. They live for the present and make even that a pitiful example of what not to do. They are like a stream that has no restraining banks to hold it to its course and therefore spreads abroad to become stagnant pools that breed malaria and death. Our young criminals are the victims of such shallowness and are more to be pitied than blamed.

We have the sort of youths we reared. Some homes, schools and churches are turning out as fine young people as any generation has made. They have been trained in self-denial and know where the line is that divides right from wrong. A large part of our young criminals come from homes broken by divorce and from schools run by cracked pot theorists of feeble morals who wish to develop the pupil unrestrained along the line of his own originality. They find at last that original sin holds first place.

Our love of ease is robbing our children of the most valuable part of their education. They have almost no home duties or responsibilities. School and play cover their days. No garden to work, no wood to cut and bring in, no cows to milk, no hogs to feed, no mules or horses to feed and curry, no water to draw from a well to water a lot of stock, nor anything but books and play.

For such a situation we older ones are responsible. Our children have the raw material in them out of which saints or sinners are made. It's largely up to us which they'll be. We must find responsibilities for them. They must be trained in self-denial and self-control if we would save them from that broadmindedness that is as tolerant of the company of a buzzard as it is of a mocking bird, and that shares the flower garden with a skunk.

—Wesleyan Christian Advocate.

## REGAINING PERSPECTIVE

Sometimes we lose our perspective and nothing whatever seems right or worthwhile. Any number of things may contribute to this distortion but whatever the source we need to take stock immediately.

It is spiritual suicide to yield to a gloomy, cynical point of view.

It is quite true the world isn't all it should be, and it is even truer that we haven't received our just deserts—which may or may not be ample cause for rejoicing, but even so the earth is a place of beauty and God's truth is ever with us to supply hope and guidance.

The cure for most spiritual ills is service. Active participation in some constructive, redeeming service in the field of human need. While thinking of others self is forgotten and thus we are enabled to see and think more clearly. Then, too, service is a field open to all. One need not be a Daniel or a Moses to do something worthwhile in life. God likes little people and He will furnish a task for any willing pair of hands and supply the strength to do it. The Daniels, the Davids, the Josephs, the Peters and Pauls are absolutely essential because they are the beacon lights which show the way. On the other hand, the pilgrims along the path are essential, too, for they are the children of God. If we ease our brother's load, if we speak the word of comforting truth, if we lift the fallen as we journey, then we also serve. No one can deny us this privilege and no thief steal our reward. Service is good for us because it is good.

Then perhaps we need to pray. Prayer is the power line from man to God and without it we sputter out into ineffectual nothingness. Human intelligence and comprehension, when fired by a divine spark, are ample for our needs and God's purposes, but if we stand alone we soon find ourselves confused, restless, and fearful. Therefore, let us pray effectually, fervently, and continuously that God's will be perfected in us. If this be done, we need not worry about anything else.

Then often we need to "un" learn certain things. Sometimes our ideas and ideals are a queer admixture of God and mammon, and thus we find ourselves in an untenable position. We support and promote many unholy, unworthy things in the name of that great golden calf, "tolerance" (so-called).

Whenever the world seeks to justify itself it invariably employs the term "tolerance," regardless of its true meaning. Every social and moral evil existent has sought the shelter of the word as against "religious narrow mindedness." This is the age-old ruse of evil hiding under a surface righteousness and thereby promoting its interests. Let us therefore do a little house-cleaning and separate the "isms" and theories from God's realities.

Proper perspective and a true sense of values are essential if we are to bless and be blessed.

RUTH FRANKS WHITTON.

## "THANK GOD, I WAS SICK FOR THREE MONTHS"

By Floyd Shacklock

"Thank God, I was sick in bed for three months," was the strange report given by a Chinese pastor at Methodist Conference in Hinghwa.

He meant it literally. Prices have gone sky-rocketing away beyond the pastors' salaries out in China, and hunger knocks daily at the parsonage door. So he reported, "It looked for a while as if my family would have to go hungry. But, thank God, I was sick in bed for three months and could hardly eat anything, so that left enough for the family."

There is food in Free China, but the war has sent prices up almost out of sight. It has been a year of hardship and privation, writes Rev. C. E. Winter, of Hinghwa. Prices have risen so high that money has almost ceased to have meaning as a measurement of value. Most of the contributions in the village churches are now in terms of rice and sweet potatoes, of which our members gave over 50,000 pounds last year. But even this big increase is not enough.

Salaries can not keep up with rising costs when, for example, in four months the price of rice doubled, and meat went from \$6 per pound (in Chinese money) up to \$11, sugar from \$7 to \$11. So Methodist preachers, teachers and hospital workers who receive a part of their salary from Chinese sources are in great distress. Teachers in our schools faint in the classroom from hunger. They often say they do not mind "eating bitterness," but they fear sickness.

Dr. C. B. Rappe, superintendent of the Methodist hospital in Chungking, writes: "I know from personal knowledge that there was scarcely a week during the year when we did not have several patients in the hospital coming from our Methodist parsonages. Much of this sickness was due to malnutrition and the inability to combat disease. In spite of all their suffering, only one man has left the ministry. The help received from the Methodist Relief Fund was what kept them from starvation."

Take the case of Pastor Ding. He preached for thirty-four years and is now retired. He gets a pension of \$14 (United States money) per year. But now it costs \$3.50 per month to feed one person. How can he and his family eat?

Another letter tells, "On returning from Chengchow, we visited the church members. The conditions we found made us twelve parts sad (a common expression—literally, twelve-tenths). Many members have not lighted a fire to cook for days. On Sunday we saw that the bread which many Christians brought is made of clay and chaff. Northwest of the city the elm trees have been skinned for food. At Lao To Kou a very fine old Christian died of starvation on the same day."

These letters and radiograms which come to Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief in New York, make it plain that large special relief must go at once to Chinese Methodist workers. This is needed in addition to the general civilian relief which is carried on by Methodist gifts, and in addition to the funds which the Board of Missions is sending for the salaries of American missionaries and for mission institution budgets. Increased relief funds must be sent promptly if our Chinese preachers, teachers, hospital workers and their families are to be saved from actual want and despair.

Gifts should be addressed to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City (11), New York, marked for China Methodist Relief.

He who would fight the devil with his own weapons must not wonder if he finds himself overmatched.—South.

The point which we need to understand with this as with many other processes in the body, is that everything depends upon our powers of resistance. The mere presence of bacteria means nothing and does not constitute disease. Disease is the presence of these bacteria plus our lack of resistance to them.—Doctor Richard C. Cabot.



# CHILDREN

weren't worth much  
in Gloucester . . . .



"Wretches" they were called. They came from "dens" in the slums of Gloucester. Unwashed, ragged, and disgusting, these children of the working class spent their time in idleness and vice. Exploited and degraded, they were accepted as England's "waste."

Then a man's conscience revolted. Behind the dirt, said Robert Raikes, were potentialities for invention, art, science, poetry, music, religion.

Raikes employed women to scrub the faces of the "little wretches," and to teach them good manners, reverence, Bible and hero stories, and the hymns of Watts. On November 3, 1783, he announced to the world his scheme for Sunday schools.

The years have changed methods but Raikes' faith in the worth of a child is still the fundamental approach of Christian education. It is the approach of the 100-year-old Methodist Story Papers, materials that still help teachers bring out highest potentialities of children.

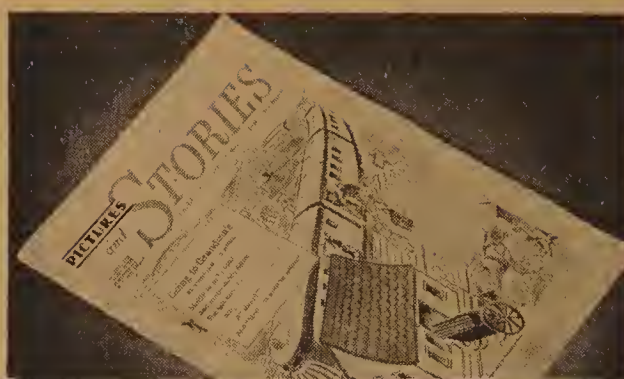
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Methodist Publishing  
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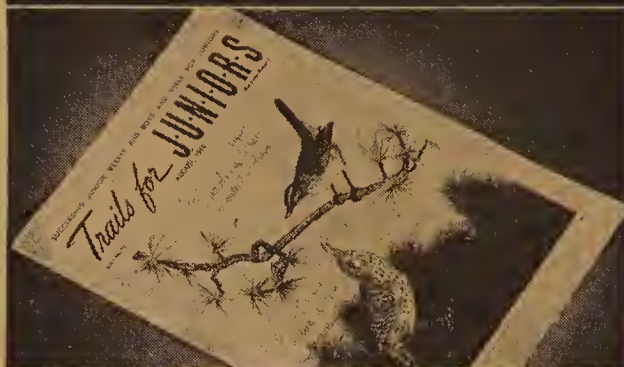
Since 1789

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE  
PITTSBURGH BOSTON DETROIT KANSAS CITY PORTLAND SAN FRANCISCO

Prices quoted here apply to regular quarterly shipments to churches. Single subscriptions are five times the quarterly rate.



For Children 6, 7, and 8. 10¢ per quarter.



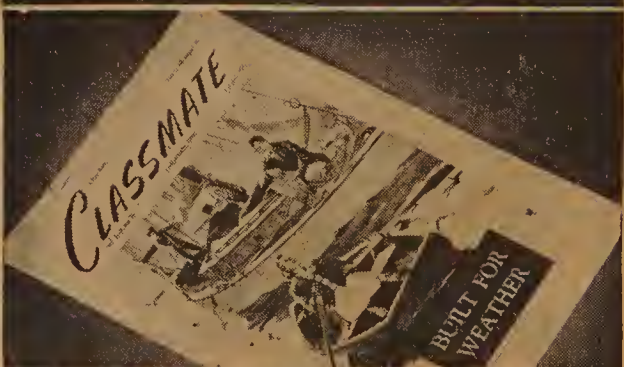
For Children 9, 10, and 11. 15¢ per quarter.



For Boys 12, 13, and 14. 15¢ per quarter.



For Girls 12, 13, and 14. 15¢ per quarter.



For ages 15 and up. 20¢ per quarter.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

From the hour that Man took his seat in the throne of God, men breathed and thought from a new inspiration, and became fellow-workers with God in the reconstitution of the world. Christ having made in Himself the humanity of the future, "One new man," nothing could remain as it was.—John Pulsford.

## THE PRAYER-ROOM TODAY

Forgive me, O my Friend Divine, for all I have done to Thee. Help me to understand what my coldness means to Thy love, and my uncleanness to Thy holiness. I thank Thee for Thy tireless forbearance, Thy long longsuffering. Who would ever have borne with me as Thou hast done? Who but Thee would ever have returned to the heart where Thou hast been so often turned away? I have been Thy grief, O Holy Spirit; let me be even yet Thy joy. I have been the object of Thy patience; let Thy patience find at last its full reward in me. Amen.

Rev J B Cain

## He Fights Alone?

By Edward Rowland Sill

Before the monstrous wrong he sets him down—  
One man against a stone-walled city of sin.  
For centuries those walls have been a-building;  
Smooth porphyry, they slope and coldly glass  
The flying storm and wheeling sun. No chink,  
No crevice, lets the thinnest arrow in.  
He fights alone, and from the cloudy ramparts  
A thousand evil faces gibe and jeer him.  
Let him lie down and die: What is the right,  
And where is justice, in a world like this?  
But by and by earth shakes herself, impatient;  
And down, in one great roar of ruin, crash  
Watch-tower and citadel and battlements.  
When the red dust has cleared, the lonely soldier  
Stands with strange thoughts beneath the friendly stars.

—The Voice.





# WALLET OF THE WEEK



THE FIRST INDIAN CHAPLAIN ever appointed for the Army is Chaplain First Lt. James Collins Ottipoby, formerly pastor of the Christian Indian Mission at Albuquerque, New Mexico. According to the statistics from the Office of Indian Affairs of the U. S. Department of the Interior, there are over twelve thousand American Indian youth now serving in the armed forces of our country. One splendid thing is that there seems to be no evidence of disloyalty on the part of our citizen population of Indian blood.

\* \* \*

SIMON BOLIVER CENTER is a name given to an organization of Mexican youth recently formed in Mexico City. The organization was named in honor of the South American patriot of more than a century ago. Among other objectives, the movement will seek to unite the youth of the Americas in the fight against totalitarianism, and to fight for the defense of the culture of the New World. The initial meeting was attended by more than one hundred university workers and intellectual youth resident in Mexico as well as by a large contingent of Mexican sympathizers.

\* \* \*

DAVID BRAINERD, the great missionary leader of New England who devoted his life to the evangelization of the Indians of that section, was born two hundred and twenty-five years ago. His influence was not greater in the field of Indian evangelization than upon the lives of such missionary leaders as William Carey, Henry Martyn, and Robert Murray McCheyne. He was born April 20, 1718, attended Yale College in 1739, but was expelled for an injudicious remark about his tutors. It is said that Yale's refusal to give Brainerd his degree led to the founding of Princeton University.

\* \* \*

THE WESLEYAN METHODIST CONNECTION IN AMERICA was formed in a convention which met at Utica, N. Y., May 31, 1843. It now has 778 churches with 28,207 members, after one hundred years of organized existence. Its contributions for all purposes in 1942 amounted to \$52 per member. It paid for missions an average of \$2.91 per member, and for education \$1.21 per member. More remarkable still is the fact that the Sunday School enrollment for the year was two and one-half times the membership. Whatever else may be said of the group, it has certainly set a mark for greater Methodist bodies to shoot at.

\* \* \*

THE AFRICAN GOLD COAST occupied the center of the stage in a tilt with Lady Astor in the British House of Commons recently. The discussion was on the importation of gin for the natives of the African West Coast. The pass was with Colonel Stanley and the House of Commons tried to laugh the matter off. The Commoners should remember the story of England's part in the promotion of the opium trade along with the declaration of Dr. Albert Schweitzer: "It (the liquor traffic among the native races) is commercially our greatest wastrel, socially our greatest criminal, and morally and religiously our greatest enemy."

LONG-LIVED MINISTERS is the subject of a paragraph in a recent issue of *The Christian World* devoted to the statistics of "Ministers Deceased," carried in the Congregational Year Book. - The figures show that the ministry is still the healthiest of callings. The average age of the eighty-eight Congregational ministers who died in 1942 was 74.62 years. Three were over ninety and thirty-three were eighty or over. These figures include the evangelists as well as the ministers in settled work. They constitute a potent argument for temperate and wholesome living.

\* \* \*

CHINESE CHRISTIANS are said to number five million out of a population of four hundred and seventy-one million—just slightly more than one per cent of the total. In this small fraction, however, is found one out of every five of the leaders of China. Among these leaders are Generalissimo and Madame Chiang Kai-Shek, and the Ministers of Foreign Affairs and Finance. This record speaks well for the character and service credited to the Christian forces of that country and it is to be hoped that the years to come may add greatly to the esteem in which they are held.

\* \* \*

RUBBER CONSERVATION, according to *Mexico News*, an International Press Service bulletin by the Department of State for Foreign Affairs, is receiving nationwide emphasis. Stickers are being issued to private automobile owners of a certain class ("A"), and it is estimated that seven thousand cars will be laid up daily on Mondays, Thursdays and Fridays of each week by class "A" owners, and that on Wednesdays fourteen thousand cars will be withdrawn by class "C" and "D" owners. The Ministry of National Economy has been asked to tighten the measures to prevent evasion of the regulation.

\* \* \*

THE LEMINGS, of Scandinavian countries, are small rodents of the muskrat family. They are smaller than their American relatives, the muskrat, but otherwise they are very much alike. In Norway these lemmings appear suddenly at irregular intervals and travel in parallel lines about three feet apart to the sea. Nothing deflects them from their course, and when they reach the sea they plunge in and swim out until they reach a certain spot and then they swim in circles until they drown. The theory is that an island once existed at that spot and that the lemmings live by landmarks which have disappeared.

\* \* \*

THE MILAN CATHEDRAL of the Roman Catholic Church is reported to be in danger. It is claimed that bombs dropped in the vicinity of the cathedral during Allied bombardments of the city have caused the ground to give way in places and that the beautiful structure is in peril. It is said that the whole of one of the aisles may collapse. It would be a great pity for such a beautiful gem of architecture to be ruined, but Mussolini should have thought of that possibility before he bellowed his defiance of the Allies, and he should not have overlooked the possibility when he sent Italian aircraft to join in the bombing of London.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### THE LOST TREASURES OF MYSTICISM

One of the formative influences in shaping the course of the movement launched by Mr. Wesley was mysticism. He rejected the administrative pattern, but accepted its devotional fervor. Its impact is recorded in such names as David Nitschmann, Peter Bohler, Count Zinzendorf and many other successors of the great mystics, including St. John of the Cross, St. Teresa, Lady Juliana of Norwich and others. This renaissance version of the beatific experiences of the early mystics was destined to suffer violence in the house of its friends and to fall upon evil days, as did the movement in earlier years. Enthusiasts made it an end in itself and in so doing divorced it from its real objective—the cultivation of the interior life. In the hands of clumsy imitators, mysticism was ultimately shorn of spiritual prestige, and has long been looked upon as a mood of overwrought souls rather than an instrument of deep spiritual insight and power.

The abandonment of the mystical quest resulted in a natural letdown of spiritual aspiration and there followed years of leanness and recession. Perhaps this may have been responsible for the spirit of materialism which reached its peak in the assumptions of science and a state of cultural self-sufficiency which did much to rob personal religious experience of its authority. Soul illumination and power based upon humble and profound communion with Christ has been scoffed at. Out of the reaction against a personally minted religious experience, it was said by a recent writer, we have developed a church with "unlit lamps" and "ungirt loins." The church made no serious effort to re-interpret the meaning of mysticism until it awoke to the loss of its spiritual prestige, and its rich inheritance of spiritual treasure had been exchanged for intellectual culture and the shallow satisfactions of a vague and too often poorly related social program.

There are those now who stoutly insist that mysticism is wholly detached and expends itself in seeking emotional satisfactions. No one need deny that there are such among the adherents of this idea. It no more proves the worthlessness of mysticism than a rotten apple in a barrel proves the faultiness of the apple crop. Mysticism rests upon solid religious experience. It is to be explained by what the mystics were rather than by what they said. Aldous Huxley, who could hardly be charged with fanatical religious devotion, said: "The supremely important, the eminently encouraging fact about mysticism is that it provides the basis for a religion free from unaccept-

able dogmas which themselves are contingent upon ill-established and arbitrarily interpreted historical facts." The very fact that it represents truth shaped in the mold of personal experience exposes it to imitation and counterfeit, but does not destroy the validity of the mystical experience.

It is a great tragedy that the Methodist Church has gotten too far from Aldersgate to be interested in the attainment of spiritual power and grace as a mystical experience. We are too satisfied with the carefree forms of modern piety and our conscience-easing benevolences to give serious thought to mysticism as a process of acquiring divine power and spiritual understanding. But our desperate spiritual need continues. With all our culture and our engrossing church activities, we need as never before that interior illumination which came to flower and richest fruitage in the souls of the great mystics.

### PURVEYORS OF SLUSH VS. BUILDERS OF FAITH

A certain independent church enterprise is said to offer its clientele a "premarital" and birth control clinic and a night club. It is reported that in the eight years of its existence nearly three thousand members have been drawn from more than a score of denominations.

The amazing thing is that there could have been found in the churches of any one city so many dissatisfied people who could be induced to lend themselves to an enterprise with such majors. The very fact that such a large membership has been taken from other communions shows that it is coasting upon the dissatisfaction and the emptiness of people in other churches rather than offering a dynamic for souls in or out of any church relation. A movement with such a program of work may hush down domestic and social discontent, but it offers little of genuine religious value. Any social clockfixing organization depends upon the personality of its leader and cannot expect to survive by many years his connection with it.

Paul had something to say to his son in the gospel, Timothy, about a time when people would not endure sound doctrine because they had itching ears. After nearly two thousand years, we find people still chasing vain shadows in the hope of satisfying an empty soul. They still make an issue with the prophet of God rather than surrender to Christ.



### EGOISM AND STRIFE

Individual egoism is less difficult to deal with than its manifestation in social or other groups. In its group expression, responsibility is not so easily located. At the present time, the fight against egoism is largely a matter of group contests—racial, industrial, cultural, and economic, where differences take a specific form of interest. Unfortunately, the cause of righteousness suffers because of the pitting of group against group for material ends. In these areas the sharpness of the contest has increased in recent years, and "race prejudice," "industrial exploitation," and "economic repression" are common phrases of our speech. These group interests have long been targets for men who would ride to power upon issues rather than virtues.

The earlier and more general phase of the egoistic contest was religious. From that phase we have the distinctions implied by "gentile," "heathen," and "pagan." It is the same problem arrayed in ecclesiastical ermine and concealed by religious sanctities. Religion furnished the historic battleground against egoism, but when group agitations developed the religious phase became secondary, and not without loss to justice and righteousness.

We are thinking particularly of a reservation in the Presidential address of the Archbishop of Canterbury and in the Convocation resolutions regarding the admission of Free Church clergy to Anglican pulpits. By an unfortunate injection of the term "irregular ministers" the age-long ecclesiastical controversy over "Apostolic Succession" and Ecclesiastical Orders flared up and the ghosts of religious intolerance and exclusiveness walked again. The pity and the pathos of the incident was that the phrase was tagged on to a gesture looking to the promotion of church unity. Other religious bodies are sharers in the unwillingness to permit a crashing of the house of cards, ecclesiastical priority. Upon that issue, even the saving grace of God in Christ still finds the going tough. As long as we keep a powder keg to be set off in such fashion we may expect the coming of the Kingdom to be delayed. The church cannot expect people in general to exhibit a spirit which it refuses to accept for itself.

### WORDS

Stewart Chase has long advocated that we give more attention to semantics, or the science of meanings. We would all make wonderful progress toward lucid understanding if we encouraged the habit of rejecting windy abstractions. Preachers, educators, and other leaders of thought would have greater power if they subjected their public utterances to a series of tests by which they can be sure they are thinking straight when they tackle a mental problem with the serious intention of solving it.



B. P. Brooks

If two or more persons are going to understand one another and make sense in an abstract discussion, they must find a common object or event to which their words refer. Unless this is accomplished, the discussion is meaningless because they use different referents for their words and thus talk about different events, or they just talk words which refer to nothing

concrete and again the talk is meaningless. Words have no meaning in themselves. They are symbols of objects. WAM could mean bread, or the ocean, or books, if a group of people came to understand it to refer to one of these things. Here is a simple illustration:

1. She is a fat girl.
2. You have a fat chance of winning the race.
3. The fat is in the fire.
4. Below the skin of all animals is a layer of fat.

When you use the word fat, I must know to which of these uses you refer, if I am to understand your meaning. "Believe on the Lord Jesus Christ and thou shalt be saved" must be the way of salvation, because the Good Book says so. It also says, "The devil believed and trembled." Certainly, belief has a different referent in these two instances.

Colgrove gives a forceful illustration of the point at hand. A high school English class was studying the poem, Scott's "The Lady of the Lake." These lines occur:

"The stag at eve had drunk his fill  
Where danced the moon on Monan's rill;  
And deep his midnight lair had made  
In lone Glenartney's hazel shade  
.  
.  
.  
Tossed his beamed frontlet to the sky  
.  
.  
.  
A moment sniffed the tainted gale  
.  
.  
.  
With one brave bound the copse he cleared."

The teacher noted the puzzled expression on the face of one of the boys. Curious to know what picture was in the boy's mind, he inquired, "What is a stag?" Why-uh, a stag is—is when a fellow hasn't got any girl." Think what this notable passage of literature had meant to this boy. It was this sort of stag who "had drunk his fill," probably at Monan's Grill. It was this sort of stag who made a "lair" at midnight. What the "beamed frontlet" was will never be known, but clearing the "copse" (cops) was a natural sequence.

Before me is a definition of education as given by one of our great leaders. "Education, narrowly and broadly conceived, involves conditioning individual human nervous systems to develop patterned reactions governed by the evaluation implicit in various symbols and symbol-systems. Since symbols are meaningless apart from nervous systems producing and evaluating from them, we should speak of **neuro-symbolic environment**. Of this, the **neuro-linguistic** environment forms, in our western civilization, the most important part." After this explanation, there should never be any excuse for our not knowing what constitutes education.

Someone asked the Great Teacher what the Kingdom of Heaven was like. Here was a wonderful opportunity for the Master to write a thousand-page dissertation on the subject. He knew more about the Kingdom of Heaven than all the theologians of the past, present, and future put together. It had been his abode from the beginning of time. He knew his audience, however, and his reply was, "The Kingdom of Heaven is like a grain of mustard seed." When asked, "Who is our neighbor?" He told the great story of the Good Samaritan. He, as no one else has ever been able to do, could determine the concrete event in time and space, behind the abstract terms.

Those who are placed in positions of leadership will be



great leaders when they can pin down terms to concrete events which have the same meaning for everyone—can separate mental abstractions from actual situations in which we all engage and which need to be called by names familiar to all. B. P. B.

## A RED LETTER DAY IN BLACK

By Ralph E. Diffendorfer

The Division of Foreign Missions sends its greetings and a word of deep appreciation to the bishops, district superintendents, pastors and members of the Methodist Church.

"The increased giving of the last fiscal year brought to the Division \$229,288 added receipts to apply on regular appropriations. Last year also brought us \$41,761 increase in receipts from undesignated legacies. Then, by careful administration and by savings due largely to restricted travel, we were able to save \$98,982 on the budget of last year. This made available an unexpended balance of \$370,031."

The disposition of this amount was considered by the Executive Committee in June and it was unanimously voted to write off all the deficit of the Division, which amounted to \$341,728. When making the motion to pay this deficit, one of the laymen said, "Let us sing 'Praise God, From Whom all Blessings Flow.'"

It will be recalled by many that, at the close of the Centenary period in 1924, the year in which I was elected Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, that Board was in debt about three and a quarter million dollars. Most of that indebtedness was paid off by preferentials from World Service giving for the two following quadrenniums in lieu of a special campaign for that purpose. Not all of the debt was paid in this way. A balance has been carried through the years. In 1931 it was necessary to add to the indebtedness nearly a half million dollars, in order to avoid the unnecessary destruction of most of the work of the Board. Losses on properties in the United States added still further to the debt. Annual payments on the debt were then ordered by the Board and they have been faithfully made. But, never once, through all these years has that Board been free of indebtedness. This increased giving last year and the action of the Committee means now that the Division of Foreign Missions is without any red ink on its books!

This will cause great rejoicing throughout the Methodist world, and its significance to the work and to the standing of the Methodist Church can hardly be estimated.

After paying this deficit there was a balance of \$23,031, which will be used for necessary non-recurring expenditures, mostly property items in the foreign field. It is the first time for years that any money has been available for such purposes.

The Division is fully aware that there are some heavy obligations on properties on the foreign field, but it regards these as a part of its regular current service. Another year or two of increased giving will enable the Division to clear off most of these debts—just as here in the homeland churches and institutions are paying their debts. It is a goal devoutly to be desired.

The Division also received up to May 31, \$252,903 from the Week of Dedication offerings. This amount enabled the Division to pay off all of its War Emergency advances, the evacuation of missionaries, etc., and to

give nearly \$75,000 to approved projects in Latin America. In the War Emergency items the Division was able to set aside \$42,000 for the relief of distressed Chinese Methodist leaders. Probably in no area of the world is suffering more acute today than among the Chinese pastors, doctors, nurses, and other workers. The Woman's Division agreed to provide an equal amount. Bishop Welch and the Methodist Committee on Overseas Relief agree to double these two amounts so that the Methodist Church is now able to assure our Chinese Methodist leaders that \$15,000 a month, beginning with June, will go out regularly for the next twelve months for their physical relief. What this will mean to the future of Methodism in China is beyond estimate. It will save workers to the Church. It will keep institutions from closing down. It will bring

## A BEAUTIFUL REMEMBRANCE

Dr. M. L. Smith,  
Millsaps College,  
Jackson, Mississippi.

Dear Dr. Smith:

Enclosed is a \$100 interest-bearing War Bond for the future Christian Center of Millsaps College. This gift is in memory of those young men of Galloway Memorial Church who have lost their lives in our behalf during this war, and it has a three-fold purpose—that it may bring a bit of comfort to their bereaved loved ones, that (as a War Bond) it may give some small protection to one or more of their fellow-service men, and that it may aid in establishing a building where the life and teachings of the Prince of Peace will so permeate the students of Millsaps that they will go out from its halls with minds and hearts dedicated to His service.

Please say to the families of these young men that a member of their church in deep sympathy for their sorrow, offers this tribute to their loved ones, in order that their sacrifice may be remembered and their influence continue to live.

Yours sincerely,

new confidence in America's sympathy and understanding of China's distress. Its influence will go out beyond the Methodist Church to the whole Christian movement in China.

On behalf of the Division and all its missionaries and national workers, I extend our gratitude to the Methodist Church for these gifts. We crave your continued support, your fine understanding, and your prayers during the difficult conditions which the Methodist Church overseas is facing during this war period and will continue to face for many a day.

## RUTH LAWRENCE IS INTERNED

Miss Ruth Lawrence, of Loxley, Ala., missionary of the Woman's Division of Christian Service of the Methodist Church, to Warsaw, Poland, is now in a Nazi internment camp in France, according to unofficial word received by the Church's Board of Missions and Church Extension. Miss Lawrence has been engaged in educational and social welfare work in Warsaw since 1930. She is said to be "well, comfortable, and studying French" in the internment camp. The address of the camp is reported to be the Grand Hotel, Zimmer nr. 560, Internierten Lager Vittel, bei Nancy, France.

## WITH THE PASTORS

## THE CHURCH FINANCIAL PROGRAM

By Charles O. Ransford

The church without an adequate financial program will never cultivate a spirit of Christian liberality in the congregation and will always have difficulties in meeting its responsibilities.

The church is not a poor man's club where everything is free or the beneficiaries may pay or not pay as they please. The church must be supported to be maintained and provide for a church school and preaching services. The church property must be kept in repair, comfortable, attractive, and clean.

When giving to the church is held within the limits of the immediately necessary support there is no opportunity for a large outlook on life and the development of the blessings of brotherly cooperation and Christian helpfulness.

The true church of Christ is not an institution whose services are exclusively personal and local. The church of Christ is a world organization for all the people of the community and through the organized life all God's children throughout the world.

When Moses said to his brother-in-law, Hobab, "Come thou with us, and we will do thee good," he declined to go. He had no ambition to get something or to serve for pay. When Moses later said, "Thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes," he consented to go.

The church and all it stands for is an organization for service. Not what we may get, but what we may give is the first rule of life. We do receive many blessings through our church fellowships, but the largest blessings come through our free will offerings and services.

The church financial program is not primarily for the purpose of securing support for the established organization, its minister, and various departments of service, but to encourage the membership in Christian living, service, and sacrifice.

In small congregations offerings are small. In large congregations our offerings are according to our ability. The officary studying the needs of their respective congregations make their budgets according to the ability of the members. A carefully studied budget adequately apportioned should provide support for the pastor and the various organizations.

Real Christian liberality is what we do for the world church and for all who are in need of our fellowships and services. A church financial program that has no thought and place for others affords no opportunity for the cultivation of Christian graces and a world outlook.

Individuals and congregations atrophy when no opportunity is given for voluntary offerings and altruistic services. The most marked differences in individual church members and the local congregations is in their attitudes toward the world church program.

"The first principle of my life is God's honor; the second is man's happiness. These must be sought by prayer and unremitting diligence."—Lord Shaftesbury.

Did you ever stop to consider how much better it is to look ahead and prepare than to look back and regret?—Impressions.



# CONFERENCE NEWS AND PERSONALS

Rev. W. R. Irving, Jr., places us in his debt by sending a good list of subscriptions for the credit of Union Church, Miss., charge.

Miss Helen Pitre is now assisting Rev. D. W. Boddie in the work of the Morgan City charge, according to notice carried in the charge bulletin of July 4.

Rev. J. B. Holyfield is having a good pastorate at Port Gibson, Miss. He has a fine people to serve and we rejoice in his splendid success.

Rev. W. W. Milligan reports continuing success at Iyhalia, Miss., where finances are up to date, members are being added to the church, and the prayer meeting is the most interesting service they have.

Bishop J. Lloyd Decell was the preacher at First Church, Birmingham, Ala., on the morning of July 4. His sermon theme for the Independence Day service was, "The Destiny of the Nation."

Mr. John R. Allen, of Kilmichael, Miss., reports that Rev. J. T. McCafferty, of Winona, Miss., did the preaching at Kilmichael last week. Bro. McCafferty is pastor of Winona circuit.

Chaplain W. A. Carruth is now in training at the Army school for chaplains at Harvard University. His address is Holworthy Hall, N.T.S., Harvard University, Cambridge, Mass.

Mrs. J. D. McDougal, of Winona, Miss., has our sincere thanks for her loyalty to the New Orleans Christian Advocate. It makes the grind of work easier when we know that there are those who appreciate our efforts.

Rev. J. Spencer McLean, pastor at Oak Grove, La., has our thanks for his loyalty to the Advocate cause. He is doing a good work at Oak Grove in all phases of his pastoral responsibility.

Rev. A. M. Wynne came through with material evidence of his faithfulness to the Advocate and what it represents in the promotion of Louisiana Methodism, especially on the Heflin charge.

Mrs. K. W. Dodson, who has been spending some time with her daughter and family in Lake Charles, La., has returned to her home at 501 W. Alabama Avenue, Ruston, La.

Miss Vivian Terrell, Cheneyville, La., writes that the Advocate has been enjoyed very much in the past and that it has been a source of great blessing to her for which she is truly grateful.

Mrs. John L. Caldwell sends us a good list of subscriptions from Bernice, La., where Rev. J. W. Ailor is pastor. We presume that Mrs. Caldwell is the Advocate representative, and we appreciate her good work.

Dr. Guy M. Hicks, pastor at Trinity Church, Ruston, La., had a Vacation Church School recently with an enrollment of more than 200, an average attendance of 175, and 147 credits given.

Friends of Mrs. Louis Hoffpaur, of Haynesville, La., will regret to learn of her sorrow in the loss of her mother. The Advocate joins with other friends in remembering her at this time.

Rev. Rex Squyres and the people of Sib-

ley, La., have just pride in the dedication of a new parsonage for the charge. The leadership of the pastor in the enterprise included the labor of his own hands in bringing the building to completion.

Rev. G. W. McLain, of Nolan, Texas, a former member of the Mississippi Conference, says that everything is going well with him and his work, except that they are beginning to feel the effects of the war in the shortage of preachers.

Rev. W. H. Giles, pastor at Lafayette, La., is spending a two-weeks' vacation with his parents at Greenville, Ga. During his absence his pulpit at First Church and Davidson Memorial is being filled by Rev. B. H. Andrews, district superintendent.

Rev. A. M. Wynn, pastor of Heflin-Brushwood charge, has completed the schedule of his revivals for the summer. He has a list of helpers for these meetings which promises much for Methodism in that field.

Rev. Norman Purvis writes that he is in the midst of his first revival for the year and that he is doing his own preaching. He reports also a good Vacation Church School at Fannin, with three other schools planned. He has a pleasant field of service and is happy in his work.

A good friend of the Advocate wrote us that he needed a pen and pencil set, but that he did not see any way to reach the number of subscriptions required for it. We surprised him by sending him the set and telling him that he was already three subscriptions past the goal.

Bishop W. W. Peele will have the sincere sympathy of many friends throughout the Church on account of the death of his brother, Rev. F. Boyd Peele, of Roxboro, N. C., a few days ago. He had been twenty-one years in the itinerant service and he leaves many friends to mourn his going.

Rev. G. A. Baker is enjoying improvements which the people of Pontotoc, Miss., have made at the parsonage. During the months of July and August the congregations of the Methodist and Presbyterian churches will join in union services with the pastors alternating in the preaching.

Dr. D. B. Raulins, district superintendent of Ruston, La., is doing a many-sided patriotic service. In addition to two war workers in his own family, he is promoting a conservation program by encouraging war gardens and the gathering of wood for use next winter. This way he will increase the stock

of food and save a drain on the nation's coal pile.

Rev. B. P. Jaco, retired member of the North Mississippi Conference, living at Raymondville, Texas, reports that he and his wife have arranged for an auto trip to North Mississippi and that in a few days they will be on their way to renew associations in the old homeland. Mrs. Jaco's health is some better and Bro. Jaco himself maintains his good looks and he says he is as "mean as ever."

Chaplain J. Howard Brooks, with the rank of captain in the Navy, has been at Corpus Christi, Texas, since Pearl Harbor. He has organized the work of the chaplaincy in the vast naval expansion centering about Corpus Christi and has now been transferred to a new post. He has three sons in the service, two in the Navy and one in the Army. Mrs. Brooks will live in their home at Jackson, Miss. Chaplain Brooks is a member of the Mississippi Conference.

## ARKANSAS CONFERENCES HELP NEGRO EDUCATION

Financial aid in the amount of \$4,400 has been pledged by the churches of the Little Rock and North Arkansas Conferences, South Central Jurisdiction, to Philander Smith College, Methodist institution for Negroes, Little Rock, according to Dr. M. LaFayette Harris. The funds will be used for plant repairs and improvements.

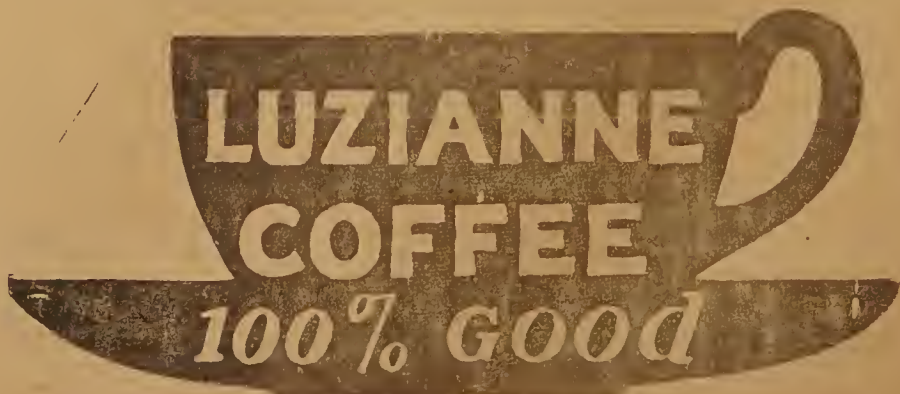
Dr. Harris attributed this unusual support to the influence and leadership of Bishop Charles C. Selecman and of the district superintendents of the two Conferences.

## CHAPLAIN BOND COMPLETES COURSE

Lieutenant (jg) Beverly Earl Bond, Chc. USNR, former pastor of the Calhoun, La., Methodist Church, completed the requirements for graduation from the Navy Chaplain's School at Williamsburg, Va., and was graduated July 4. He has been assigned to duty at a naval training station.

Chaplain Bond received a bachelor of arts degree from High Point College, High Point, N. C., in 1940 and a degree bachelor of divinity from Southern Methodist University Theological Seminary in 1942.

Fifty-five men were included in this graduation class at the Navy Chaplains' School—one of the largest classes since the School was established in February, 1942, for train-





ing chaplains for the rapidly expanding Navy, Marine Corps and Coast Guard forces.

The graduating class was addressed by Captain Robert D. Workman, Chief of Chaplains, U. S. Navy.

Purpose of training at the school is to introduce clergymen selected for the chaplaincy to the conditions under which they will work while in the service.

In addition to a rigorous physical conditioning course, students receive instructions in such subjects as first aid, Navy regulations, the relation of the chaplain's work to the Red Cross and Navy Relief, Naval history, psychology and pastoral counseling.

## 1944 GENERAL CONFERENCE

The Kansas City Municipal Auditorium in which Methodist union was officially declared in 1939, will again be the meeting place of the delegates of the denomination's 158 Annual Conferences. They will come together Wednesday, April 26, for the second quadrennial General Conference of the reunited church. This announcement, made by Judge Leslie J. Lyons, of Kansas City, chairman of the Commission on Entertainment, carries with it a number of special war-occasioned restrictions. A competent Executive Committee, to which were committed numerous details by the Commission at its recent meeting, is now actively engaged in perfecting preliminary arrangements for the General Conference. Cooperating with them is an enthusiastic Kansas City committee of Methodists and others.

The decision for Kansas City for the seat of the Conference was in deference to an almost unanimous sentiment of Methodists throughout the country, Judge Lyons said. The central location of the city and the adaptation of its facilities for the purposes of the Conference made it seem to the Commission to be the logical location.

The influence of the war upon the 1944 General Conference will be conspicuous. In the first place, many of the costumes and faces that marked this gathering as one of international significance are likely to be absent. It is not expected that many of the 51 overseas conferences will be represented. Another change will be an almost entire omission of spectacular observances and special events. "It is the judgment of the Commission," said Judge Lyons, "that the business of the Conference be limited strictly to essential legislation. It will be impossible under governmental regulations to provide the program of special features usually accompanying the sessions."

The Commission is reluctantly compelled to announce a restriction of attendance to all but official delegates, bishops, secretaries and principal executive officers of the general agencies of the church," Judge Lyons stated. "Under pressure of war conditions, Kansas City hotels cannot provide accommodations far in excess of a thousand people at any time. This means that the Commission cannot make provision for any meetings of general boards during the General Conference sessions nor at any time near the date the Conference meets. We are also under the necessity of asking delegates, bishops and officers of the church not to bring members of their families with them to Kansas City."

Concerning the length of the Conference, Judge Lyons quoted the Chamber of Commerce, the hotels and local committee as being in agreement that, if it is at all possible, the business of the Conference should be concluded in ten days. The contract for

the Auditorium has been drawn to cover only from Wednesday, April 26, up to and including Sunday, May 7.

The members of the Executive Committee are: Judge Leslie J. Lyons, Elias C. Watson, of Birmingham, Ala.; the Rev. Aubrey S. Moore, of Chicago, Ill.; J. C. McQuiston, of Wilkesburg, Penna.; John A. Patton, of Indianapolis, Ind.

## PRODUCT OF CHRISTIAN COLLEGE

Universities on three continents contributed to the education of the Chinese Methodist bishop who baptized Captain Chiang Wei-kuo, second son of Generalissimo Chiang Kai-Shek, in Chungking a few days ago.

Bishop W. Y. Chen (Chen Wen-yuan) the son of an old school Chinese magistrate in Foochow, was first graduated from the Foochow Anglo Christian College. He then came to America to Syracuse University, where he received a B. A. degree in 1918



BISHOP W. Y. CHEN  
Chungking, China

and an M. A. the next year. To help defray his expenses he taught a course in Chinese history. After a decade of religious and educational service in China he returned to the United States and matriculated in Duke University. Here, under the direction of the late Professor William McDougall, he began researches in psychology which led him to the Sorbonne, Cambridge University, and the University of Berlin before completing his doctorate at Duke.

Once again in China, he taught in Fukien Christian University until 1936, when he was elected executive secretary of the National Christian Council of China. His denomination elected him a bishop in the China Central Conference of 1940. At the same time the Rev. Z. T. Kaung, of Shanghai, who baptized the Generalissimo soon after his marriage to Mayling Soong, was also elected Methodist bishop.

The cross is the only ladder high enough to touch Heaven's threshold.—Boardman.

My personal experience of religion deepens all the while, but I am unable to take an optimistic view of things to come, in the absence of a revival paralleling Pentecost, which I hold to be the normal and desirable thing.—From a Personal Letter.

## CHAPLAIN J. H. BROOKS TRANSFERRED

Chaplain J. Howard Brooks, member of the North Mississippi Conference and a Captain in the U. S. Navy, has been in the service since 1921. During his twenty-two years he has seen service on the Pacific Coast, in China, in the Canal Zone, and in Washington, D. C. For a time during his service in Washington he was Acting Chief of Chaplains. Since 1940, he has had headquarters at Corpus Christi, Texas, where he did a monumental work in organizing the religious and recreational program of the new Naval Air Training Center at that place. It will afford great pleasure to his Mississippi friends to know that he is one of the best known and most highly appreciated chaplains and executives serving in that part of Texas. During his stay at Corpus Christi, he was advanced in rank from Lieutenant Commander to Commander and then to Captain. His wife is a daughter of Rev. and Mrs. B. P. Jacob, of the North Mississippi Conference, but now retired and living at Raymondville, Texas. Chaplain and Mrs. Brooks have three sons in the armed forces: J. H., Jr., is a First Lieutenant in the Marine Corps somewhere in the Pacific; Ben is a private first class, and is in the Georgia Technical School for Army Engineers; and Ensign David Brooks has just graduated from the Naval Academy and is now studying in air observation at Jacksonville, Fla.

Chaplain Brooks has just been transferred to other duties, much to the regret of his many friends in and around Corpus Christi. He and Mrs. Brooks were honor guests at a dinner given at First Methodist Church upon the eve of his departure for his new post. He also was feted by other Naval and civilian organizations. Mrs. Brooks left for their home in Jackson, Miss., where she will stay for the duration.

## MORE MISSIONARIES ARRIVE FROM INDIA

Nine Methodist missionaries have just arrived in Los Angeles from India on a United States government transport, according to announcement made recently by the Board of Missions and Church Extension of the Methodist Church. They came on regular furlough after six years of continuous service on the field. The trip on the Indian and Pacific Oceans was reported "uneventful."

The party includes: Prof. and Mrs. Marvin Harper, of Leonard Theological College, Jubbulpore, India, whose American residence is Albany, Georgia; Dr. and Mrs. Frank Felt, of Jubbulpore, and Ocean Beach, Calif.; Cecil Auner, son of Rev. and Mrs. Orval M. Auner, of Central Provinces, India, and Winfield, Kansas; Miss Lucile Colony, of Jubbulpore, and North Liberty, Iowa; Miss Hilda Swan, of Pakaur, India, and Chicago; Miss Judith Ericson, of Belgaum, South India, and Galesburg, Ill.; Miss Gertrude Becker, of Jubbulpore, and Egan, S. D.; and Miss Lola M. Green, of Sironcha, India, and Shawnee, Oklahoma.

There is nothing that so persuades us of the great realities of moral and spiritual being as the man in whom God is manifest, the type of our human nature at its best, and the indorsement of the sublime faith that God in humanity is the supreme revelation of Himself.—Rev. Horatio Stebbins.



## PERSONAL NOTES AND INCIDENTS

Mrs. J. M. Mitchell who has just moved to Vicksburg, Miss. from Tallulah, La., has our thanks for a generous word of appreciation of the Advocate and its message.

Mrs. W. H. Williams, of Winona, Miss., in renewing her subscription to the Advocate says that it helps her to keep up with the business of the church which she dearly loves.

The Independence Day calendar of Capitol Street church, Jackson, Miss., carried the names of 231 men and women of that church who are in the Armed Services. Dr. Roy H. Kleiser is the pastor.

Elsewhere in this issue we carry the notice of a call session of the Mississippi Annual Conference to meet in Central church, Meridian, on July 27. The purpose for which the meeting is called is stated in the notice as published.

Rev. F. J. McCoy, pastor at Lecompte, La., reports that he has received more members into the church this year than he has received any previous year. Finances of the church are up to date, the collection for the Orphanage was almost double that of last year, and he expects the fourth year of his pastorate to be the best of all.

Rev. J. L. Nabors, Jr., reports good progress in his work on the Tishomingo circuit. At Tishomingo, he has organized a Women's Society of Christian Service with eighteen members and the church at Dennis, where he is to have the assistance of his father in a meeting beginning July 18, has been repaired and painted. The finances of the charge are up to date.

The Marine Corps has issued a beautiful booklet on the history of the American Flag and proper methods for its display and other customs with which the flag is associated. Promotional stamps touching various branches of the Marine Service is also issued. It is our understanding that a copy of this booklet will be sent to any person making request to the Bureau of Publicity, 1100 South Broad St., Philadelphia, (46), Pa.

Rev. Tinsley B. Thrower is getting forward with his church program at Kosciusko. A Vacation Bible School, directed by Miss Muriel Gregory, was well attended. Church School Rally Day was appropriately and profitably observed on June 11. The church auditorium has been redecorated as have some of the Sunday school rooms, and a nice sum has already been raised on the War Savings Parsonage Plan for raising funds for a new parsonage.

## ARTESIA AND SHAFFER'S CHAPEL

Permit me to say through the Advocate that things are going well on the Artesia and Shaffer's Chapel charge.

We settled the indebtedness on the Artesia church during the past Conference year, and we have one of the best church buildings to be found in the North Mississippi Conference. It is also well furnished, and no indebtedness on anything. We hope to have the church dedicated before the meeting of the Annual Conference.

During last Conference year our church at Shaffer's Chapel was completely overhauled and Curtis Chapel was repainted. All these improvements were paid for in cash.

The people at Shaffer's Chapel have the funds in hand to redecorate the interior of the church and to install electric lights.

The Curtis Chapel church has constructed a new rostrum and pulpit this year.

Our finances are well up for this Conference year. In fact, one of our stewards said that we had the best financial report at our third quarterly conference, held July 4, in the history of the charge. We will be able to say this fall, "Bishop, everything in full."

S. W. HEMPHILL, Pastor.

## SPECIAL SESSION OF THE MISSISSIPPI ANNUAL CONFERENCE

According to paragraph four hundred fifty a Special Session of the Mississippi Annual Conference is called for ten o'clock Tuesday morning, July 27, in Central church, Meridian. This session will transact the business of election and ordination to Elder's Orders on account of Chaplaincy requirements, and any other necessary business.

The Bishop will preach at eleven o'clock and the cabinet will meet at 2:00 p.m.

All the members, both clerical and lay, of the 1942 session are, also, members of this Special Session. There is no required quorum for an Annual Conference, though it is anticipated that many members will attend.

J. L. DECELL,  
Bishop-in-Charge.

## MILLSAPS MEMORIAL PARSONAGE DEDICATED

We, of Millsaps Memorial Church, in Jackson, are rejoicing over the dedication of our parsonage. We thought possibly you would like to have these enclosed pictures and the following facts about the erection, dedication, etc., of the parsonage, for publication in the Advocate so that our friends elsewhere might know of our accomplishment and rejoice with us.

The membership and pastor, Rev. H. A. Gatlin, of Millsaps Memorial Church held the dedication of its parsonage on Sunday, June 27, 1943. Rev. M. L. McCormick was the guest preacher at the 11 o'clock service, and following this service the entire congregation went from the church to the lawn and front porch of the parsonage, where Bro. McCormick conducted the dedication service.

Bro. McCormick was pastor of the church at the time the parsonage was built, and not only did he serve in an administrative and advisory capacity during its erection, but he actually did a large part of the actual labor. Therefore, it seemed very fitting that he should be the one to dedicate this home.

The parsonage was presented to Bro. McCormick by Mr. C. A. Stewart, chairman of the Board of Stewards. After the dedicatory remarks, the notes of indebtedness, which had been paid and cancelled, were burned by Miss Janie Turner, treasurer of the church. Miss Turner gave the lot to the church on which the parsonage was built and helped draw the plans for the house.

This service was made possible by the efforts of the Men's Bible Class, who assumed the responsibility of the debt on the parsonage. These men had kept up the payments regularly, and decided this spring to pay off the debt in full, two years ahead of schedule. To them and to God goes the credit.

MRS. J. B. PRICE.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	94
Baton Rouge .....	246
Lake Charles .....	140
Monroe .....	198
New Orleans .....	109
Ruston .....	126
Shreveport .....	46

### Mississippi Conference

Brookhaven .....	171
Hattiesburg .....	307
Jackson .....	212
Meridian .....	198
Seashore .....	269
Vicksburg .....	216

### North Mississippi Conference

Aberdeen .....	182
Columbus .....	215
Corinth .....	281
Greenville .....	106
Greenwood .....	339
Sardis-Grenada .....	130

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

G. H. Corry—Montgomery, La .....	10
Mrs. F. M. Taylor—Haynesville, La. ....	2
Dr. A. M. Serex—Monroe, La. ....	13
O. C. Stapleton—Houma Heights, La. ....	2
M. D. Felder—Springfield, La. ....	1
Don Risinger—New Orleans, La. ....	1
B. H. Williams—Magee, Miss. ....	1
H. S. Spragins—Calhoun City, Miss. ....	13 2-3
J. L. McElroy—Kosciusko, Miss. ....	1
B. B. Rogers—Meridian, Miss. ....	1
R. H. Kleiser—Capitol St., Jackson.....	1
Leonard Cooke—Shreveport, La. ....	1
J. A. Lindsey—Rose Hill, Miss. ....	1
S. W. Hemphill—Artesia, Miss. ....	5
F. J. McCoy—Lecompte, La. ....	13
T. B. Thrower—Kosciusko, Miss. ....	15
Jolly B. Harper—Franklin, La. ....	15
A. L. Smith—Rochelle, La. ....	14
T. D. McCants—Istrouma, La. ....	2
E. G. Mohler—Iuka, Miss. ....	2
J. B. Holyfield—Port Gibson, Miss. ....	2
H. L. Beasley—Blue Mountain, Miss. ....	2
Mrs. O. M. Johnson—Gueydan, La. ....	6
Harvey D. Watts—Baker, La. ....	1
B. M. Hunt—Hattiesburg, Miss. ....	4
A. M. Wynne—Helin, La. ....	3
J. W. Ailor—Bernice, La. ....	12
D. B. Boddie—Morgan City, La. ....	2
Norman Purvis—Fannin, Miss. ....	2
W. C. Mattox—Verona, Miss. ....	3
A. A. Collins—Eunice, La. ....	1
Spencer J. McLean—Oak Grove, La. ....	10
W. R. Irving, Jr.—Wesson, Miss. ....	5
W. W. Milligan—Byhalia, Miss. ....	2
J. W. Booth—New Orleans, La. ....	1
S. A. Seegers—Shreveport, La. ....	2
Mrs. C. M. Martin—East End, Meridian..	11
Dr. E. C. Gunn—Carrollton Ave., N. O. ...	8

## WISE OR OTHERWISE

By Rev. James H. Felts

Let your nose be your guide is mighty poor advice.

Very significant is the statement found in II Pet. 1:9: "For he that lacketh these things is blind, seeing only what is near."

When we use good things the wrong way we stumble.



The lack of home life of merit is tragically in evidence all over this country.

If Uncle Sam would cut red tape while he is cutting rations, health and happiness would be more in evidence.

To blame your failure on another man's success is to display the littleness that caused your failure.

The man who does the things he knows he ought to do rather than what he feels like doing is "going on to perfection."

And the man who adjusts the Bible to his standards instead of adjusting his standards of living to the Bible is a spiritual failure.

Henry C. Link, in the "Rediscovery of Man," makes this startling statement, "Science and education, bit by bit, have

whittled away the soul of man."

"Individuals must become the slaves of their own bad habits before they are ready for the shackles of an autocratic government."

We no longer apologize for the way we are **not** dressed much less for the way we are dressed.

Methodist preachers may not seek the chief place in the synagogue but they like to bask in the sunshine of the bishop's favor.

Standards of honesty and morality are as necessary to a man as food for the body he lives in. Both respond to proper care.

And Mark Twain was giving good advice when he said, "Always do right. This will gratify some people and astonish the rest."

When the worship hour is dull and tedious and tiresome it isn't easy to remain "in the spirit."

True or false? If you think you are right the effect is the same.

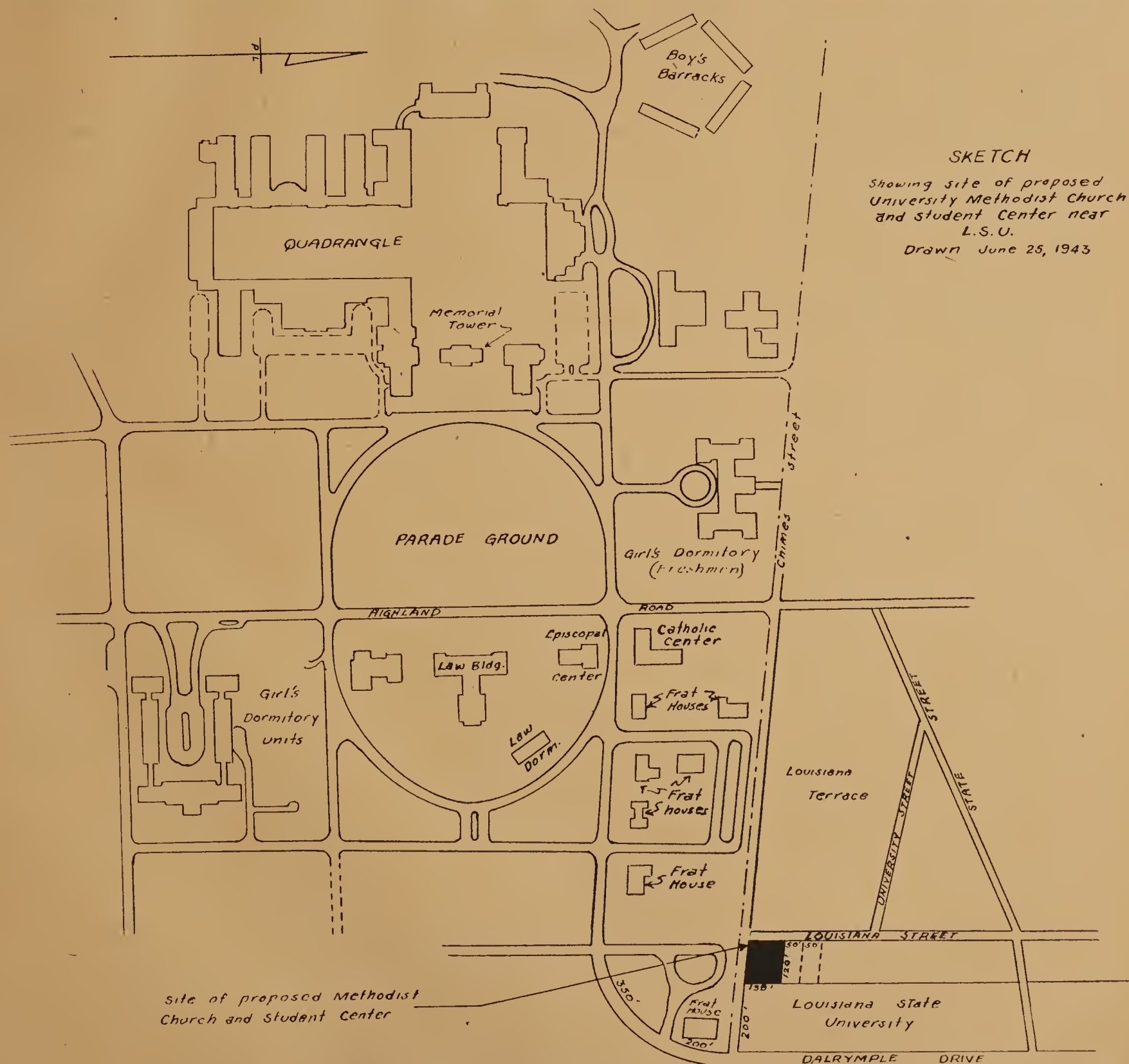
Here is the great secret of success: Work with all your might but trust not in your own power to achieve. Pray with all your might for God's guidance and blessing. Pray, then work; work and pray; and again pray and work. Whether you see much fruit or little fruit, remember that God delights to bestow real blessing; this comes generally in answer to earnest believing prayer.

—George Miller.

Defeat should never be a source of discouragement but rather a fresh stimulus.

—South.

### CAMPUS PLAN OF LOUISIANA STATE UNIVERSITY, SHOWING LOT FOR METHODIST CHURCH



Above is a sketch of the LSU Campus and the location of the lot recently purchased by the Commission. Mr. and Mrs. J. H. Cain, of Baton Rouge, advanced the necessary money to pay for the lot. We

must repay them at an early date.

This week there is being mailed to every pastor in the Louisiana Conference an outline of our "Plan and Program" for the work this fall. We are requesting that this be

read in the churches on the fourth Sunday in July.

Full cooperation is necessary if we are to succeed in this great and worthy undertaking. ELMER C. GUNN, Chairman,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### July, "Christian Citizenship Month"

As a Christian citizen, each church woman has a responsibility for—

1. Using the ballot intelligently.
2. Creating wholesome leisure-time activities for all the people of the community.
3. Making of penal institutions a training center for the rehabilitation of criminals.
4. Influencing the movies and the radio.

—Christian Citizenship Committee.

### Who is Going to the Legislature in 1944?

While we are busy trying to elect the right men as governor, sheriff, etc., we may be overlooking some very important offices.

We hear that, because of the large number of counties in Mississippi which have voted to ban beer and wine, there is going to be a very strong fight in the 1944 Mississippi Legislature to repeal our state liquor laws.

Have you questioned the men who are asking to be elected to the Legislature from your country, how they feel about this issue? There is still time to do this, and we should be very careful for whom we vote.

Not only will we be interested in the liquor laws, but in laws concerning juvenile courts, aid for children, etc., so let's be sure the men we send to Jackson are favorable to such programs.

### Wholesome Leisure-time Activities

The special activity suggested for June in the Mississippi Conference was to plan a program of recreation for our children and young people.

We are interested in the report of Mrs. J. W. Grimes, Secretary of Christian Social Relations and Local Church Activities, of First Church, Gulfport, for the second quarter.

For quite a number of months this church has kept "open house" each Saturday evening for the men of the armed forces stationed in that area. To this program they have added an "open house" for "Teen-Agers" each Thursday afternoon, from 2 until 6 o'clock. Games are played, records are played, and there is a snack-bar in operation. Members of the group contribute to the program of the afternoon; on July 1, Bobby Hines, a talented member, presented his Marionette Opera, Verdi's "Rigoletto."

The young people feel that the church has taken a personal interest in their problems, and through this service they will not only have their leisure time employed, but will be drawn closer to the church.

### "Gulfside" School of Missions

The "Gulfside" School of Missions and Christian Service will be held August 17-24, 1943.

In the announcement we read: "We hope to make ourselves better Christians and more loyal Americans by this week set apart for consecration. We want the fruits of this week to go back into every society."

The expense for the week will be \$10, which is a little more than last year, so begin planning with the women of your local Negro Woman's Society of Christian Serv-

ice to cooperate in sending one of their leaders to this school.

Write "Gulfside," Waveland, Miss., Box 103, for information.

\* \* \*

### "Our Greatest Problem"

Societies planning to use the informal study, "Our Greatest Problem," will find splendid material in our church school literature. We also suggest that they write to the Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C.

Mrs. R. L. Ezelle, our Conference Chairman of Alcohol and Other Narcotics, hopes to get a letter to each society this week.

\* \* \*

### The Local Church Woman's Key

In the July issue of "The Methodist Woman," page 16, Miss Thelma Stevens, our Division Secretary, gives some splendid suggestions for the use of her "key" by the local church woman. The key marked "C.S. R. and L.C.A." can be used in every community during these summer days, and we must keep busy "about our Father's business."

The suggestions for the August program, on page 27, also give ideas for local church activities which may be helpful.

\* \* \*

### Student Work

One of the most important phases of the work of the Student Secretary at this time is assisting the pastor to keep in touch with the boys and girls of the local church who have gone into the service of our country. During this time of strain, to know that "the church back home" is not forgetting them will be a source of strength.

It has been suggested that the Student Secretary call together the mothers and wives of service boys and girls in a very informal meeting once a month—call it a "chat" party—and let each one tell where her son, or daughter, or husband, is and what he writes home. Later this news can be compiled into a news sheet and sent to the boys. Of course, it will have to be written so that no "military secrets" will be revealed. This will also assure the correct addresses for the Student Secretary.

We wonder what Student Secretaries in the Mississippi Conference are doing this vacation time to make the boys and girls who are at home from college, feel that they are still a part of the church. Have they been used in helping with the Vacation Church School? Is there a place for them in the old class?

\* \* \*

### Wesleyan Service Guild

Many interesting projects being carried out by units of the Wesleyan Service Guild are given in the July, 1943, "Methodist Woman," page 21.

With so many of our women going into the business world, we should have many new units in our Conference, and the older ones should be increasing their membership. If we do not keep our women who have been active in the W. S. C. S. "tied" to the work while they are employed, after the war they will have drifted away entirely.

### Young Women and Girls

Many times during recent weeks we have overheard our young girls speak of being "bored." School has closed, the boys have gone into the service, they cannot go to work—no one wants them for the short vacation time during the slack season. So, what can they do? Not enough gasoline to be taking trips—

What an opportunity for the Secretary of Student work! Call them together and go adventuring over the world on the good ship "Methodist Missions"—or rather, "World Missions."

\* \* \*

### Reading?

Of course, every woman is busy these days; but, since they are very long days, we must take time to rest. While we are resting our bodies we can be improving our minds and keeping up with the program of our W. S. C. S.

Mrs. Maude M. Turpin, Secretary of Literature and Publications of our Jurisdiction, says: "Perhaps we have overstressed getting subscribers and paid too little attention to the reading of our magazines and our splendid literature. If everyone who subscribes to The Methodist Woman and World Outlook would conscientiously read these magazines 'from kiver to kiver'—read not only the printed words, but read and study the pictures—how much more sympathy and understanding we would put into our task."

### PRAYERFUL SEARCH OF THE HEART

By Mrs. Irvin Rowland

"In all thy ways acknowledge him, and he shall direct thy paths."

Let me not measure the fullness of life in terms of what it gives to me, but rather by what I can give to life. Let me not constantly look for favoritisms from my fellow-men, but let me search for the contributions which I can make for their betterment. Let me not envy the lot of those who seem more fortunate, but rather let me count my own blessings and be thankful.

Let me not criticize those whose ideas differ from mine, but let me try to understand them more fully and profit thereby. Let me not harm others by unreasoned judgment, but let me look for their better points and encourage such.

Let me not cross the bridge of possible foreboding future events before I reach it, but let me take each day in faith as it comes. Let me not mix imagination with truth, but let my word be a most reliable witness. Let not my motives for doing good be insincere, but let them be above reproach in the eyes of God. Let not my actions be false to my teachings, but let me always strive to be true to God, to others, and to my best self. Let not my eyes be closed to my own shortcomings, but let me ever pray that God will open my eyes to them and give me the strength to overcome.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### A Letter from Dr. Lewis

Mrs. W. H. Ratliff, President,  
Woman's Society of Christian Service,  
North Mississippi Conference,  
Sherard, Mississippi.

Dear Mrs. Ratliff:

In the last draft from America we received notice of two gifts from the North Mississippi Conference Society to our Hospital here. Please accept our thanks for your gifts and interest in the work. It is always such an inspiration to us when we receive notices of such interest. Home seems rather a long way these days, with such delays in the mail and our children in America while we are here.

Up to now they have not started our new hospital building, but we are hoping this Conference year to get construction under way. So many of our workers are due to go home, but on account of war conditions that isn't practical, so they are staying on trying to keep the work going. Our best missionary with the construction work is at present taking a short furlough with his wife, as they have been out here longer than a usual term and are both in need of rest. But we hope to get things under way soon. Some lumber has been cut for the construction and is now being dried in the sheds.

Mrs. Lewis and I took a short vacation a few weeks ago at a lake on the Southern Presbyterian Mission. We were there for two weeks and enjoyed it so much. But work piles up when one is away, so we have had to work all the harder trying to catch up upon our return. Mrs. Lewis is the treasurer for the Mission now, so that adds to her duties. Our hospital work continues to be heavy and, with the leper work and the rural dispensaries we do not have much time to get lonely. We are in the sleeping sickness area and while that work has always been done by the Government before, they have been unable to keep a sufficient personnel in the field with war conditions as they are, so I have been doing some of that in this immediate area for the sake of the natives. Cures depend upon the early diagnosis. Last week we inspected our Mission village and the leper colony and found three new cases. But it is much better under control than it was a few years ago.

We had the misfortune of having some one break into the hospital and stealing some money just before Christmas. A few weeks ago a native saw another with some large bills, such as we had lost, reported the matter to one of our nurses, and we got back practically all we had lost. The man was afraid to get any of the large bills changed because he knew he would be suspected. But we have recovered just about all he took. We were certainly glad of that, as just now we need all we can get to buy food. This is the season for buying rice and peanuts, and if they are not purchased now it's almost impossible to get them later on.

Again let me thank the North Mississippi society for their gift and interest in our work out here. Our friends have been so loyal to us and we do appreciate it.

Mrs. Lewis joins with me in best wishes

to you all. May God bless and keep each of you, is our prayer.

W. B. LEWIS.

\* \* \*

### Prayer Calendar

July and August—summer Assemblies, Institutes, etc.

\* \* \*

The above is the list of prayer topics given in our Prayer Calendar. Read the following article sent out by Miss McKinnon and see if you will not want to add "The Emergency Needs of China" to your prayer list and to your talking lists in your society meetings. Let us not honor Madame Chiang Kai-Shek with just an Honorary Life Patron pin. Let us give our prayers for her country.

### A Statement Concerning Emergency Needs in China

The cost of living in China has been rising constantly since China was attacked by Japan in 1937. The situation has become so critical that Chinese and missionaries in China and secretaries and members of the Board here have continually sought means of meeting it. Beginning May 1, 1942, adjustments were made in the appropriations of the Woman's Division of Christian Service in order to make additional salary grants of fifty per cent for the missionaries in West China and of twenty per cent for the missionaries in the other parts of Free China. By January 1, 1943, it was necessary for the fifty per cent grant to apply to all in Free China. On May 1, 1943, the Chinese government authorized the Bank of China to allow an unofficial exchange increase of fifty per cent for all funds from abroad for philanthropic and relief purposes, including missionary salaries. Late in May cables were received from Bishop Chen and the treasurers of our mission in China stating that even with this additional grant the cost of food alone for each missionary for the barest essentials of life per person per day was five dollars U. S. currency. They stated that prices were increasing so rapidly that the cost of living was doubling every eight months, and that as an attempt at solution they suggested the transfer of missionaries to India, where living is cheaper, or their return to America, keeping on the field only a skeleton staff that could be adequately supported.

At the meetings of the executive committees of the Woman's Division of Christian Service and the Division of Foreign Missions in June the situation was solemnly faced. The missionaries have remained in China through the destruction of war—they have seen property bombed and they have suffered with the Chinese people. Their devotion and their courage have been of inestimable value to the Church, and at no time in the history of missions in China has there been such a response to the Gospel message as there has been in China in the last few years. In view of the great opportunity and need, it is unthinkable that the Church in America should recall its missionaries for financial reasons. Therefore, the executive committees of the Woman's Division and the Division of Foreign Missions voted to authorize

the payment of five dollars per missionary per day and to authorize further increases as essential to the life and efficiency of the missionaries, in confidence that the Church would not fail these missionaries and Chinese Christians in this hour of crisis.

The situation in regard to the Chinese Christians is equally acute. Letters from missionaries indicate that some of these have faced starvation for themselves and families, that virtually all of them are undernourished, with consequent low resistance to disease. Many of them have had offers of positions paying salaries many times those they have been receiving from the Church. However, in the great majority of cases, they have remained faithful to their tasks and are continuing their service through the Church and its agencies.

To help meet the essential needs of the Chinese workers in the Methodist institutions, the Woman's Division of Christian Service, the Division of Foreign Missions, and the Methodist Committee on Overseas Relief have agreed to send monthly the sum of \$15,000 to be distributed by the Methodist Committee in Chungking in the ways that seem wisest to them. The Woman's Division share in this sum is \$3,500 a month.

**Money needed.** To make possible the continuance in China of the missionaries of the Woman's Division of Christian Service and to supplement the salaries of the Chinese workers \$110,000 a year will be needed, if the cost of living increases no more. The probabilities are that living costs will continue to rise and that the amount needed will be increased by at least fifty per cent.

The possible resources of the Woman's Division of Christian Service to meet this great need are:

1. Increase in the income of the Woman's Division so that all appropriations can be paid in full.
2. Gain on exchange from other countries in which there is favorable exchange balance.
3. Cash supplies for China.
4. Some of the appropriations from occupied fields. (Salaries of the missionaries who are in occupied fields must be held intact and certain other appropriations must be held for future payment). Salaries of missionaries detained in America and receiving salary from other sources than from the Board are available for the emergency if the donors continue to pay the amounts.

Since this statement was prepared, a letter has come from China from which three statements are quoted:

1. "13 to 1. Because of inflation friends in America will have to send thirteen times as much as formerly, just to prevent closing churches, schools, hospitals. 13 to 1."
2. "70 to 1. The Chinese Church has been asked to give seventy times what they gave at the beginning of the war. Such giving 'until it hurts' will build a Church which can walk right into the doors of opportunity open in the days of China's reconstruction. 70 to 1."

3. "These two actions were taken in the conviction that 'those who love the Lord' in America will certainly do as much as His humble followers in Asia. 13 to 70."

SALLIE LOU MacKINNON,



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### Spiritual Life Committee of the Society of Christian Service

By Mrs. C. H. Shaffer, State Chairman of Spiritual Life

"I love the Lord because He hears the voice of my supplication,  
Because He inclines His ear unto me,  
And I will call upon Him as long as I live."  
—Psalms 116:1-2.

Has that wonderful statement become commonplace with us, or has it become more significant and dear to you in these days?

Our church leaders feel that we are not taking advantage of all the valuable resources that we have at our command. Dr. Harry Denman, chairman of the Commission on Evangelism in Nashville, called a meeting in Oklahoma City in May of all the Conference Spiritual Life chairmen of the South Central Jurisdiction. The meeting was called to plan ways that the spiritual life of the church can work more in cooperation with the evangelistic phase of the church life. Bishop Charles Selecman, Bishop of the area, met with us and brought us such heart-searching, helpful devotionals throughout the meetings. In speaking of one of the things that is causing alarm in our church life, that of "lukewarmness" of the average church member (who definitely call themselves Christians), he told a story of a conversation he had with an Episcopal Bishop out in California. The Episcopal Bishop said: "It's too bad you Methodists pulled out and left us, because you took the stove with you when you went." Bishop Selecman, with a confirmed reality of the truth, apologetically said: "Well, if you can find that stove in the average Methodist church you could carry it back without your gloves, it has cooled off so much."

That's why I said in the beginning that the leaders realize and are making an urgent appeal for an active awakening on the part of those of us who have definitely allied ourselves with this work—cultivating the spiritual life of the church. Too often, yea, too often, it isn't a part of the total program of the church; it's a small group of women meeting in the name of the Society of Christian Service. We must get a larger vision or die of near-sightedness. We must impress the church as a whole of the need for spiritual growth, and anything that grows properly must be cultivated.

Again, we hear, "We are so busy." Who isn't? And aren't you glad you are busy? But, unless we rebuild that fire in the stove that the Episcopal Bishop was talking about, there will be some very cold rooms in which we will have to live in the next few months of the year. Truly, there will be a fuel shortage if we do not dig and dig deep for the necessary fuel to heat our own lives.

The sad part is the other peoples' lives that will grow cold and probably die because of the lack of spiritual warmth that they expect from our lives.

In Grace Crowell's new book, "The Lifted Lamp," on the fly-leaf we find these words:

"I shall light my lamp at Faith's white spark  
And through this wild storm hold it high,  
Perhaps across the utter dark  
Its light will glow against the sky  
Steady enough and clear enough  
For some lost one to steer him by."

Again and again I hear, "How can I conduct the Spiritual Life meeting? What kind of a book or leaflet can I use? Please send me the necessary Spiritual Life literature." Oh, if we could only get away from the idea that a set programme, a set meeting, or that some leaflet is all that we need. There is a Book that can give us the necessary encouragement and inspiration and enlightenment and it is a "lifted lamp," but too often that Book is like the one the little girl found and ran to her mother and said, "Oh, mother, look what a beautiful book that I found way up on the shelf today." "My dear, be very careful with it," said the mother, "It's God's book, and I always keep it carefully put away." A lot of us keep it carefully put away, and only get it out like we do the medicine after we are already ill.

No, no book or leaflet, or just having a meeting on a certain day, will give us that inner peace unless we are familiar with it—unless we live with it and "give it" to others. When we have the real desire, and hunger is there for help, there will be a meeting that will be too deep and sacred to be put into a report blank. You can't record such results that come out of a heart-burning desire for help and companionship with others that are thinking alike.

Speaking of reports, shall I tell our secrets in bold print? The report blank for our work is new and, as I said, you can't report all the results, but it is a good sign of life when you do report the things that you can report. I shall list it as follows:

District		1st. qtr.	2nd. qtr.
Alexandria—Aux.	possible 35	5	1
Baton Rouge—Aux.	possible 35	11	10
Lake Charles—Aux.	possible 39	15	10
Monroe—Aux.	possible.....38	13	7
New Orleans—Aux.	possible 30	13	8
Ruston—Aux.	possible..... 40	13	6
Shreveport—Aux.	possible.. 39	16	11

(No doubt others will come in before this quarter is ended).

I am positive that there are many more active groups meeting. But won't you tell me?

I've been reading and studying Fosdick's book, "On Being a Real Person." It's a book to study and live with. It can't be just read and casually talked about. It's personal. Such chapters as "Getting Oneself Off One's Hands," "Using All There is in Us," and "What Being a Real Person Means," may be just what we need in these distraught days to find ourselves—to help us to find fuel to rebuild the fire in the stove that we Methodists once so proudly displayed. We need to lift our lamps high with the wicks

trimmed well. There are so many wanderers so far from home in strange places.

He said, "Let there be light," and "I will give you peace not as the world gives give I you," "He hears my supplications," "He inclines His ear unto me and I shall call on Him as long as I live."

\* \* \*

### The Imperative Peace

By Grace Noll Crowell

It is imperative that men find peace.

Even the whirlwind has a quietness  
Deep in its heart where the wild, dark  
swirlings cease:

A center that is strangely motionless.  
So in this awful clamor of these days  
The heart must find a stillness all its own,  
Must seek unfrequented and ancient ways  
That the prophets and the sages have long  
known.

Go out, O Heart, beneath the star-filled skies;  
Mark their calm journeying, then seek a  
wood

Where only the winds are vocal; lift your  
eyes

And watch a tall tree's quiet certitude—  
And you will find, whatever be the strife,  
A central calmness settling in your life.

### FARMER, CARPENTERS WANTED BY MISSION BOARD

A farmer and two carpenter-repairmen are wanted by the Board of Missions and Church Extension of the Methodist Church for service in two mountain schools conducted by the Board in the State of Kentucky.

The farmer should have a general knowledge of crop rotation, farm machinery, general gardening, and be able to supervise a small school farm. He will be furnished a house in addition to maintenance and a small salary.

Those applying for the position of carpenters should have ability to supervise a group of teen-age boys in work activities at the school, and be able to make ordinary repairs on a building, and with electrical equipment. Besides a small salary, each carpenter-repairman will be furnished a house in which to live and a small garden for his own use.

It is desirable that men appointed to these positions be connected with some church, and that they be family men who have had children of their own and can get along well with young people. Pastors or others knowing of men who would be interested in these positions will please communicate with the Personnel Department, Board of Missions of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y.

Many a man has stood in the church and prayed, "O Lord fulfill thy promises to us by opening up the windows of heaven and pouring out a blessing that we are not able to receive," when right then he had the keys to the kingdom of heaven in his pocket. (Malachi 3:10.)—J. W. Bruner.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, JULY 18, 1943

By Rev. W. C. Newman

### OUR CHIEF SOURCE OF ENCOURAGEMENT

Lesson Text: Exodus 3:13-16; 4:10-17.

Golden Text: "Certainly I will be with thee."—Exodus 3:12.

One of the deep needs of every human being who faces life earnestly is that he shall be frequently re-inspired about the whole matter of living in this difficult world. Not that our present age is more difficult than other periods have been for other people. Indeed, we have been relieved of so many discomforts, diseases, oppressions, and fears that we ought to live in a constant mood of thanksgiving. Life for us has been made infinitely more comfortable than our ancestors ever dreamed it could be. Nevertheless,



W. C. Newman

one cannot live close to the people of this generation without seeing that we, too, are threatened by sheer discouragement. There are people all around us who have become defeated, disheartened, depressed, downcast, despondent. And this mood comes to every one of us sometimes, lessening the effectiveness of our work, rendering us less enjoyable to friends, and even turning our spirits to bitterness. To all such people this lesson of encouragement should come with helpful force.

#### The Constant God

One of the causes of our discouragement is the terrifying change that has come over our world, and apparently will continue indefinitely. In our time, we have seen age-old institutions uprooted, families separated, nations destroyed, personal plans frustrated, strange and new philosophies becoming so powerful as to threaten the peace of the whole world. What the future will bring in more radical changes one can only guess. But many thoughtful people have been made afraid by what is happening in our generation.

Yet this is not the only "period of transition" that the world has seen. It was just such change that discouraged and frightened the children of Israel at the time of our lesson. How wonderful, then, must have been the words that God spoke to them through Moses, saying, "I am that I am"—that is to say, "I am the only unchanging One in all this changing world."

"Here," said God to Moses, "is One to whom you may anchor your life, safely in the knowledge that, though the mountains shake and the earth trembles, your Anchor will hold." The Scriptures express all this

in a magnificent sentence when, speaking of God, they describe Him as "the same yesterday, today, and forever."

It was this faith in an unchanging God, which enabled Paul to say, "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." And we, too, may face the frightening changes of our time if we hold on to the unchanging God.

#### God's Help Available to Us

One does not catch all the important facts from reading the New Testament hurriedly and superficially, as one would reading a novel. He must look deeper and read carefully the apparently incidental lines if he would know the deepest implications of the Christian life. You can not know the real Jesus just by reading the Sermon on the Mount, as some people imagine. For instance, you cannot understand how Jesus could say "Love your enemies" unless you also read about Him that "as his custom was, He went up into the mountain to pray." For the tremendous power of Jesus to live greatly did not come to Him by accident. The remarkable vitality and the personal achievements of even the Son of God were inseparably associated with his belief that God cares about and helps those who worship Him. It is not an accident that before the great temptation, and before He chose His disciples, and before He made His decision to "set His face steadfastly to go to Jerusalem," and before He took upon Himself the crucifixion, in each case He spent a night in prayer. He did not try to face life alone. He knew the God who helps and was continually dependent upon Him for daily power.

It was this lesson of God's helpfulness that Moses did not know in the beginning, and learned but slowly and with difficulty. Conscious of his own weakness, he was reluctant to accept the great responsibility God thrust upon him. How much energy we waste in worry and how many opportunities for service we throw away, all because we do not know God's helpfulness and because we try to live in our own strength.

#### The God Who Plans for the Future

Our country is fighting a great war—a war of defense. We are not interested in winning new territory, getting new glory, or making captives out of any people on earth. We are fighting to preserve the "American way of life"—to keep our life and our freedom for ourselves and our children.

But the purposes of God as expressed in the Bible are not to keep things as they are, but to make them what they should be—to revolutionize the present order, and to institute a new and better one. Jesus prayed that the kingdom should come on earth even as it is in Heaven, and that thrilling dream animated Him and His disciples continually.

One of the chief sources of our discouragement

is the kind of world in which we live—a world of war, cruelty, evil, sickness, sorrow, and death. But God's plan and promise is to change all that and give us a world in which "there shall be no more death, neither sorrow, nor crying." A little boy in my congregation was asked by his teacher to write a theme on the three things that he wished for more than anything else in the world. Less than twelve years of age, his theme would have done credit to a very wise philosopher. For the things that he wished for were these: First, that the war would end quickly; second, that all people everywhere could be free; third, that everybody would go to Sunday school! That little boy has already caught something of the spirit of God—the desire for a better world of better men. Let us take courage in the thought that we worship a God who will keep working creatively—perhaps forever.

## DURABLE PEACE—HOW?

A Review

By Paul Hutchinson

See for yourself "what happened as the world went reeling into a second global war." How can there be "economic hope for the have-not nations?"

A study of the first session of the timely course, "Durable Peace—How?" by Paul Hutchinson, will help you to see these things. Imperialism, problems of disarmament, America's share in creating peace, are issues dealt with in later sessions.

Paul Hutchinson, a Methodist minister and journalist, editor of *The Christian Century*, leads one in this course to realize that, in his own words, "Peace is not a gift to be awaited, it is a prize to be gained." You may not agree with the author on all points, but you will agree that he has his facts well in mind and stimulates you to face the situation in this war-scarred world.

This course first appeared in the March and April issues of *The Adult Student*. So valuable is the course that the editors have had it reprinted for your use. If your class has not studied "Durable Peace—How?" plan to study this course in the fall months. Get adults to face the facts and to discover how we can establish basis for a durable peace.

Order from the Methodist Publishing House which serves your territory. The price is 15 cents.

A fussy old woman inquired in a drug-gist's the price of brimstone. Upon being informed, she replied that she knew where she could get it cheaper.

"If it's cheaper you want," replied the clerk, "and I weren't afraid of getting fired, I could tell you where you could get it for nothing!"—Pathfinder.



# THE CHRISTIAN FIRESIDE

## "HE THAT MADE HAVOC"

There was trouble in the village. Govindu, one of the leading men, was persecuting those villagers who had recently been baptized into the Christian Church. "How dare they," he said, "forsake the Hindu gods!"

For the new converts this persecution was a serious matter. Govindu could prevent them getting water from the one good well in the village; he could prevent them being employed in any work.

It was just then that Govindu fell ill. A disease of the eyes affected him so seriously that he was threatened with blindness. The native doctor's treatment only aggravated the disease. Someone suggested the Christian hospital some miles away where several villagers had been cured; but how could the persecutor of Christians enter a hospital where all the doctors and nurses were Christians? To Govindu the idea was revolting.

But at last he came to realize that the hospital gave him the only chance to recover his sight, and his horror of blindness drove him to do this hated thing. In the hospital he was shown great kindness; and his eyes were treated to such good effect that he soon began to regain his sight. In the hospital, too, he heard the story of a man, Saul, who, long ago, had hated the Christians so bitterly that he got special permission from the authorities to hunt them out and arrest them. This Saul was smitten with blindness; he, too, was led to a Christian home where his sight was restored by a Christian. With the restoration of his physical sight there came to Saul a sense of his spiritual blindness; and instead of continuing to persecute the followers of Christ he spent his life in spreading the knowledge of Christ's love and power over sin.

To this story Govindu listened in amazement. The first part of it seemed to be the story of his own life; but the end?

When Govindu, his sight fully restored, went back to his village he was no longer Govindu, the persecutor of Christians, but Govindu, a seeker after truth as revealed in Jesus Christ. The day came when he who once "breathed out threatenings" was baptized into the Christian Church. The name chosen for him at his baptism was "Paul."—Methodist Recorder.

## WHAT A DOLLAR DID IN TWO WEEKS

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and send it back into circulation for two weeks. At the end of

## FALSE TEETH

That Loosen

Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) powder, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

the time it came back with the following story:

It was spent—

Five times for salary.

Five times for tobacco.

Five times for cigarettes.

Three times for candy.

Twice for haberdashery.

Three times for meals.

Once for automobile parts.

Once for groceries.

Once for washing.

Twice for shaves.

Once for toothpaste.

God never had a chance with that dollar.

There are millions of other dollars that never touch the offering plate church. Who comes first in life—God or self?—Selected.

## THE AMAZING ALPACA

By J. Frank Browning

If you should climb 16,000 dizzy feet above the sea to the lofty tablelands of Chile or Peru, where some majestic peak of the Andes—

Giant of the Western Star,  
Looks from his throne of clouds  
O'er half the world—

you would find very few other creatures to share the solitude with you. But look! Do you see those gray and tan figures over there against the background of giant cliffs? At first they look no larger than mice, but as they draw nearer they turn into woolly sheep-like animals. The size of a deer, and it almost takes your breath away to watch them scamper sure-footedly over boulders, up steep crags, and along yawning gorges with as much confidence and speed as if they were trotting along a modern American highway!

These are the alpacas—amazing alpacas we might call them—related closely to the camel and the llama. The coat of this unusual height-loving creature, sometimes two feet long, enables the hardy alpaca to endure the snow storms and icy winds of his lofty home.

The alpaca is extremely alert to dangers, and nature helps him overcome many difficulties. His cushioned feet, with their hard, cushioned toe-nails, help him to climb the steep rocky peaks with ease and safety; his long flexible camel-like neck and pointed muzzle enable him to reach herbage growing on high ledges; and his strong teeth help him to chew the tough leaves and stalks; while his queerly-constructed stomach—like that of his camel cousin—with its many tiny pocket-like reservoirs for liquid, makes it possible for him to endure both thirst and hunger for long periods when violent storms make it impossible to get food and drink.

And so we see a wonderful example of how the great Creator has fitted this queer creature for life at an altitude that would soon make us quite ill.—Our Dumb Animals.

## CONFUCIUS SAID THIS

Centuries ago, China's great sage and reformer saw on a far horizon a new world

and a new way toward which mankind is still painfully traveling.

"When the great way prevails," said Confucius, "the world is a common state. Officers are elected according to their wisdom and ability, and mutual confidence and peace reign. People regard not only their own parents as parents and not only their own children as children. The old are able to enjoy their old age; the young are able to employ their talents; the juniors are free to grow; the helpless widows and widowers, the lonely orphans, and the crippled and deformed are provided for. Men have proper occupations; women have happy homes. Wealth is not to be thrown away, nor is it to be kept as personal property. Labor is not to be idle, nor is it to be used for personal advantage. In this way, selfish schemes cease to exist, and banditry and rebellion do not arise. As a result, doors (to all homes and cities and countries) are always open. This is the age of the Great Commonwealth."

## GOD GIVE US MEN IN THE PULPITS

"You have placed me in a very embarrassing position," wrote the minister of the largest Protestant church in a mid-western city, in reply to a request that he place a prohibition speaker in his pulpit on a Sunday morning.

"You see," he frankly replied, "the chairman of my board is the president of a local bank. He has at least 25 or 30 large accounts of retail and wholesale liquor concerns in his bank.

"The treasurer of my board," he went on, "is a retail broker who collects rentals for his clients from several liquor selling concerns; and one of the women on the board has a son who recently went to work as a traveling salesman for a large distillery. They all claim to be as dry as I am, but a temperance sermon in our church would greatly embarrass them."

Thus we see the deadness of modern churchianity. The devil has spun his web about the whole machinery of the decadent present-day churches. The lack, or rather the absence, of holy zeal among the preachers and their members accounts for the resurrection and pernicious activity of old John Barleycorn. God give us more men like John the Baptist, who with the holy fire burning in their hearts will lay the axe to the root of the trees, men who will call sin by its right name and not blush while doing it, men who will drive the corrupt money-changers, compromisers, and the liquor barons from their safe retreat within the temple, without fear or regard for their salaries. These cowardly, time-serving, compromising, wishy-washy hirelings in the ministry will have much to account for in the day when the hearts of all men are tried in the true balances of a just God.

—W. F., in Dry Legion.

## EYE COMFORT



The above picture illustrates how

**JOHN R. DICKEY'S  
OLD RELIABLE EYE WASH**

helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.



## "THE GLORY OF THE CROSS"

A sermon by the Rev. King Vivion, D.D., LL.D.

One of the most intriguing words of all scripture is found at the close of Paul's letter to the Galatians, where he is bringing to a conclusion the message of his gospel and says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It is a strange word, isn't it? And so much out of harmony with what we have ordinarily thought of as the one supreme thing to glory in that it makes us wonder just what he means, anyhow.

Surely the cross is a terrible thing. Paul was not talking about a little gold cross upon a fine chain worn by some lovely lady or some dimpled-cheeked little girl. He was not talking about a little gold cross worn by a minister, or priest, or the cross upon the communion table, or upon some Christian house of worship. He was talking about the heavy rough-hewn timbers upon which Jesus the Son of God died. Cruel, iron spikes were driven through His hands and feet to hold Him fast. There was dripping blood and crushed bone.

Men have tried to explain the cross, but I suppose we never shall understand it. Many theories have been used to try to say what it means, and perhaps all of them get at some part of the truth. Death on the cross is the most terrible of all deaths. No Roman was ever to be crucified. Men have been stoned to death. They have been quartered and butchered with swords. They have been burned at the stake or drowned in the sea. Today in civilized countries, capital punishment is made as quick and as painless as possible, in the electric chair or in the lethal chamber. But the cross meant lingering torture day and night for sometimes three or four days with bloated, feverish body in excruciating agony until at last death itself would come like an angel to release the soul from the suffering body. Words are inadequate and they stick in our throats as we come into the presence of the cross upon which Jesus died. Here we see the ghastliness of human sin and the depth of human depravity. Men have never sunk lower than when they nailed Jesus, the Son of God to the cross. Did Paul mean that the cross reminded him of the awful depths from which he had been saved?

Paul was not speaking about the glory that came to Jesus, but he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Why should Paul glory in the cross? We know that men boast and have glory in themselves, in their personal achievements, in their individual talents, in their authority and rule. Men love place and power and ease. But Paul says that the supreme glory is the cross. What could he mean?

Paul believed that Jesus was the Son of God and that upon the cross Jesus revealed the fact that God is a God of love. We have been told so many times that God is a God of love that it does not stab us wide awake or make us catch our breath. Now men have not always known that and I doubt if any of us fully understand it. Men have had strange ideas about God and they have worshipped, driven by fear much more than drawn by redeeming love. And it is not always easy to believe that God is a God of love. If any man thinks it is easy to believe, perhaps he has not tasted some of the terrible bitterness of life. Men are driven by the storms and broken upon the rocks.

A very clever man in the last generation said that if he could ask the Sphinx one question, he would ask, "Is the center of the universe good?" The human heart wants to know, "Is it really true that 'behind the dim unknown standeth God amid the shadows keeping watch above His own' and that He truly loves and cares for me?" Is God just a blind force? Did He simply create the universe and set it spinning, to be governed by a heartless legalism, and does He laugh when these quivering human lives of ours are crushed and our dreams are shattered? On the other hand, is God a soft, spineless, powerless God? Or does He love us enough to suffer with us when we break His laws in a moral universe? Paul believed that upon the cross Jesus became absolutely one with man. This was more than the incarnation in which Jesus came in human flesh. It was more than His teachings, in which He taught men how to live. God has always loved man. But in the cross we have, as it were, a window into the very heart of God.

The little ten-year-old girl was sent by her mother to the corner grocery to get a couple bottles of milk. The mother had told her to take care and, when there were no cars coming to scoot across the street as fast as she could. The little girl went to the corner and when no cars were coming she ran across as fast as her little legs would carry her. She got her milk and returned to the corner and again when no cars were in sight, she ran as fast as she could go. When she was nearly across, she tripped and fell, the bottles of milk struck the pavement and were broken and the milk ran all over. A neighbor man passing by came hurriedly to the little girl and, after he had helped her up and saw that she was not hurt, began to laugh. He said, "Now, Mary, when you get home your mother will whip you." "O, no, Sir," she said, looking up at him through her tears, "you don't know my mother. My mother loves me and believes in giving me another chance." I thank God that God loves us and believes in giving us another chance.

Not only does the cross reveal the fact that God is a God of love, but the practical result of it is that when I come into the presence of the cross, something happens inside of me. The cross melts my stony heart and takes away my sin. Here, my friends, we enter into one of the deepest mysteries of all of life. When we come into the presence of the cross, these sins of ours cry out, "for shame, for shame!"

"When I survey the wondrous cross on which the Prince of Glory died,  
My richest gain, I count but loss and pour contempt on all my pride."

Now, sin is not the physical act such as drunkenness, sensuality, or murder. But it is the attitude of the heart; intemperance, lust, and hate. The cross will not take away the scars of the physical results, but it makes my attitudes in the presence of God's love hideously ugly. And when I cry out, "Have mercy," He forgives my sins. And when I say I don't want to do that any more, He walks with me to strengthen me and to guide me. It is really true that a change of heart comes. I come to hate the things that crucify Him and to love the good. He gives forgiveness and a new heart.

When Alexander Whyte was having the communion service in his great church in Princess Street one Sunday night, there was a little old Scottish woman with white hair sitting on the end of the fifth row. When the elders passed the broken bread, she

would have none of it. When they offered her the cup, she simply shook her head and wept silently. The great preacher had seen it and, contrary to the usual custom, he took the tray of bread in one hand and the cup in the other and walked down the aisle and offered them to her again. Tears were running down her cheeks by now but she simply shook her head. "Take it, Woman, it's for sinners," the great preacher said; "that's what it's for." And so it is, and this is one of the glories of the cross.

Then, there is something more. The cross gives to life its meaning and motivation. Take the cross out of life and what do you have left? Is all of life a "tale told by an idiot, full of sound and fury, signifying nothing?" Or does life have a purpose and a meaning? Someone at the foot of the cross in a sneering way said, "He saved others. Himself he could not save." He spoke truer than he knew. If we take the cross out of our lives, we have only selfish striving. But we know that until we find something outside ourselves big enough to give ourselves for with absolute abandon, and throw our lives into that cause, we have not begun to live. Time was when men were to be saved from an awful hell after death. Too much we have quit that. But we are coming to see that men must be saved from the awful hell which they experience today. We are coming to see the torment and loneliness and terror of Godless and purposeless lives. Selfishness always and everywhere destroys and defeats life. In the long run, Mr. Hitler cannot win. "The stars in their course fight against Sisera." "He that seeketh to save his life loseth it. But he that dares to give it away for My sake and the Gospel's shall find it unto life eternal."

Here is a sailor, torpedoed in the North Sea, clinging with a companion to an oar. The oar was only sufficient for one. "You're married, ain't ye? You've got a wife and bairnies?" The other nodded. Then the first sailor said, "Goodby, chum, and God bless you." And he let go and sank. He forgot himself into immortality. Maybe it's a Schweitzer in the Lambarene or a Grenfel in Labrador, or a host of others who have found that the cross gives life, meaning and purpose and significance. This is part of the glory of the cross. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

## A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense, but one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. If he grows long enough, he will become a cynic, of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Charles E. Jefferson.

The modern American family is the one who spends right up to father's earning capacity.

—The Greensboro (Ga.) Herald-Journal.



## NOT TOO FAR FROM GOD

(Corrected)

By Mary O. Elliott

We like to have the Lord not far away  
So we may call Him any needy day,  
But entertain Him in our homes? Not we—  
The Devil is much better company!

So let the steady church folk take Him in—  
Just so He is not far from us in sin,  
So that if death or sorrow come to us  
We find Him nearer than the evening bus.

We do not frequent churches much, these  
days—

There is no time for worship or for praise;  
But live in any town without the Lord?  
That is a thing we never could afford!

Rolling Fork, Miss.

## NEWLY APPOINTED CHAPLAINS

### Army of the United States

Russell Henry Bohner, Pillow, Penna.  
Wilmer Rudolph Bottoms, Sneads, Fla.  
Harold Bristol Brown, Americus, Kansas.  
John Lucien Carpenter, Clint, Texas.  
Harvey Enloe Carrell, Anthony, Texas.  
Gilbert Houston Curry, Greenwood, Ind.  
Dwight Edmond Dussair, Topeka, Kan.  
Stephen Galley, Monrovia, Maryland.  
Philip Lambeth Green, Franklin, N. C.  
James Harold Hagerty, Paw Paw, Illinois.  
Earl Banks Horsell, Portland, Oregon.  
Charles Huff Junk, Franklin, Illinois.  
Rowland John Martin, Sunburst, Montana.  
Orville Herbert McKay, Detroit, Mich.  
Julius Allen McRaney, Hermanville, Miss.  
Thomas Marion Merriman, Norway, S. C.  
William Hancox Merwin, Geneseo, N. Y.  
Cecil Evan Ottinger, Tye, Texas.  
Carsten Paulson, Ashland, Wisconsin.  
Kenneth Richards Perinchief, Red Bank, New Jersey.  
Lucien Linwood Powell, Pittsville, Md.  
Albert Chapman Rorapaugh, Wallacetown, Pennsylvania.  
Benjamin Louis Schmidtke, Webster Groves, Missouri.  
John Warren Mobley Stipe, Albany, Ga.  
Frank Leslie Whitney, Wessington Springs, S. D.  
John Henry Willis, Cortland, New York.

### U. S. Naval Reserve

Luther Lambuth Booth, Kentwood, La.  
George William Bumgarner, Canton, N. C.  
Wiley Hiram Critz, Clarksdale, Miss.  
Harold Rasey Cunningham, Norwalk, Calif.  
Frank Roy Donald, Danville, Ill.  
James Swan Ferris, Evanston, Ill.  
Marvin Augustus Franklin, Jr., Birmingham, Ala.  
Grimes Weldon Gatlin, Grandview, Texas.  
Kermit Claire Gregory, Salisbury, Vermont.  
Nolan Pliny Jacobson, Chicago, Ill.  
Itys Vaux Johnson, Powell, Wyoming.  
Clifford Jordan Mann, Waterloo, Iowa.  
Ralph Herman Nicholson, Lenoir, N. C.  
Donald Russell O'Connor, Decatur, Miss.  
Vincent Lewis Odom, St. Petersburg, Fla.  
Algernon Martelle Oliver, Meridian, Miss.  
Chester Arthur Pennington, Spring Lake, New Jersey.  
Robert Nelson Ruleman, Eagle Grove, Iowa.  
Gerald Horner Sargent, New York, N. Y.  
Wallace Guy Smeltzer, Tarentum, Penna.  
Norbert Good Talbott, Evansville, Ind.

John William Worthington, Lexington, Ky.

### PROMOTIONS

#### First Lieutenant to Captain

Harold M. Bryant, Falls City, Nebraska.  
John Charles Fix, Collins, Iowa.  
John F. Herion, Bethesda, Ohio.  
Alfred A. Knox, McCrory, Ark.  
Wilmot T. Lippert, Dallas, Texas.  
Ernest E. Lowe, Long Prairie, Minn.  
James Edward Statham, Pahokee, Fla.  
John H. Thornberry, Green, Kansas.

## THE INDIAN CHRISTIAN'S DILEMMA

By Bishop V. S. Azariah, Anglican Bishop of Dornakal, India

The Congress party of India demands that Britain immediately surrender the entire government into the hands of the peoples of India, and if that is not done it cannot cooperate with Britain in the war against Axis aggressors.

The Muslim League also demands self-government, but stipulates that those provinces where Muslims are in a vast majority should be constituted after the war into a Muslim Dominion. In the interests of the sixty million of the Depressed Classes, Dr. Ambedkar violently objects to the Congress demands.

Mr. C. Rajagopalachariar, former Congress Prime Minister of Madras, advocates reconciliation with Muslims and resumption of government by Indian leaders so that the aggressor nations may be opposed by the whole of India.

In this conflicting situation the Indian Christian hardly knows what his attitude ought to be. Certain considerations emerge from the fact that he is both a follower of Christ and a citizen of India.

With trembling conviction, Indian Christians see that they must be on the side of India's freedom. If China, Japan, Persia, and Turkey can hold their heads up as independent nations, their motherland should have the same status.

The Indian Christian has vague fears that the freedom he desires for his country may spell deprivation of his own liberty and his fundamental religious rights. His forbears had sufferings from the religious intolerance of their countrymen. Would India's freedom mean a return to the old caste tyranny? Congress leaders have never given the slightest consideration to clearing these doubts.

The Indian Christian's religion has taught him to "render unto Caesar the things that are Caesar's." While, therefore, he asks for freedom, he cannot agree to bring it by civil disobedience.

In view of these conflicting loyalties, what is the Indian Christian's duty? He cannot join the Congress, for he demands nothing for himself; he does not very much care for his community to have a separate electorate. He would demand freedom, but within the freedom he would like to have his own freedom guaranteed and loyalty to his own religion secured. He cannot ally himself to this or that communal organization, for he does not ask for privileges for his own community; but, with his Christian culture and outlook, he asks only for opportunities to serve his motherland. He is blamed by the Congress, by the Depressed Classes, and by Muslims that he does not throw himself into this political struggle.

And what about the war? War, he knows, is a negation of man's highest qualities and

destiny. He would therefore have no war for any cause whatever. He realizes, however, that there are worse evils than war. If an aggressive nation cannot be curbed by reason, argument and fair dealing, it is the duty of all nations who care for justice and righteousness to stop the aggressor and, if need be, perish in the attempt. In the present war there is no doubt whatever why the Allies are engaged in this dirty work—it is to make the aggressor nations realize that aggression and selfish ambition do not pay, that this world of ours is meant to be the place where nations can live in peace, where each race and country ought to have the opportunity to make his own contribution to the well-being of all others—not by domination but by service. That being so, the Indian Christian is ready to throw himself into the war. To launch any campaign that will tell against India's participation in the war he feels to be a blunder. To bargain for this or that as a reward for participation he feels is unseemly and unworthy of a nation with moral backbone. He therefore regrets that he is unable to see eye to eye with Congress in this matter.

Here then is the Christian's position. He is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland, and that his countrymen may understand his loyalty to his religion.

That being so, with all the earnestness of his being he pleads with his countrymen not to let themselves go in mad lawlessness. It does no one any good; it harms all. He pleads with the leaders of parties not to demand anything as the reward of their participation in this war. Moreover, he is convinced that all talk of a free India will be futile which does not face the problems of the Indian States, external defence, and the mutual distrust of communities within. These are not unsolvable problems; where there is a will there is a way.

He also pleads with equal earnestness with the Government not merely to trust to the restoration of order by force (which is certainly necessary), but to take steps as early as possible to implement their pledged word in regard to India's freedom, and even now to explore fresh possibilities of reconciliation of differing views and different political parties. The Government can take steps, by conciliation, consideration and magnanimity, to bring about a change of heart in the people and the leaders. Whatever method may be followed, reconciliation and India's peaceful development is what Indian Christians desire. To this end every Indian should work and pray—and pray until he is heard.

In the measure in which we truly recognize Him as our Lord and ourselves as His possession will it be easy to "put our trust" in Him. If the shepherd purchase a flock of sheep, does he not intend to provide for and take care of them? Our Good Shepherd has paid for us an infinite price, and we are not merely the sheep of His pasture and the subjects of His kingdom, but are members of that Church which is the bride whom He loves. Well may we "put our trust" in Him who loves us with love so unique and unparalleled!—J. Hudson Taylor.

"No war, no plague of humanity—cholera, tuberculosis, or famine—has made so many victims, has caused so much poverty, suffering, and death as the use of alcohol."

—Charles Darwin.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

The whole round world is not enough to fill  
The heart's three corners, but it craveth  
still;  
Only the Trinity that made it can  
Suffice the vast triangled heart of man.  
—Frances Quarles.

## THE PRAYER-ROOM TODAY

Teach me, my God, to seek and find my  
rest in Thee alone. Let no earthly joy  
make me forgetful of Thee, nor any  
strength of mine make me lose the sense  
of my dependence upon Thee. Let not the  
crowding concerns of busy life withdraw  
my heart from Thee; let me be still rest-  
ing in Thee, meeting every demand in Thy  
strength. And when, in love and wisdom,  
Thou dost withdraw Thy gifts from me,  
let me know that the Given still is mine.  
And when my flesh and heart shall fail,  
be Thou to me what Thou hast been to  
all who have known Thee; be Thou the  
strength of my heart and my portion for  
ever. Amen.

## Life a Weaving

My life is but a weaving  
Between my Lord and me.  
I cannot choose the colors  
He worketh steadily.  
Ofttimes He weaveth sorrow  
And I in foolish pride  
Forget He sees the upper  
And I, the under side.

Not till the loom is silent  
And the shuttles cease to fly  
Shall God unroll the canvas  
And explain the reason why.  
The dark threads are as needful  
In the weaver's skillful hand  
As the threads of gold and silver  
In the pattern He has planned.

—The Cumberland Presbyterian.





# WALLET OF THE WEEK



PRESBYTERIAN-EPISCOPAL UNION, which seemed to get off to a good start in early diocesan voting, now seems to be encountering a little harder sledding. The Diocese of Milwaukee voted complete disapproval and rejection. Bishop Ivins branded the merger as "unthinkable and intolerable." On the same date the Boston diocese voted one hundred and three clergy and one hundred and fifty-three laymen in favor of the union, and thirty-three clergy and fifty-nine laymen against the union.

\* \* \*

A STUDY OF THE RUSSIAN CHURCH, the Russian Orthodox Church, was recently printed on the presses of the Anti-Religious League, which had until then been dormant for more than a year and a half. Some foreigners and diplomats received copies of the book. It is stated that "Throughout its history the Russian Orthodox Church has lived the life of the people and has shared its joys and sorrows." It adds, however, that since the revolution, the church has sustained a considerable membership loss.

\* \* \*

ALASKAN NATIVE DEER are of three varieties. The largest of them is the moose, which often weighs as much as a thousand pounds and has horns or antlers which have a spread of more than six feet. The smallest species is known as the Alaska Black Tail, which has an average weight of less than one hundred and fifty pounds. The Caribou weighs from two hundred to three hundred and fifty pounds, travels in herds, and is a chief source of meat supply for the natives of inland Alaska. In addition to these native varieties are the reindeer which have been imported.

\* \* \*

IN PRE-REVOLUTION RUSSIA, it is said that ninety per cent of the people belonged to the Russian Orthodox Church, and only one-half of one per cent were Roman Catholics. The Roman group had but three churches in the city of Moscow. Of the three churches in Moscow, the St. Louis des Francais has been open through all upheavals and it is today holding daily services for approximately two hundred worshipers. It was originally admitted to the country to minister to diplomatic personnel, but now the congregation includes many native Russians.

\* \* \*

ANIMAL INSTINCT FOR HIGH ELEVATIONS as a place to die was recently referred to by Dr. Julian Huxley. The carcasses or bones of leopards, monkeys, buffaloes, mountain goats, and elephants have been found on the summits of high mountains in Africa and in Norway. In Malaya a sportsman wounded an elephant which escaped into the jungle. In order to end its misery he and his bearers pursued it on an upward path for six days until they found it on a high elevation lying down and evidently waiting for the end. The discovery of the bones of mountain goats might not occasion surprise, but the finding of the bones of animals of the plains and the jungle on high mountains is unusual.

THE ARMY DACHSHUND is an Army Ordinance bus which carries fifteen men. It is made by sawing a five passenger automobile in two back of the front door and building in a section so that its carrying capacity is trebled. Only the driver's door opens on the left side. The bus is made by a company in Seattle, Wash., and the name is derived from its elongation which suggests the Dachshund. One hundred of these improvised buses have been put into service by the makers.

\* \* \*

THE SUMMER SESSION OF ALCOHOL STUDY, sponsored by Yale University, has been meeting with a favorable response. Seventeen denominations have nominated candidates for fellowships. The Federal Council of Churches is backing the move and it is to be conducted by Yale University through its laboratory of Applied Physiology. The purpose is to make the findings of scientific research on the use and effects of alcohol available to groups and communities for their attack upon the alcohol problem throughout the country.

\* \* \*

THE ANGLICAN CHURCH OF CANADA, reports an exchange, has a movement on foot for "leveling" all ministerial salaries. It is said that a similar plan is being pressed in England. The Canadian proposal includes a basic salary allowance with an addition for each member of the family and other particular needs. It appears that the main difficulty encountered in making the plan workable grows out of variations in the cost of living for different localities. Such a problem would arise in any country with as wide variations as are to be found in America.

\* \* \*

EARDRUMS MADE BY SKIN GRAFTS are, according to a report from Mexico, giving great encouragement to people who have suffered from deafness. The report states that during the past ten months, one hundred and thirty-five such operations have been performed on the totally deaf, and that all but five of the patients have recovered their hearing. The surgeons who have achieved this marvelous surgical success are Dr. Gonzalo Valdes, a general in the Mexican Army, and Dr. Emeric Schulhof, who was Hungarian-born and went to Mexico from Columbia University in 1940.

\* \* \*

WAR EMERGENCIES have caused production authorities to extend our efforts into new and neglected sources of supply. Thousands of rubber trees which were planted in the Hawaiian Islands nearly forty years ago are now being tapped in order to add to our much needed supply of that important product. Hemp culture is being promoted in five states of the Union and the indications are that nearly a quarter of a million acres will be planted to hemp this year. For the processing of this crop forty-two new mills have been planned. Two of the mills are already nearing completion.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### SECONDHAND RELIGION

Dr. Harry Emerson Fosdick, writing in a recent periodical, takes the position that it is prayer which gives religion personal meaning and force, and that without it all religion, heathen, pagan, or Christian, is second-hand. The thought is introduced by a quotation from Emerson: "God enters by a private door into every individual." He argues that prayer is that door, and without prayer as personal communion with God, religion is only a system of glorified intellectual mechanics. He says that there are people who have always believed implicitly in God, but who spend months on end without resort to prayer; the one and only thing which can make faith vital and significant.

The meaning of this brief survey is that the externals of religion may be mastered without its becoming a mastering inspiration and force in the life of the individual. In such case it is never more than a conventional technique which one may acquire in schools which mill priests rather than prophets. Dr. Fosdick said: "The deepest truths about prayer that I know I learned not in a theological seminary but in a nervous breakdown years ago that threatened to shatter all my hopes in life." He came face to face with conditions which made it necessary for him to establish personal communion with God or fail in life.

We doubt that a finer interpretation of the place and meaning of prayer could be found than is couched in that brief personal confession. Books on prayer are always best sellers in Christian literature. They sell because the quest for communion with God is universal and because people still think of the mechanics of religion rather than of its practice. They sell because people instinctively realize that it is prayer which makes the difference between pagan ritual and redemptive religion. Without personal communion no individual, whatever he may believe, has that first-hand knowledge which makes religion vital and real. Christianity without the use of prayer as a personal resource has no witness for a lost world. It is secondhand religion, whether it be the castoff clothes of ancestors, or a child of the street which has been lifted to one's bosom.

### THE CHURCH AND POLITICS

The size of a church organization has a tendency to develop a sense of self-sufficiency, not to say of self-importance. This would not be so bad if it ended with

self-respect, howbeit self-respect founded upon size is far less wholesome than the same thing rooted in conscious integrity. The difficulty with church bigness is that it develops the disposition to take the shortcut of putting over its program by a reliance upon numbers and social prestige rather than by an uncalculating devotion to justice and righteousness. In these days we hear a great deal more about being spokesman for millions than representing the same number of souls abandoned to a passion for saving the world. The big figures on the signboard hide the destination and the primary emphasis.

Dr. A. E. Garvie, a widely-known British preacher, recently referred to the fact that he became a member of a semi-political social service committee in the hope of awakening the Free Churches to their social responsibility. He confessed that, after forty years of effort, he observed a tendency to disregard the essential witness of the Church in favor of ideas and practices which belong to politics rather than to religion. The group which started out on a Christian foundation had so far lost its spiritual bearings as to think politically about social and moral issues.

Speaking personally, we share the feeling of Dr. Garvie regarding all hyphenated agencies whether the hyphen be inter-ecclesiastical or ecclesiastical and political. It tends to rob the church of the badge of moral and spiritual distinction inherent in its very constitution. The old Jews of the Exile were not far wrong when they sifted every alien strain out of their register before they took up their march to the homeland. They knew from many unhappy experiences the peril of a hyphenated faith. After all, religion is something morally and spiritually exclusive in its nature and the hyphen beclouds its title to priority and tacitly admits that it must enlist Beelzebub in order to achieve the ends and aims which are preeminently its own.

### VACATION TIME AND THE ADVOCATE

July and August are revival and vacation months. Between the two it will be easy to postpone the Advocate interests for a more convenient time. Please remember that we plan to publish charge-by-charge reports during August and the campaign will be officially closed on September 1. The final report will appear in the issue of September 9—Labor Day. Meantime, remember that many subscriptions have expired and will be cut off on August 1 unless we know that they have been renewed. We ask pastors to report subscriptions promptly to prevent the discontinuance of any subscription.



## PERIL OF STREAMLINED RELIGION

The life of the world was never so completely streamlined as it is today. Industry, society, and even culture have capitulated to the all-out effort for winning the war. Even Christian worship has caught the spell of the hour and there is a wide-spread demand for a streamlined program for the Church.

On the surface such a demand appears to be logical and sound, but some facts must be kept in mind if the simplification is not to become a peril to religion itself. The process of simplification must not overlook the pre-eminence of spiritual values in the effort to streamline church activities. Streamlined architecture may lose some of its appeal for esthetic souls, but without subtracting from the uses for which it was designed. The same principle applied to the program of religion would misplace its whole emphasis of faith and would be a practical denial of its spiritual mission and purpose.

The Church is preeminently a ministry in long-time spiritual values and not just another adventure in social organization and effort. It is a ministry to life and not just a system of ecclesiastical procedure. Its ministry becomes as kaleidoscopic as are the personalities which make up the multitudes who are at once its responsibility and its field of work. Religion addresses itself to motives, ideals, and spiritual values. An indiscriminating and an over-stressed simplicity would repress the very elements in which religion is preeminent by reducing its program to the manipulation of an organized body. We cannot afford to pursue the shadow of simplicity to the point of making the Church just another social movement. We must not streamline its ministry until we lose its divine and eternal perspective.

## HOW ARE THE MIGHTY FALLEN

As I write, the great day of France, Bastille Day, is fresh in mind. It has called forth many surmises and philosophical musings as to the future of France. I heard one of the nation's best-known commentators recently in quite an extended disquisition upon the subject of the present plight and future place of France in the council of nations. In the course of his analysis he made the statement that if France had not helped us in the Revolution we would not have gained our independence, and that by the same token if the United Nations do not help France now she cannot regain her independence.



Dr. A. P. Hamilton

Of course, it is always an academic question to discuss what did not take place in history, but might have, if certain conditions and circumstances had been present which were not at the time.

The speaker finally brought his analysis to a very sensible and logical conclusion when he said: "After all, it was France who lost her freedom in this war, and it must be France, first of all, who must win it back, or must show the will to win it back."

And in the final analysis this is right, as he said it, and history bears witness to the truth of his statement, over and over. No nation survives that has not the will

to do so, and is willing to pay the price of liberty whenever that liberty is challenged. We may sentimentalize as much as we will over the greatness that was France and the glory that was Paris, and of the great days of Washington and Lafayette. We may immortalize July the fourth and Bastille Day, but after all they are mere symbols, not only of what has happened to make history, but of that progressive history which must be made every year that these anniversaries of independence and "liberte, egalite and fraternite" roll around on the calendar. No truer epigram was ever uttered than "Eternal vigilance is the price of liberty."

We cannot afford to assume a superior attitude toward France, then, and go upon the assumption that our own liberties are secure forever. Our own existence is still in the balance, and of course with it all our boasted traditions of freedom are still to be won back and regained.

Liberty is not a commodity that can be bought and sold in the market-place. It is a state of mind, an attitude of the heart; it is spiritual, not tangible.

A very popular saying at the present time, "There will always be an England," is true and will be true only so long as there is a spirit in England to produce another Dunkirk, if the occasion arises, or to endure without cracking up, such another pounding from the air as she endured during the winter of 1939-40.

America, then, will survive as a great nation, England will continue as a great nation, France will be restored as a great nation, only if all of them have the spirit that has inspired them up to the present and through the generations that have made them great.

A. P. H.

## Others Say. . .

### ERRONEOUS PROCEDURE

No, we don't believe that sentencing fifty-year-old, sixty-five-year-old strikers in government plants to serve in the Army as a punishment is a consistent course to pursue. Army service should never be made a form of punishment. When it is, then surely the army has lost its dignity and the patriotic volunteer finds himself among those who are paying the penalty for misdemeanor. It is too much like a juvenile court sentencing a delinquent boy to attend Sunday school for a designated number of Sundays. This associates Sunday school with a form of imprisonment and of punishment, and will not add to the boy's regard for Sunday school or religion when the penalty has been paid. Neither the Army nor the Sunday school should have that sort of association with delinquency or crime. There can be no virtue or benefit in doing any good thing unless it is done for a high motive. Doing good can never be made a punishment.

—Religious Telescope.

### CHAPLAINS' CORPS CASUALTIES

Up to May 15 the Chaplains' Corps had fifty-five casualties, according to the Associated Press. Twelve were missing at sea or in action; two were wounded; twenty-eight were missing on Bataan (twenty-two known to be prisoners); and thirteen died in active service.

—Zions Herald.



## WAYSIDE SHRINES

By Dr. Forney Hutchinson

When I was in Europe in 1924, I saw along the highways little wayside shrines. Just a little crucifix hanging beneath a small covering where weary travelers might turn aside, if but for a moment, and rest and pray. At that time I was not favorably impressed. The custom seemed crude, if not idolatrous.

In 1930, in the village of Oberammergau, near the Sweighoffer home, where my brother and I were guests while attending the Passion Play, I observed the custom more closely. As we walked out toward the mountains one evening, we passed by one of those wayside shrines. Beneath it, two old people, evidently man and wife, and weary, had found shelter. Their bundles had fallen from their backs and there was on their faces a look of restful contentment. Without question, the shrine had a religious and spiritual significance for them. For a brief moment they had laid aside life's burdens, and at the foot of the cross had found rest. That shrine meant little to me, but much to them.

In Roman Catholic countries you will find these simple shrines in many places. Sometimes they are over a store, or a home, but more often by the side of the road. Perhaps, after all, it's not a bad custom. In the midst of the turmoil of life, we need a wayside shrine where we can pause to rest and pray.

After all, I wonder if many of us have not found just such a place. Not necessarily a visible and tangible spot, but a place within, where in spirit, if not in body, we often resort.

Maybe it's the old home, where on the wings of memory, if not by train or auto, we fly in our efforts to find rest. Familiar faces, "loved long since and lost awhile," come trooping up out of the past to inspire and cheer us on our way. "Clouds of witnesses around hold us in full survey." Maybe a saintly mother or a noble father, a beloved companion or a little child. Anyway, we come back feeling refreshed and cheered. It may be a lonely grave where sleeps the dust of our beloved dead. On the first Sunday in August, 1930, I stood for a moment, head uncovered, by the grave of John Wesley, and renewed my vow of loyalty and allegiance to Christ and His Church. I went then into the Chapel, feeling that I had already worshipped. His grave was to my Methodist soul a sacred shrine.

One day, in a poorly kept country cemetery in southwest Arkansas, with my two older boys, I stood beside the grave of my precious mother. As a lad of six, I had followed her body to that new-made grave, never again to know the comforts of her unselfish love. But on the day of which I speak, I laid one hand on the marble stone that marked her resting place, the other on the head of my eldest son who stood beside me, and renewed the promise I made her while on her death bed, to try to be a good man and meet her in heaven. As I moved away, I felt that my soul had been bathed and cleansed.

Even now, I can see standing yonder against the horizon a great man who wore the Confederate Gray. He was a Colonel in the army. He had a contempt for everything that was cheap and little. He was the soul of honor. He was my father. I am far removed from him in time and space, but today, aside from my Christ, he is the greatest influence that ever touched my life. He was, and is for me, "the shadow of a great rock in a weary land."

You may be thinking of a mother, a husband, a teacher, or a pastor. Maybe it's a child, a son or a daughter. No matter, just so they serve in the capacity of wayside shrines.

Some time ago I had a letter from one of the women of my church, post-marked from a little western town. She said, "I have been here visiting the grave of my dear husband and placing fresh flowers on the mound." She assured me she was coming back, strengthened to "carry on" under the burdens of life. She had resorted there, not to indulge in morbid grief, but to renew her spiritual strength.

Sometimes it's a piece of music or a vase or a song that seems to haunt one's thoughts like a beautiful but vanished dream. One whole day recently, there kept running through my mind like a refrain the words and music of the hymn, "Jesus, and shall it ever be, a mortal man ashamed of Thee?"

Frequently, it's a beautiful picture, a great painting like the Madonna, The Angelus, or The Lord's Supper; or maybe a sunset or some other piece of natural scenery. I remember one evening in the town of Eureka Springs, Ark., just as the sun was setting, I wandered out on a hillside. The cool breeze, the gorgeous coloring, the far-away mountains and valleys, all combined to stir my soul and quicken all my spiritual sensibilities. I'll never forget that evening. I went up to the church and asked the pastor to let me preach. He consented and we had a blessed service.

It may be in a church. It was in Oklahoma City that I attended my first General Conference as a delegate. Sunday came in the midst of a strenuous debate about Vanderbilt University. Dr. Bradford, our fraternal delegate from the British Wesleyan Church, preached. It was a good sermon and a great service. My spiritual nature relaxed. My soul revived. Temporarily, at least, I had found rest.

Perhaps it is the church of one's childhood, made available only by the aid of memory. David Grayson, in his little book on "Adventures in Contentment," relates such an experience. Maybe it's a place of prayer, where we have been accustomed through the years to wait before the Lord. To every child of God the Sacrament of the Lord's Supper should be a wayside shrine.

And so, we are not dependent upon time or place, or the crude material of a wooden cross. Anywhere, anytime, we may set up our altar and bow in reverence at an improvised "wayside shrine." Just let memory work.

I have in mind the story of two birds. The one, a seagull that carelessly followed a ship out to sea. The first day out, it was buoyant and would dash far out in advance of the vessel. The next day the sailors began to note marks of weariness, and the third day, in sheer exhaustion, it fell into the sea. The other bird took passage with us on a Cunard Line steamer. He found a place in the rigging of the vessel, and the sailors fed him from day to day out of the ship's well-supplied storehouse. In the morning, he would fly out over the sea and would entertain the passengers by riding the turbulent waves with ease and grace. At night, or when weary, he would find his resting place on the deck of the vessel.

How often we meet lives like these two birds on the sea of life. Some seem so self-sufficient, and for a time they seem to do well enough, but by and by, in the midst of life's strain, they go down into the sea, "without God and without hope in the world." Others recognize their own insufficiency.

(Continued on Page 12.)

WITH  
THE  
PASTORSTHE TEACHING  
PASTOR

By Charles O. Ransford

Studying Paul's words to the elders of the church at Ephesus when he met them at Miletus, we learn that he had a large conception of the Christian ministry. He said, "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house."

Paul was a faithful pastor and teacher. He exhorted his sons in the gospel, Timothy and Titus, to teach. He warned them that there were many false prophets and teachers in the world, who would lead their converts astray.

The despair of many preachers is that multitudes within the church are without the knowledge of the truth and have no sense of responsibility in Christian living and services. One explanation of the numerous small sects is that not a few of their converts, once members of established churches, being untaught, were easily led astray. The professed beliefs of many such people is beyond all understanding. We have people in all our churches who believe wild and strange heresies.

Hortatory discourses and discussions of the affairs of the day are not preaching. True gospel preaching has an element of teaching. After every preaching service, the hearers should be able to say, "I have learned something." Unfortunately, indeed, are the people who can never say, "I have learned something today."

Jesus was a great preacher, but he was preeminently a great teacher. We speak of the Sermon on the Mount. It was not a sermon. It was a series of teachings. The record says, "And he opened his mouth, and taught them." At the conclusion of his remarks, it is written, "For he taught them as one having authority."

Every pastor should be closely allied with the church school, that he may have part in directing the special teaching services. A well organized church school with a group of carefully selected teachers is the strongest force in the church. Children and young people are taught in preparation for church membership. The adult members of the church are taught for Christian culture and service.

In this day when the Sunday evening service seems to fail to draw any considerable number of people and in some communities, both rural and urban, has been discontinued, it may be advisable for the pastor to study the possibilities of a teaching service or a Bible study group.

There should be no thought of any resemblance to a preaching service. The entire hour should be devoted to Bible study or the study of some of the special courses offered by the General Board of Education. Careful preparation will be required and the class may have to be recruited by a personal appeal. Such a class will have attraction for many people and offer large possibilities. An educated and prepared preacher should develop an inspirational service. Already groups of young people have study classes in connection with their Sunday evening services. A few pastors have arranged for study classes at intervals during the year.

An atheist is a man without invisible means of support.—James Agate.



# CONFERENCE NEWS AND PERSONALS

Rev. W. C. Beasley reports good going in the Ruleville, Miss., charge. Bro. Beasley is now in his first year on that splendid Delta charge.

Mrs. W. J. Ray, Van Vleet, Miss., adds her word of commendation to the wide-spread chorus of goodwill for the Advocate. We appreciate her thoughtfulness.

Mrs. A. J. Tucker takes time out to thank us for the contribution which we are making in the fight on beverage alcohol. We are always glad to have the assurance that our friends are pleased with the efforts we make.

Mrs. J. R. Murff whose late husband was a member of the North Mississippi Conference, is now matron of the Masonic Home in Columbus, Miss. Her two sons are in the Air Corps and are at present located in Florida.

Rev. E. A. Kelly, pastor at Richton, Miss., sends a list of 13 subscriptions with the statement that he is not closing his campaign, just sending in what he has on hand. We appreciate that attitude and also his assurance of good will concerning the paper.

President N. C. McPherson, Jr., of Wesleyan College, Macon, Ga., says that all space in the Liberal Arts College has been taken for more than a month and that he has a waiting list besides. The Fine Arts College in downtown Macon is also practically full.

Rev. R. E. Carter, pastor at Marksville, La., says that he is new in the ministry and is seeking information with reference to his Advocate task. We are always glad to assist a man with that spirit whether his quest has anything to do with the Advocate or not. It is an attitude that will surely win.

Dr. Henry T. Carley, pastor at Ponchartroula, La., has had a recent checkup by his physician and he now finds that his disturbance has been less serious than was thought at first. Much to his liking, his physician took fishing off the prohibited list of exercises and added on a vacation into the bargain.

Rev. J. P. McKeithen reports steady progress on the Mangham charge since his arrival there about three months ago. Five members have been added to the church and approximately \$200 has been expended for church improvements. Bro. McKeithen praises Rev. R. L. Cooke, his predecessor, for the accuracy of the records left to him.

Rev. Sam Nader reports the work at Iowa, La., as progressing well. Up to date he has taken 23 members into the church and great interest is manifested in all religious activities. The church school is making a fine record, having an average attendance of 104 out of an enrollment of 128. His people have not forgotten the pastor and the parsonage home.

Rev. David M. Ulmer, pastor at Centreville, Miss., reports two successful Vacation Bible Schools. Miss Elenita Sells was the efficient director. At the time of his writing he was in a meeting with Bro. Allums at the Mount Vernon Church on the Gloster charge, and he says he will be busy for the next three weeks with revivals on the Centreville charge.

Rev. W. O. Hunt, pastor at Hernando, Miss., reports his work as going well. He is much delighted with his new people. He says that every Sunday has been almost a revival. He has received 15 into the church, 10 of them on profession of faith, and as yet no revival services have been held. All assessments have been paid in full, and the pastor and district superintendent have been paid to date.

Rev. M. S. Robertson, recently transferred to Slidell, La., transferred with himself his loyalty to the Advocate. He had already secured 8 subscriptions at Houma Heights before leaving there, and he now turns in from Slidell 45 subscriptions, in addition to four others which had been sent in previously. Thirty-nine of the subscriptions sent in from Slidell are new, and this brings his total for the Conference year to 57. We appreciate both Bro. Robertson and the people of Slidell.

Rev. S. J. McLean, of Oak Grove, La., says that all his family are now in some branch of the service. The youngest son, John Gaddis, is in the Naval Reserve and is in training at Tulane University. Another son is in the Naval Reserve, one is in the Army Corps as a radio operator, and his son-in-law is in the Army in India, while she is working in an aircraft plant in Atlanta, Ga. Only he and his wife are left to carry on at home. Bro. McLean says that his work at Oak Grove is very pleasant, finances are on a monthly basis, and some improvements have been made on the church property.

## A CORRECTION

Mr. Editor: In the Conference Journal, on page 29, my name appears as having a credit of 36 annuity years. Kindly allow me to say the Board allows me forty years, at ten dollars per annuity year. Four hundred dollars (\$400).

Received payment.

Thanks,  
WM. B. VANVALKENBURGH.

## REV. ALLIE ELLENDER APPOINTED TO GONZALES CHARGE

Dear Dr. Duren: Please announce that Rev. Allie Ellender has been appointed to the Gonzales circuit in the Baton Rouge district. He will take charge on Thursday, July 15.

W. L. DOSS, JR.,  
District Superintendent.

## REV. H. N. BROWN, OF LAKE PROVIDENCE, ILL.

We received notice a few days ago that Rev. H. N. Brown, pastor at Lake Providence, La., was stricken one night while engaged in a meeting at Transylvania, La. A letter from Rev. H. M. Johnson, district superintendent, just received, says that he suffered a paralytic stroke which was followed by an attack of pneumonia. At the time of the writing he was still dangerously ill, but on the following morning his condition was a little more hopeful, though by no means reassuring.

## BATON ROUGE DISTRICT

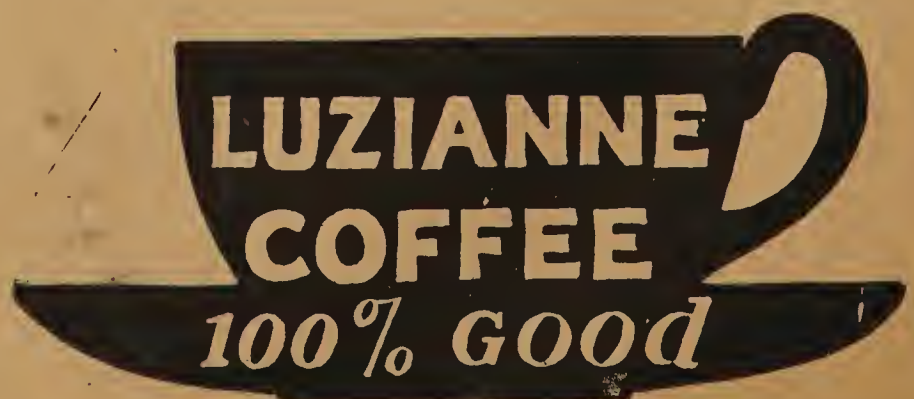
Dr. Doss, writing of the work in the Baton Rouge District, says: "During last week there were six meetings in progress in the bounds of the Baton Rouge district. I have heard from some of these and good interest was shown. Pastors will no doubt make reports of their results. During the present week five meetings are in progress. The brethren are in the midst of the summer revival programs. Many of the churches have conducted vacation Bible schools. We had a well-attended and successful Intermediate Camp at Bluff Creek June 21-25. This year the meeting at Bluff Creek will be under the direction of Rev. Fred S. Flurry of Clinton, in connection with a revival meeting for the Bluff Creek church which is on the Clinton charge. This meeting will begin on the fifth Sunday in August and run through the first in September. Because of food rationing the dining hall will not be operated. Those wishing to attend for the day can do so, taking their own lunches along with them."

## REVIVAL AT TRANSYLVANIA

Dear Dr. Duren: The Transylvania Methodist Church, on the Lake Providence charge, has just completed a most satisfactory revival meeting. Rev. H. A. Rickey, of Tallulah, conducted the services.

Bro. H. N. Brown, our beloved pastor, suffered a stroke the second night of the meeting and has been very ill since. Bro. Rickey carried on the meeting entirely alone after Tuesday night. It was Bro. Brown's wish that the meeting go on.

There were six additions to our congregation, which formerly numbered thirty-seven. There are others that we hope to take into the church soon. The new mem-





bers will certainly be a big help to our small congregation.

We feel that the whole community was benefited by a real revival of spirit and interest during this meeting. The last night a crowd of one hundred and sixty filled our little church to overflowing. The congregational singing and collections were fine.

Truly God's work came first last week at Transylvania.

Sincerely,  
MRS. H. B. STAPLES,  
Church Secretary.

## L. S. U. CHURCH AND STUDENT CENTER

Plans and Program as Suggested by Louisiana Conference Church and Student Center Commission:

1. District quotas to be handed down to each district as suggested at the Lafayette meeting June 9, 1943.

2. A letter to be written and mailed from the office of the Chairman to every charge in the Louisiana Conference. This letter to set forth the plans and program of our commission over a period of three years, during which time the entire amount of \$172,000.00 is to be raised. If any district can secure its entire amount this year, we urge that this be done.

By all means we ask that at least fifty thousand dollars of the quota be paid into the hands of our treasurer, Mr. J. H. Cain, State House, Baton Rouge, Louisiana, by the coming session of the Louisiana Annual Conference.

3. A district committee must be set up in every district immediately by the District Superintendent. This committee is to consist of the District Superintendent, all members of the commission, in that district, and such pastors and laymen as may be selected by the District Superintendent. A list of this committee should be mailed as soon as possible to the office of the Chairman of the Commission.

4. The pastor of every charge in the Conference is requested to appoint at once one layman, whose duty it is to assist the pastor of that charge in publicizing the work of the Commission with emphasis on the goal for the three years period, and for this year. A second duty of these two will be to plan for collecting the suggested amount for this project from their charge.

5. The committee thus set up will read this paper to their congregation on Sunday, July 25, 1943, or as near thereto as possible. It is suggested that this paper be mimeographed by the committee of the charge and mailed at once to all the members of the local congregation.

6. It is requested that a special donors list be prepared at once by the District Superintendent and his committee and forwarded to the office of the Chairman of the Conference Commission, Rev. E. C. Gunn, 1125 Fern Street, New Orleans, Louisiana.

6. District quotas:

Alexandria .....	\$22,000.00
(To be obtained this year).....	5,000.00
Baton Rouge .....	28,600.00
(To be obtained this year).....	10,000.00
Lake Charles .....	22,500.00
(To be obtained this year).....	5,500.00
Monroe .....	25,000.00
(To be obtained this year).....	8,000.00
New Orleans .....	26,000.00
(To be obtained this year).....	9,000.00
Ruston .....	23,000.00
(To be obtained this year).....	5,500.00

Shreveport ..... 26,000.00  
(To be obtained this year)..... 9,000.00

The above amounts should be distributed to cover a period of three years, but all are urged to begin at once the work of raising this money and complete it as soon as possible.

ELMER C. GUNN, Chairman,  
Louisiana Student Center Commission,  
Louisiana Conference.

## DR. SAMSTONE HOLMES PROMOTED

Dr. Samstone Holmes, son of Dr. and Mrs. W. W. Holmes, of New Orleans, has been promoted to the rank of Lieutenant Commander in the U. S. Navy. He was in the service before Pearl Harbor, and was on duty with his ship, the Cruiser San Francisco, in the battles of the Solomons. He is at present on shore duty on the Pacific Coast. Appended is his record of promotions and service.

Inducted into the service in December, 1939, Dental Corps, U. S. Navy.

Commissioned:

Lt. (jg) December 9, 1939, in Naval Reserve.

Lt. (jg) February, 1941.

Lt. June 15, 1942.

Lt. Commander, July 1, 1943.

Dental officer aboard the USS San Francisco, October 41-Feb. 43.

Engagements listed are as authorized by the Secretary of the Navy and have been designated by the commanding officer of the ship as engagements in which the USS San Francisco took an active part—

1. Pearl Harbor.
2. Wake Island.
3. Salamaus.
4. Guadalcanal-Tulagi Occupation.
5. Defense and capture of Guadalcanal.
6. Cape Esperance.
7. Guadalcanal (third Savo Battle).

Citation and commendation from Admiral

W. F. Halsey, Commander South Pacific Area and South Pacific Force, Nov. 28, 1942.

## WISE OR OTHERWISE

By Rev. Jas. H. Felts

The right kind of courage unlooses the whole fountain of life.

What a man wants to do is not always what he ought to do.

Where there are no difficulties to be overcome there are no victories to be won.

The pleasure fetish in our country has itself become a serious problem.

The highest standard I know is found in the man who does the best he is capable of.

Wanted, just for a change, a new district superintendent who does not lead like a veteran.

It is said that the busy soldier knows no fear. I do not know. I do know that the busy saint knows no serious temptation.

When the preacher has to be a wet nurse, carry sugarbuns for grown-ups, satisfy little nasty appetites, sugarcoat ugly rumors, placate offended noses that are too long and sensitive, and play ladies maid for social satellites, he just can't preach.

Lydia and Timothy knew their Lord better because of their freedom from unholy experiences.

I have three very interesting hens, Ma, Eleanor, and Carrie. Ma is a great setter but a poor layer. Eleanor is a marvelous cackler but seldom stops long enough to help our food supply. Carrie is a fighter all the time. She has no hatchet but the most expert bill I have knowledge of. Studying even a small flock is most interesting.

I noticed an unusual reference to a man recently. The news note said, "He was born at the age of thirty." His weight was not given. There was no indication that he was even welcome. Babies and growth are better.

True or false? David had a greater religious experience because of his great sin.



LIEUTENANT COMMANDER SAMSTONE HOLMES



## PERSONAL NOTES AND INCIDENTS

Rev. J. E. Hearn, pastor at Delhi, La., sends us a generous list of subscriptions from his charge and with it the report that everything is going well on his work.

Rev. C. K. Smith, pastor at West Monroe, La., breezed into the Advocate office for a few minutes on Monday morning. He was looking well and was in his usual good spirits.

The Council of Bishops approved the assignment of Bishop Edwin Holt Hughes, retired, to supervise the Washington Area for the remainder of the unexpired term of the late Bishop Leonard.

Rev. Fleet J. Jones had the assistance of Rev. O. S. Lewis, district superintendent, in a meeting at Phoenix recently. Brother Jones is now in his ninth year on the Sataria charge and is greatly beloved by his people.

Bishop Arthur J. Moore, Atlanta, Ga., has been appointed to write the Episcopal Address for the approaching session of the General Conference. In this task he will have the assistance of a committee of five bishops, one from each of the other Jurisdictions.

Miss Mary Bynum, of Rayne Memorial church, who is spending the summer at Piedmont Hotel, Waynesville, N. C., reports that she is having a delightful time in that mountain retreat. The delightfulness of her own situation has not caused her to forget her friends back home.

Rev. Aubrey B. Smith, pastor at West Laurel, Miss., had Rev. Ira E. Williams, a former member of the Mississippi Conference, now of Oklahoma City, with him in a revival, June 13-20. Rev. O. H. Scott, of Vicksburg, led the singing. The church was greatly blessed by the meeting.

First Church, Monroe, La., is getting forward in a great way, according to reports reaching our office. The building fund now stands at \$52,000, with \$1,500 balance in the current fund. In addition to this, Dr. Serex and his family were remembered with some new furnishings for the parsonage.

Rev. Virgil D. Morris, pastor at Homer, La., reports that he is having a busy summer. He has already held two meetings, and has two more for the weeks ahead. In addition he spent nine days at Mt. Sequoyah in the Missionary Council and Jurisdictional Board meeting. On his own charge he held a Daily Vacation Church School at Homer, and has a revival and Daily Vacation Church School planned for Bethlehem church. Then he says the summer lull will be over.

## BISHOP A. FRANK SMITH SUCCEEDS BISHOP LEONARD ON METHODIST COMMISSION ON CHAPLAINS

At the meeting of the Council of Bishops in Chicago a few days ago Bishop A. Frank Smith, of the Houston area, was elected to take the place vacated on the Methodist Commission on Chaplains by Bishop Leonard's death. Bishop Peele is the new chairman of the Commission. Bishop Smith writes that the Houston area leads the Church in the number of chaplains in the Service. There are quite a few men whose applications are pending and they may write

direct to Bishop Smith at Houston regarding those applications.

## REV. ROBERT L. PEYTON APPOINTED TO HERMANVILLE, MISS. CHARGE

Rev. O. S. Lewis, district superintendent, informs us that Bishop Decell has authorized the appointment of Rev. Robert L. Peyton as pastor of the Hermanville charge effective July 25. Bro. Peyton is completing his work at Candler School of Theology and he will succeed Rev. J. A. McRaney who is now a chaplain in the Service.

## REV. H. N. BROWN CLAIMED BY DEATH

A telegram from Rev. H. M. Johnson, district superintendent, says that Rev. H. N. Brown, pastor at Lake Providence, La., died on last Sunday morning. He was stricken during a meeting at Transylvania on his charge, following which attack pneumonia developed and his condition grew steadily worse until the end came. Funeral services and interment were at Rayne, La., on Monday afternoon.

## MRS. HOFFPAUR STILL QUITE ILL

Rev. A. R. Hoffpaur, Gretna, La., who called at the Advocate office in the editor's absence, left a note to the effect that Mrs. Hoffpaur, who is still in the hospital, shows some improvement, but is still desperately ill. A blood transfusion was given her on last Wednesday and another on Sunday. Bro. Hoffpaur asks that we express his thanks to his friends for their interest and prayers.

## REV. FRANK E. DEMENT, JR. HAS BIRTHDAY

I am happy to report that the work of the church here moves forward. To-date we have received 33 into the fellowship of the church; 22 on profession of faith. All items of the budget, with the exception of the pastor's salary, district superintendent's assessment and incidentals, have been paid in full for the year. The church will overpay its benevolent acceptance for the year. Our revival will be held the last of August, with the Rev. O. H. Scott of Vicksburg assisting the pastor in the effort. Great days have gone by, greater days await in the future. We thank God for victories won, we seek His leadership to secure gains for the future and for any and all things accomplished we give Him the glory. I just praise His name for giving me a place to work in His Kingdom and the prayer of my heart is that I may prove worthy.

Last evening I was greatly surprised when my good people (and there are no better anywhere, and I will not "swap" them off this Conference, if I can help it) gave me a birthday party. My people, with the assistance of my conniving wife, a brother pastor and his wife, completely put it over me. I was taken from the parsonage late in the afternoon on a trumped-up affair and later carried to the church on an equally fact-hiding mission, and there I had the door to swing open in my face and my people stood and sang "Happy Birthday, Brother Dement." I felt teased, embarrassed and

foolish at the same time. In the basement of the church I found a birthday cake and about four other cakes (the last to be cut later on, the first, I am trying to get a frame in order to preserve it), and then a great assortment of gifts—shirts, ties, sox, handkerchiefs, a desk set, candy, a whistle, a "doll," and a story book. Oh, yes, and two envelopes with some money and a note in one "to buy something that I wanted, and not a cent was to go to Mrs. Dement." Can you imagine such? Anyway, I have the written evidence. After opening all the packages (I never felt so much like a "bride" in all my life) I thanked the good people for their kindness and gifts and immediately served notice upon them that from that time on I would have two birthdays a year. I realize that under such a situation I might age twice as fast, but, my—if I could have a party each time like I had last evening, it would be worth it.

Sincerely yours,  
FRANK E. DEMENT, JR.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	117½
Baton Rouge .....	248½
Lake Charles .....	163
Monroe .....	238
New Orleans .....	170½
Ruston .....	139
Shreveport .....	52

### Mississippi Conference

Brookhaven .....	183
Hattiesburg .....	344
Jackson .....	213
Meridian .....	202
Seashore .....	269
Vicksburg .....	220

### North Mississippi Conference

Aberdeen .....	187
Columbus .....	215
Corinth .....	281
Greenville .....	106
Greenwood .....	339
Sardis-Grenada .....	132

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

F. M. Casey—Foxworth, Miss. ....	6
M. S. Robertson—Slidell, La. ....	45
H. A. Gatlin—Jackson, Miss. ....	1
W. C. Beasley—Ruleville, Miss. ....	1
David M. Ulmer—Centreville, Miss. ....	2
Seth W. Granberry—Mt. Olive, Miss. ....	13
Mrs. F. W. Schaedel—Pineville, La. ....	3
H. T. Carley—Ponchatoula, La. ....	1
C. K. Smith—West Monroe, La. ....	7
T. M. Ainsworth—Monticello, Miss. ....	2
E. H. Cunningham—Water Valley, Miss. ....	2
G. A. Baker—Pontotoc, Miss. ....	13
W. R. Irving—Union Church, Miss. ....	3
Mrs. C. M. Martin—East End, Meridian. ....	4
J. P. McKeithen—Mangham, La. ....	3
J. H. Sewell—Jeanerette, La. ....	7
J. H. Crowe—Baton Rouge La. ....	2
Sam Nader—Iowa, La. ....	13
D. T. Ridgeway—Laurel, Miss. ....	2
S. J. McLean—Oak Grove, La. ....	8
W. O. Hunt—Hernando, Miss. ....	2
Mrs. N. E. Cunningham—Vicksburg ....	2
Mrs. O. M. Johnson—Gueydan, La. ....	1
Harold Hine—Church Point, La. ....	2
E. A. Kelley—Richton, Miss. ....	13
Robt. Crichlow—Aldersgate, N. O. ....	5
J. L. Lay—Campti, La. ....	8
John F. Wilson—Bossier City, La. ....	5



J. A. Jones—Gold Dust, La. ....	8
Ted Howse—Ferriday, La. ....	3 1/2
V. D. Morris—Homer, La. ....	11
J. E. Hearn—Delhi, La. ....	21
Aubrey Smith—Laurel, Miss. ....	1
F. E. Dement, Jr.—McComb, Miss. ....	1
T. R. Holt—Collins, Miss. ....	3
R. M. Matheny—Bonhomie, Miss. ....	4

## CAN AMERICA ENDURE?

By Dr. W. B. Slack

"Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation or any nation, so conceived and so dedicated, can long endure.

"... It is for us, the living ... to be dedicated here to the unfinished work which they ... have so nobly advanced ...

... that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from this earth."

—A. Lincoln, Gettysburg Address, 1863.

Moses faced the tragic slave question for his people, and under God, longed for freedom of God's people. Unsuccessful in their other efforts to escape their Egyptian bondage, Moses sought permission to go into the desert to worship God, far enough distant to have a free worship unhampered by Egyptian influences and, maybe, Pharaoh's gestapo.

Pharaoh gave permission for the religious pilgrimage, with the holding clause that they not take their cattle. He believed they would willingly return to Egypt if their possessions were left there. But their cattle form an integral part of their worship, being used daily in sacrifices. Escape from oppression to freedom is to be obtained in sacrificial worship, unhampered by Egyptian influences.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." "I shall not die without the hope that light and liberty are on a steady advance. The flames kindled on the Fourth of July, 1776, have spread over too much of the globe to be extinguished by the feeble engines of despotism." This was Thomas Jefferson's dream of a nation builded on the strength of moral greatness.

This was the ground for his hope that "a nation, so conceived and so dedicated, can long endure." This is the hope of a world, if it is to endure—unity in the liberty and equality of all before God.

### I. The Race Problem

Can America long endure with so many divergent racial elements? The church is facing and studying this serious problem. If we are to have a national unity, whereby America shall long endure, we must attack the problem religiously, boldly, diplomatically and patriotically.

We have a United States but we do not have a united people. States can unite by a constitutional vote, but people can be united only by common aims, common dedications, and common liberties. The Plymouth Colony was to be a civil state upon a religious foundation.

Is one blood the answer? There are 13,000,000 Negroes in the United States, one-tenth of the total population. One-sixty-fourth Negro blood makes that person a Negro, a weakness and a handicap. If we

mixed all the white blood with all the Negro blood, we would not have white blood, but Negro blood. Spread that picture across the entire population to cover the blood of the Jews, Japanese, Chinese, Spanish, Italian, etc., and one can readily see that a mixture of all bloods, to have one blood, would not be the solution.

We have the states united in Thomas Jefferson's ideal of "the greatest good for the greatest number." Each state has its own particular interest, but each state side-tracks its particular interest quite often in the national interests.

Let me alarm you. Some promoters are trying to organize racial groups in the interest of racial groups but with no concern for the common good. If we are to long endure we've got to quit playing politics with racial groups; we've got to quit pitting race against race and class against class. There can be no unity for the nation so long as there are disorders between racial groups within this nation.

This is the solution. There must be a moral order between racial groups, common rights and common responsibilities, common liberties and common dedications, common aims that lead us to a common God. Moses' solution is still a sacrificial worship of God as the means of escaping all bondage for all people.

### II. Majority and Minority Groups

Can this nation, or any nation, so conceived and dedicated, long endure in the face of minority and majority demands? We have not yet, as a nation, fully established the fact that, under God, there is a moral order between minorities and majorities. The next great advance in civilization is

right there. Totalitarian states have an answer for this problem of disunity, and the word is oppression, but that is no solution to it. Minorities suffer always, and, in the end, all suffer.

In the days of feudalism, the minority had all the privileges and all the power. They ruled by wealth, position, power, possession. Through the centuries there have been revolts, and, for a time, the majority held the whiphandle. But the ruling majority was as cruel and ruthless as the minority had been.

America was founded in the faith that the two groups could live side by side and all have a part in the whole. But as late as 1790 only three per cent of the 4,000,000 population was literate enough to vote, so the minority ruled on the basis of intelligence. The flame still glowed, however, and education was extended with the prayerful hope that the level would be raised until matured people everywhere would be in the circle of literacy.

In America is still a religious pilgrimage—"Do unto others as you would have them do unto you." That moral order is the basis for the harmony by which this nation can long endure.

### III. Child Delinquency

Here is an immediate task. The pattern for the generation of tomorrow must be cut for youth today. There are so many fathers in the services and so many fathers and mothers in war industries, and so many other "busy here and there" that the youth of 12-15 years of age must have religious attention this very morning. If the war should continue several years and this num-

(Continued on Page 16.)

## BREVARD COLLEGE

Co-Educational—Methodist Control

BREVARD, NORTH CAROLINA

A standard junior college, embracing a four-year program consisting of two years of pre-college work and the first two years of college. Graduates, entering the junior classes of more than fifty senior colleges and universities, have been uniformly successful transfers. Christian atmosphere, no military or naval units, strong faculty. Special terminal courses in business, music, home economics. Progressive methods, individual instruction, accelerated program. Students enter September 20, February 1, June 7. Expenses reasonable.

For further information write direct to

The Registrar, BREVARD COLLEGE, Brevard, N. C.

## MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write

M. L. SMITH, President



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "The Quiet Hour"

Dear Lord,  
By Thy strong arm  
Lift me to new courage, new desire,  
New power to live as Thou hast planned.  
Mark out the channel where my life must flow  
And fill me with Thy love  
That I may truly serve.  
Teach me to live—  
To order the course of every day,  
To walk in fellowship with Thee,  
To give myself unto the doing of Thy will  
In such a way that my life may speak to others  
Of Thy love.

—Lucile Baird.

\* \* \*

### The 1943 Conference Journal

In a beautiful sky-blue cover, the third annual report of the Woman's Society of Christian Service of the Mississippi Conference came to us this week.

Edited by our secretary, Miss Bettie Ridgway, it is a volume filled with information, arranged in a most systematic manner. Each local society should study carefully the plans given for the different departments of work as applied to our own conference situation and needs.

The Journal is dedicated to our president, Mrs. W. F. Mahaffey, not because she is president, but because of the many years of faithful, loving service she has given to our Conference in various avenues of work.

We compliment "Miss Bettie" for the efficient way in which she has handled the material.

\* \* \*

### Finances for the First Quarter

The report of our Conference treasurer, Mrs. L. O. Todd, as released for the first quarter of 1943, shows a total for the districts as follows:

Brookhaven .....	\$1383.12
Hattiesburg .....	1145.28
Jackson .....	1732.65
Meridian .....	1170.78
Seashore .....	1401.78
Vicksburg .....	1395.62

Following the suggestion of one-fourth of the pledge each quarter, the amounts would be:

Brookhaven .....	\$1121.15
Hattiesburg .....	984.15
Jackson .....	1692.50
Meridian .....	1253.00
Seashore .....	1031.25
Vicksburg .....	1166.25

Comparing, only the Meridian district failed to "over-pay" the first quarter of 1943. The report for the second quarter should be available soon, and it will be interesting to see how we came out this time.

Usually during the third quarter we let down a bit, but we cannot afford to do it this year. Let's come out each quarter "paid-in-full!"

\* \* \*

### The Trek to Lake Junaluska

By request of the Division, three Conference officers will attend the School of Mis-

sions at Lake Junaluska, N. C., July 26-August 3. These are the secretaries of Missionary Education and Service, Young Women and Girls Work, and Christian Social Relations and Local Church Activities. In addition, the Southeastern Jurisdiction is requesting the attendance of the secretaries of Wesleyan Service Guilds and of Student Work.

Complying with these requests, Mrs. E. V. Perry, Mrs. Glendell Jones, Mrs. Stanley Wilson, Mrs. J. B. Pearson, and Mrs. R. H. Rollings will leave this week for Lake Junaluska.

The Mississippi Conference, feeling that the president needs the information available at this school, is sending Mrs. W. F. Mahaffey and Miss Catherine Ezell, our Conference rural worker, will attend at the request of the Bureau of Town and Country Work.

The advance program gives promise of splendid faculty and of outstanding platform speakers and forum directors.

\* \* \*

### Reading for Summer Days

Usually during the long summer days we have time for extra reading, so it will be wise to begin on the supplementary reading for the new fall study, "The Church and America's Peoples."

We have been reading "From Many Lands," by Louis Adamic. It is most interesting, but requires more time than the usual novel.

"Brothers Under the Skin," by Cary McWilliams, is fascinating.

Then, there is "One World," by Wendell Willkie, which is easy reading and provokes much serious thought.

You will like Carl Sandburg's "The People Yes," which is poetry:

"From six continents, seven seas, and several archipelagos,

From points of land moved to wind and water,

Out of where they used to be where they are,

The people of the earth marched and travelled,

To gather on a great plain."

Perhaps we should have started this list with the text, "We Who Are America," by Kenneth D. Miller. You may order it from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 60 cents. Also, the little pamphlet which is required to go with it, "Unity, a Challenge to Democracy," price 25 cents.

As we read these books, we will find many helpful articles in the current magazines and newspapers which we can file for use when we begin our classes in October. Too, we will be better prepared to enter into the planning at the Educational Conferences and Seminars to be held in the early fall in each district.

\* \* \*

### Conference Retreat

In a bit over a month we will be gathering at Belhaven College, Jackson, for our Conference-wide retreat, directed by our Spiritual Life leader, Mrs. E. E. McKeithen.

The book which will be used as a basis for our meditations will be "Abundant Living," by E. Stanley Jones.

Remember the dates—August 24-26. Plan to attend.

More detailed information will be given later.

### RESOLUTIONS

Whereas, in the course of nature and by a divine providence beyond our ability to understand or explain, our Brother, George R. Ferguson, Jr., aged 58, has recently been taken from us. Bro. Ferguson was born at Tioga, Texas, came to Leesville with his father's family, and after graduation from the Leesville high school, Southwestern University and Massey's Business College, he became secretary and treasurer of the Nona Mills Co., Ltd., which position he held until his death, and,

Whereas, Brother Ferguson was active in civic affairs, having been treasurer of the Leesville Rotary Club for many years, and having been clerk of the Bee Tree Camp, of the fraternal order of Woodmen of the World, and was withal, in every way, a high class citizen, enjoying universal esteem and manifesting a kindly interest in his fellowman and especially thoughtful and kind to anyone overtaken by misfortune and hardship, and,

Whereas, Bro. Ferguson was a devoted Christian, an ardent church worker, and served as secretary-treasurer of the Board of Stewards of the Methodist Church since 1907, as well as its Sunday School superintendent over a long period of his life, and,

Whereas, in all of his business and religious relationships Bro. Ferguson was an exemplary Christian gentleman, manifesting the highest ideals in Christian grace, Christian service and general goodwill to men; therefore be it

Resolved, by the Board of Stewards of the Leesville Methodist Church, in regular session assembled, that we humbly express our gratitude and appreciation for the influence and good works of our Christian brother; that we seek to emulate his virtues and his kindly Christian personality, that we memorialize his deeds and service, and that we seek to perpetuate and revere the good influence of his life and commend to ourselves and each other the emulation and the perpetuation of the good work which he began on earth. He wrote his own epitaph in good works, and he erected his own monument in the hearts of his fellowmen; be it further

Resolved, that a copy of these resolutions be furnished his family, and that copies be sent to the Leesville Leader and to the New Orleans Christian Advocate for publication, and that a copy be filed in the archives of the church.

No man can be provident of his time who is not provident in the choice of his company.—Jeremy Taylor.

"The world inevitably gives in to the man who won't give up."—Norman Peale.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Water Valley W. S. C. S. Enjoys Social Meet

The Vinzant Circle entertained the W. S. C. S. at the home of Mrs. George Vinzant with a social on Monday afternoon. The several apartments were beautifully decorated with madonna lilies, sweet peas and other garden flowers.

A highlight on the program was the presentation of service ribbons. Mrs. Woollard and Mrs. Dorman received special distinction for having more than fifty years of service to their credit; Mrs. Greer, Mrs. Robertson, Mrs. Barry and Mrs. Porter, each had forty-five years; Mrs. T. C. Williams, forty years; Miss Liza McFarland, Mrs. T. O. Gore, Sr., Mrs. Marrs, Mrs. Newsome, Mrs. Sissell, Mrs. Fair, Mrs. Parsons, Mrs. Folks, Mrs. Everett and Mrs. Mauldin came next with thirty years each. Mrs. Shine and Mrs. Bennett had twenty-five years; Mrs. Sam Dalton, 20 years. Those having between 15 and 20 years were Mrs. Crews, Mrs. Tom Myers, Mrs. C. V. Cox, and Miss Loretta Dorman.

In the 5 and 10 year group were Mrs. Morgan, Mrs. Burns, Mrs. Hervey Holliwell, Mrs. Green, Mrs. Carpenter, Mrs. Simpson, Miss Owen, and Mrs. Vinzant.

All of these years added together make 724 years that these ladies have spent in service for their Lord.

At the close of the program the hostess served delicious home-made ice cream and cake. While refreshments were being served Mrs. T. O. Gore, Sr., entertained the guests with a medley of piano selections.

The society will meet in general session at the church next Monday for study.

\* \* \*

### Cleveland W. S. C. S.

The Cleveland W. S. C. S. had its general meeting—combining business, devotional and social periods—at the church Monday afternoon.

Mrs. Sam Dunn, president of the society, presided through the business routine, which was opened with prayer by Mrs. Mary Dakin, and followed by the song, "Come, Thou Almighty King."

Following the business, were circle reports given by Circle chairmen, also reports on the Community Waiting Room, and on the Soldiers' Name Plaque were submitted by chairmen of the committees assigned these projects. For the afternoon's inspirational program, Mrs. T. H. Stout was leader, having as the opening song, "Lead On, O King Eternal," with Miss Pearman at the organ. Mrs. Stout prayed and Mrs. L. E. Dakin gave the worship service, using Matt. 9:35-38 as her scripture reading. The program topic, "The Discovery and Training of Christian Leaders in the Orient," was presented by Mrs. Watty Bishop, who grouped her subject into four brief and interesting parts—Korean, Chinese, Indian, and Malaysian Christian leaders. While a great portion of the pre-war work has been curtailed, Mrs. Bishop encouraged one to believe that Christian leaders are finding ways to keep the Christian light burning. As an affirmation of faith in the Christian leadership of these countries, Mrs. Bishop closed her talk with these lines: "This is our faith tre-

mendous, our wild hope, who shall scorn, that in the name of Jesus the world shall be reborn."

A benediction read by Mrs. Stout, closed this very lovely program. In the dining room, a social half-hour was enjoyed, as iced coca-colas and cookies were served by the hostesses, Mrs. Seelbinder, Mrs. J. Davis, Mrs. Lampard, Mrs. L. E. Dakin, Mrs. M. Smith, Mrs. E. Smith, Mrs. H. White, and Mrs. Hendrix.

### Community Waiting Room at Cleveland Sponsored by W. S. C. S.

The women of the Methodist Church will open a suite of rooms in the Texaco Filling Station, across from the Ellis Theatre, Saturday afternoon, July 3, and every Saturday afternoon throughout the summer for the convenience of out-of-town visitors and shoppers. Especially the mothers with small children will find it a convenient place, as there will be ice water, a lavatory and toilet, chairs, magazines, cots for babies, also a place where they can play and be reasonably safe and cool. While this project is sponsored by the Methodist women, it was made possible by the generosity of the Texaco Co., the City, the City's Clubs and bank, the business men and women, and some of the county's officials at the Court House. You are invited to make this your stopping place. If it is a success, it will probably be a permanent project.

\* \* \*

### Mrs. J. D. Bragg Honored

In honoring Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, Wesley College, Grank Forks, North Dakota, honored the women of Methodism. At the recent special convocation held by Wesley College at the seat of the Annual North Dakota Ministerial Conference of Minot, North Dakota, Grace Lorena Bragg was presented for the honorary degree of Doctor of Humane Letters. Prof. George A. Henry, of Wesley College, presented Mrs. Bragg this degree.

The beautiful hood which was presented was the gift of the St. Louis District Woman's Society of Christian Service. The entire service was lovely, with Conference officers as honored guests, and was a splendid tribute to our president and to woman's work in the church.

\* \* \*

### Areas of Study in Christian Social Relations

1. The approved course, "Planning for Peace," "Six Pillars of Peace," price 25 cents.
2. Crime and Delinquency: Conditions in jails, prisons, and corrective institutions.
3. Classes in Citizenship—"A Friend in Court," Judge Kelly.
4. Consumer Education.
5. Alcohol and Other Narcotics, Box 244, Miss McKeithen, Meridian, Miss.
6. Educational programs for parents—Sex Education, Adult Student.
7. Conference on Minority Groups in Cleveland.

### NURSE WORKS WITH WAR PRISONERS

The first known instance of a missionary of the Board of Missions and Church Extension serving prisoners of war is learned from a letter from Miss Martha Whiteley, missionary nurse in Algiers, North Africa. She says:

"Visited in company with one of the Red Cross workers the prisoners (Nazi) in the hospital trains and gave them toilet articles to be used in common, also chewing gum. They said 'Thank you' in three languages! There are so many of them but they are being well cared for, considering the bigness of the job. Most of these boys seemed like decent fellows, but they will all have much to learn after years of false propaganda. And what a task we have ahead of us to re-educate adults to tell the truth! Well, God reigns and truth will win and live, but at what a price."

Word from Algiers stresses the need for clothing there, particularly for children's apparel and baby layettes. With the exception of milk, food is said to be sufficient. According to Miss Elizabeth M. Lee, executive secretary of the Woman's Division of Christian Service in charge of work in North Africa, it is believed that clothing can be sent to North Africa at present.

### CHRISTIANS AND ECONOMIC CHANGE

(A Review)

By Paul A. Root

"The Christian dynamic and the Christian ethic alone are a match for the vast confusion of our day," so writes Paul A. Root in the introductory session to this timely and needed study. What is a Christian economic order? What are its spiritual bases? What advantages should people find in a Christian economic order? These are questions dealt with in this course.

One of the bases of a just and enduring peace is a just economic system in which the native in the rubber growing sections of the world may enjoy the same privileges as the factory worker in a western industrial city. This course is planned for men and women who are seeking to discover the foundations of a just economic order and the nature of economic changes now taking place.

To get this course order the August and September issues of *The Adult Student*. Tell your churches about this. Enlist adults in this study.

God judges by spiritual realities, and not by names and lists and other things that can be tabulated. He can distinguish a church within a church, the genuine spiritual body which exists within the apparent body. Just as the X-rays reveal the skeleton under the flesh, the searching eye of God sees the real structural reality of His Church in the mass of members that meets the eye.—R. F. Horton.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

The Many, La., W. S. C. S. held a short but most impressive memorial service for Rev. J. B. Williams just before the monthly business meeting.

This was not a sad occasion, but an acknowledgment of gratitude to God for the privilege of having had this soldier of the cross for many years as pastor, teacher, neighbor and friend. Also to express this debt of love to his dear wife, who is so conscientiously carrying on the Lord's work among us, and to assure her that such lives are never forgotten.

After the singing of two favorite hymns, our pastor, Rev. R. T. Pynes, gave a beautiful prayer. Then, in a most impressive manner, the touching, heartwarming Conference memorial, written by Rev. W. W. Holmes, was read by Mrs. Robt. Jackson. During the entire reading, the organist, Mrs. Lucius, played soft strains from hymns Bro. Williams especially loved. This memorial was written by one deeply aware of the beautiful character of Bro. Williams, and every word found an echo in the hearts of these friends and neighbors. The service was closed with a prayer by Rev. L. N. Hoffpauir.

Truly—

"Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time."

\* \* \*

### A Pattern for Living for Every Member of Every Woman's Society of Christian Service

Thy Kingdom Come. This is  
My Father's world . . . and yet  
For me He leaves stirring, mighty tasks;  
And bids me share with Him  
In building love and truth and joy  
To make His dreams come true.

My Father's world—and yet  
On me waits part of all the  
beauty, love,  
And tenderness the world  
Might use in building other powers  
To make His dream come true.

My Father's world—and yet  
Not His until every willing child of His,  
For Him and for His dream,  
Gives love and toil and sacrifice,  
To make His dream come true.

\* \* \*

### Your Conference Minutes

You who read this page have had the opportunity to see and read the Minutes of the third annual meeting of the Woman's Society of Christian Service of the Louisiana Conference. All members of the Methodist Church, whether active members of the Woman's Society or not, will find it most in-

teresting reading. Besides being interesting, it will prove, for months to come, a most valuable and indispensable source book of inspiration and information.

For local vice-presidents, pages 47, 48 and 49 will be very helpful and necessary reading. The recommendations from the Planning Committee on Organization and Promotion, relating to work assigned to vice-presidents, failed to appear in the Minutes, so I am including a copy of these recommendations here. Please read them carefully, noting especially (b) under number II.

We are making headway on achieving the goal set by the Jurisdiction of "an average of one special membership in 1943 for every society in the Conference." Here is our chance, fellow members, to raise the increase in our Conference pledge in a manner acceptable to every society, large or small. Though the second quarter's report has not been made public yet, from letters from vice-presidents over the state I feel sure the report will be gratifying concerning special memberships.

Those responsible for raising our pledge to missions from this Conference this year are looking to local vice-presidents to stress the giving of memberships as the logical and happy way of gaining this increase over last year's giving. Will we do our best?

The author of the poem at the beginning of this page is unknown, but won't we as fellow-members of our great organization of Methodist women take his pattern to shape our lives by? Helping God make His dream come true—let us truly "share with Him in building love and truth and joy to make His dreams come true."

\* \* \*

Following is a copy of the recommendations read and adopted by the Conference but, by error, failed to appear in the Conference Minutes:

#### Recommendations from Planning Committee on Organization and Promotion Pertaining to Work of Vice-Presidents

I. We recommend the following plans for promoting World Federation of Methodist Women:

(a) That we accept these plans handed down from Jurisdiction:

1. Continued use of the Prayer Card and Prayer set to music.  
2. Promotion of program on World Federation for December.

3. Emphasis on use of "Federation Fuel" (term used to cover all printed material relative to World Federation) in the form of the leaflet on Federation, The Methodist Woman, World Outlook, and other periodicals.

4. That, in cooperation with the Committee on Christian Social Relations, we urge the fullest use of the "Peace Packet," feeling that the spirit of World Unity for which the World Federation of Methodist Women so desires can only be achieved by learning to think internationally.

II. We recommend the following for increasing the interest in Special Memberships:

(a) Wide distribution of the leaflet on Special Memberships. (Free, Literature Headquarters).

(b) That we accept the Jurisdictional goal of "An average of one Special Membership for each society in the Conference."

(c) That Special Memberships be promoted as "Second Mile" giving—making every effort to give them over and above the pledge of the society.

(d) That every vice-president familiarize herself with the kinds of Special Memberships, their cost, and how the money is used that is derived from this source, in order that she may be able to present this information on any occasion.

(e) That since no designation of ages for Special Memberships is given, we take the divisions of the Sunday School as a basis for these memberships.

Signed:

MRS. E. S. LOTSPEICH,

Chairman;

MRS. WALKER McDONALD,

Secretary.

\* \* \*

### Suggested Goal for Every Society in the Division

As given by Mrs. F. B. Godfrey, Field Secretary from the Woman's Division

Recently Mrs. F. B. Godfrey toured our Conference, visiting each of the seven districts and appearing on each program of the district meetings. This goal for local societies was given by her and, for the many women throughout the state who were not privileged to hear her, I quote it here:

"To so love the women and have such a vision of what our church program is that by our very enthusiasm for it, we draw them closer to the cross."

Can we not individually, and as a society, accept this goal as our own?

MRS. J. J. McKEITHEN,  
Conf. Vice-President.

### WAYSIDE SHRINES

(Continued From Page 5.)

ficiency and seek shelter on the "Old Ship of Zion."

Just before his death, Mr. Bok wrote from Florida, where now stands his singing tower, "I came here to find myself. It is so easy to get lost in the world." You and I know how true that is. There are many storms. We need rest and refuge.

Jesus stands out in the midst of it all and says, "Come unto Me and I will give you rest." He is a "Rock in a weary land," a ship on a stormy sea, a blessed shrine by the wayside. —

It is the life that is lived beyond the gaze of men that determines a man's value at the last. Therefore, be watchful. There is an audience always. There are eyes that go to and fro throughout the earth. In the loneliness of the crowd is One who sees, and our glad assurance is—He sees to save.  
—G. H. Morrison.

If mother wasn't in Parliament, she would be with the Salvation Army.—Tribute of Lady Astor's son to his mother.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, JULY 25, 1943

By Rev. W. C. Newman

### WHAT THE DRINKING HABIT COSTS

**Lesson Text:** Deuteronomy 21:18-21; Proverbs 23:20-21; I Corinthians 6:9-11.

**Golden Text:** "Know ye not that the unrighteous shall not inherit the Kingdom of God?"—I Corinthians 1:6-9.

Recently in talking with one of the most intelligent and splendid men of our church, I was surprised and somewhat distressed to hear him repeat the old false charge that whisky drinkers and dealers, along with preachers, were the chief supporters of prohibition. This man does not drink, has always been temperate in every phase of his life, is a thorough Christian, and yet he has fallen a victim to the propaganda of the whisky makers and sellers. Reading only the newspapers, which have profited immensely from whisky advertising, and not being a reader of the Church press, which is concerned not with money but with men, this fine Methodist layman has allowed himself to be duped.



W. C. Newman

And that is a miniature picture of what happened throughout this nation in the amazing incident of the repeal of the 18th Amendment to our Constitution. The large number of people who, though being completely honest in their opinions, were thoroughly deceived by the wild clamor for repeal—stimulated by the newspapers and paid for by whisky money—included wholly sincere laymen and even many preachers. It is a graphic illustration of how easily a newspaper cultured public can be swayed and controlled by the use of money and shrewd propaganda.

Nothing would be more effective in our fight for temperance than a full revelation of how this deception was foisted upon the American people, and what it has cost us all in the fearful currency of shattered morals.

#### The Cost In Money

Recently I preached a sermon to my own congregation on the subject "Crime Does Pay in \_\_\_\_\_." It is generally said that the sale of liquors, the operation of gambling devices and road houses, with the other attendant vices in this city constitutes one of the largest businesses of our town. A government investigator told me only the other day that, according to his researches in the county, at least 25 per cent of the income of the people of the county goes through this illicit business. Add to that the cost of the handling of law violators through the courts and it will be seen that from a purely business standpoint the legitimate businessmen and citizens are

paying a tremendous cost that the sellers of liquor and operators of gambling devices may have the privilege of enriching themselves.

#### The Cost In Political Corruption

Since such businesses as I have described are illegal in Mississippi, their open operation anywhere in our state can only be carried on through the bribery of public officials. Such bribery may be considered as insignificant by some people, but we must learn that democracy is absolutely dependent upon honesty in public office. For too long, the legitimate business men and citizens have felt that they had no responsibility for the political life of the county, state, and nation. They are too willing to leave this to professional politicians. But the whisky dealers have not been so indifferent to office holders. One of the largest and most costly lobbies in Washington is that maintained by the brewers and distillers and liquor dealers. Evidence of the shocking power of this group is the fact that while soft drink bottlers have had their business cut greatly by the rationing of sugar, and while dairymen all over the country have had to quit delivering milk to our homes because they were not allowed tires and gasoline, the beer trucks still operate freely, and there has been no rationing of liquor! Such an inconsistency is only possible because the liquor interests have a strong hold on so many office holders in Washington. If we allow such a condition to continue the honest citizens of this nation cannot hope to receive justice, fair treatment, reliable government and moderate taxation. We are paying this terrific cost for allowing ourselves to have been deceived and intimidated by liquor propaganda.

#### The Cost In Morals And Morale

The chief argument of the enemies of prohibition was that it infringed upon personal liberties, that each man had a right to determine his own habits, that no one should be allowed to prohibit the actions of another. But long and bitter experience reveals the fact that drinking is not a personal matter at all, but a social one. The only way that drinking could become a purely personal habit would be for the drinker to become a hermit—living outside of family and society.

Drinking has done fearful things to families, to social groups, to politics, economics, war production, and public morals. Every one of these is a matter of public concern, and public welfare demands that anything which affects these vital matters shall be regulated and controlled. Personal liberty ends when public welfare is threatened by it. We cannot bear the terrible cost that this demand for a drinking nation lays upon us.

#### The Cost To Our Self-Respect

The chief weapon the whisky people have used against our efforts toward temperance

is that of ridicule. They have called us cranks and fanatics; they have highly paid cartoonists to make ministers appear to be either gaunt and hollow-cheeked kill-joys, or flagrant and deliberate hypocrites; they have peddled the old lie that bootleggers and preachers have joined forces to fight against liquor, and that these are the chief supporters of temperance movements; they have made young people who refuse to drink appear to be ridiculous and silly.

These whisky people hold so much power with many public officials that they openly sell their whisky, operate their gambling places, pay their protection bribes, corrupt juries, commit crimes against our young, and laugh at those of us who talk about controlling them. The simple truth is that the Christian forces of this nation cannot ever regain their dignity and self-respect until we win this battle against indecency, corruption, immorality, and public flagrancy.

## "A FRIENDSHIP HOBBY PAYS IN SATISFACTION AND IN DIVIDENDS"

By Julia May Reeves

Several years ago, during that period of time when people said there was a "depression," I found it necessary to do all of my own work and at the same time have some "guest boarders."

About this time my friends all developed a "hobby fever" and now, finding myself too busy with household duties to take on a "hobby," I decided to develop a "hobby" on being more friendly toward everyone, and that not only meant my neighbors, friends, and relatives, but the "passersby" as well. By that I mean the persons trying to make a living, from house to house, selling what one terms "useful household articles," such as furniture polish, broom holders, small flower stands, etc. Quite often these persons would tell me interesting stories about themselves, and occasionally about other states and their customs. I also found time (maybe while shelling the peas for dinner) to listen to my neighbor as she would relate what, to her, was a "big problem," and with just a little reasoning and a lot of "chuckles" we always managed to work out the problem.

One of my greatest joys is to help friends plan an inexpensive wardrobe. I have always had a "knack" for this sort of thing, having grown up around my aunt's dress-making establishment and millinery shop.

During those days when I was developing my hobby on friendship, I would put my dinner on, turn the fires low, and run out to see a sick neighbor, as in the last few years I happened to have two neighbors with lingering illnesses. So many times, all I would have to carry them would be a leaf from an orange bush growing under my steps, or a geranium leaf, or maybe just a sprinkle of perfume on some folded squares of "kleenex." I have one friend who lives

(Continued on Page 16.)



# THE CHRISTIAN FIRESIDE

## LUMINOUS INSECTS

By L. E. Eubanks

While cutting their way through a South American jungle, two explorers were invited to spend the night in a native chief's hut. To their surprise, they saw the primitive family going about their tasks under fairly good lights. Surprise became amazement when they discovered that the illumination came from beetles about the size of sparrows, suspended from pegs by means of plaited grass strings.

It was a striking example of the cold light man must learn to copy from plants, animals and insects if he is ever to have a lamp that combines efficiency with economy. The best lamp man has invented thus far wastes far too much of its energy in giving heat.

The sea is often so infested by tiny animals, called noctiluca, that it shines like pure silver, and receding breakers leave a greenish-blue afterglow on the shore. Sometimes a dead fish will glow with a strange light caused by millions of tiny plant bacteria growing in the decaying flesh.

Observant nature lovers also have seen flashes of "fox fire" playing along moss-covered logs. This greenish glow emanates from a fungus which grows on the rotting wood. All this has no connection, as Myers reminds us, with the "will-o'-the-wisp," which is ignited gas over swampy ground, nor with phosphorus, which is a chemical composition that glows when placed in the dark.

Most cold light, however, is created by insects. A few fireflies—or lightning bugs, as many call these fireless creatures—placed under a thin, clear tumbler, will cast a surprising amount of light. Their abdomens glow with an eerie illumination. Some species of fireflies, common in the tropics, fly in almost straight lines and emit continuous light—often enough to read by. And our famous glowworms are only wingless female fireflies and their larvae.

Probably the most curious of all luminous insects is the "automobile bug," also from South America. Its head shines white after dark, while its tail sends out a red glow.

It seems strange that nature's light, while so different from man-made illumination, reacts in many of the same ways. It can be reflected, refracted, and polarized. It takes a positive effect upon photographic plates, and can be completely blocked off by materials which negatively affect our heat lamps. Also, nature makes lavish use of

colored light—greenish blues and yellows, lilacs, purples, pinks, and reds.

—Our Dumb Animals.

## FROM LIGHT TO LIGHT

During a winter storm, a physician in a small town was called to go some seven or eight miles into the country to visit a sick child. It was evening, and the snow which was falling when he started increased so rapidly that it soon blotted out the road and left him in sore danger of losing his way.

Reaching a farm house, he telephoned to the next one beyond asking them to hang out a lantern. They did so, and then sent the word on to the next neighbor, who in turn sped the message, and so the doctor with his horse and buggy was enabled to drive forward through the storm, making his way from light to light until he reached the home where he was so sorely needed.

None of the families along the way could carry relief to the suffering one but the lights they swung out through the darkness helped to send it there.

Is not that a little picture of the Christian life? We are unable to do the work that needs to be done, nor can we safely lead anyone else along the way that must be traveled, but each in our place we can throw a light upon that part of the road that runs by our own door.

We may never know who passes and travels more safely because of it, nor what errands of good it may speed; It is only ours to make sure that no one shall miss the way because our light is not burning. After all, it is only from light to light that most of the earthly journey is made.

—Selected.

## WEST INDIAN SAINT

There are beggars and beggars; Nuxie is one of the other kind. Her real name is Teresa, but everyone calls her Nuxie, for nicknames abound in the Caribbean.

"I beg yo' a piece o' bread"—those, I believe, were the first words I ever heard her speak, very soon after our arrival in the island. I looked up from unpacking, and saw her standing beneath the kitchen window.

I almost winced at her ugliness. Her sightless eyes were frightening and very wet. One leg was grotesquely swollen, so that it looked four times the size of the other, and the bare foot beneath was bulbously shapeless. The only pleasing thing about her in that first encounter was her voice—rich, hearty and warm.

That voice soon became a welcome part of our life. We would hear her happily praising God in stentorian tones as with her staff she tapped her way to our door to ask for food, for an old dress or shirt, or, most often of all, for permission to weed the garden. One hand holding her short hoe and the other outstretched to distinguish, by touch alone, weeds from cultivated plants (how she did it I do not know) she would merrily "clean de land." The small cash return for this service she would receive, as the alms of food and clothing, with joyful thanks to God.

She is no longer ugly to me, for I have seen the squalid kennel where Nuxie lives.

I have seen the swarm of little waifs whom Nuxie has gathered under her humble roof, whom she feeds with the bread she begs, for whom she fumblingly makes garments from old shirts and dresses, for whom she provides with her poor little earnings and the Poor Law pittance of a few coppers a week.

I thought her ugly. But now I know her as one of the most beautiful women I have ever met. For I have seen her pass her fingers over the faces of that gathered family she can never see, before she hears them say their prayers and beds them down for the night.

"I caring dem for de Lord," she whispers, "for de Lord so good to me."

Nuxie they call her. She is Saint Teresa to me.—Methodist Recorder.

## DON'T SLANDER THE MONKEYS

Monkeys object to being regarded as the ancestors of human beings, so claims *The Lookout*, which makes use of the following bit of fiction and philosophy in establishing their objection.

Three monkeys, dining once in a coconut tree, were discussing some things that they heard to be true:

"What do you think; Now, listen, you two. Here, monkeys, is something that can not be true—that humans descend from our noble race! Why, it's shocking—a tragic disgrace! Whoever heard of a monkey deserting his wife; leaving his baby to starve, or ruin its life?

"Have you ever known a mother monk to leave her darling little ones to bunk? Human babes are handed from one to another, and some scarcely know the love of a mother. And I've never known a monk so selfish to be as to build a fence around a coconut tree, so other monkeys can't get a wee taste, but would let all the coconuts there go to waste. Why, if I'd put a fence around this coconut tree, starvation would force you to steal from me!

"And here is another thing a monkey won't do—seek a cocktail parlor and get on a stew; carouse and go on a whoopee, disgracing his life, then reel madly home and beat up his wife. They call all this 'pleasure,' and make a big fuss—they've descended from something, but not from us!"

—Religious Telescope.

## STATEMENT RENDERED

In 1941 we in the United States spent \$600,000,000 for religion and religious purposes. That is fine, and we feel quite good about it until we look at the rest of the bill. For in this same year we spent:

For Alcoholic Beverages.....	\$ 5,000,000,000
For Gambling .....	6,500,000,000
For Crime Costs .....	15,000,000,000
For Vice and other sins	
(estimated) .....	5,000,000,000

Total .....\$31,500,000,000

In other words, for every dollar we gave to the work of the Kingdom we contributed fifty dollars to the brewers, gamblers, etc. "Read it, America, and weep."

—The Christian Herald.

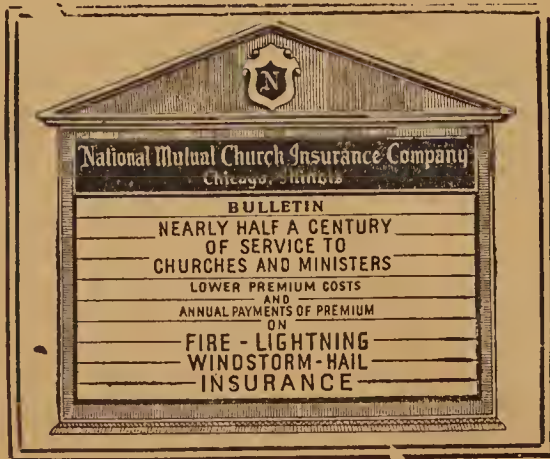
## EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.





## "CONSULT DUTY, NOT EVENTS?" — A MOTTO FOR THESE DAYS

By H. H. Smith, Sr

If John Wesley, who often gave good advice to the Methodists of his day, could speak to us today, what would be the gist of his message? Perhaps it would be the same admonition that he gave the people of his day: "Consult duty, not events; we have nothing to do but to mind our duty." It is an appropriate and a challenging motto for these days. If any one should be inclined to remark that advice is cheap and mottoes are more easily made than kept, the reply can be made that one man, at least, seems to have kept this exacting motto, and that man was John Wesley himself. When he was denied a church in which to preach, he said, "Church or no church, we must attend to the work of saving souls"—and went into the streets and fields and preached to thousands. Although assaulted by mobs in many places, he did not relax his efforts. Physical disability, such as might deter others, only spurred him on to greater efforts. While crossing London bridge, on a sleety day, he fell on the ice and sprained an ankle. It was a painful accident, and for several days he could not stand to preach. However, rather than disappoint his congregations, he preached three times, "kneeling."

With this spirit Wesley faced all his duties, planned his work carefully and prayerfully, and then followed that plan at all costs. He was once asked by a lady: "Suppose you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How? Madam," he replied, "why just as I intend to spend it now; I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

When Wesley put duty above self-interest, pleasure, wealth, expediency, and everything of the kind, he displayed the spirit we most need today. Much of the juvenile delinquency, so prevalent in many places, is the result of parents being swept off their feet by the lure of high wages. Duty calls them to put the welfare of their children above everything else, but the call goes unheeded, as, in many cases, even the mothers leave their children to shift for themselves, or without proper supervision. These parents may defend their conduct on the ground that they are helping to win the war. They may be earnestly trying to help win this war, but also lay the foundations for another war—and a war in which these very children may have to fight. We have about reached the point where both statesmen and churchmen are convinced that the Christian spirit alone can save the world from war. But the Christian spirit calls for a high character, manifesting itself in justice, kindness, patience, and goodwill toward every human being. Such a spirit is not a natural growth of human nature; it must be cultivated. If children are allowed to run wild, learning neither manners nor morals, they will grow up with a selfish disregard for the welfare of others. And this is the spirit that breeds war.



SOME CHINESE QUADRUPLTS

The changed conditions under which we live today may tempt us to allow our plans and programs to be more disrupted than is necessary. We must constantly be on guard, both as individuals and churches, lest we find ourselves consulting "events" rather than "duty."

Ashland, Va.

## RESOLUTIONS

Know all men by these presents, that Edwin Eugene Lenahan, aged 65 years, passed from this life on Friday, May 28, 1943; that Bro. Lenahan was known as a quiet, godly man of Christian faith and good works; that he was a member of one of the first families of the land, having been born at Hadden's Ferry, Texas, and having moved to Leesville some 35 years ago, was a good citizen, a quiet Christian worker, and held in highest esteem by all who knew him, and

That Bro. Lenahan was a member of the Methodist Church of Leesville, a member of its Board of Stewards, and withal a consistent Christian worker; and that Bro. Lenahan manifested at all times a spirit of humility and quiet, pious devotion to duty, on which account he enjoyed many devoted friends, and

That, in the passing of Bro. Lenahan, the said church above sustained an irreparable loss, while he left hosts of friends to think of and speak about his good qualities and to entertain most pleasant memories of his friendship and fellowship. Now, therefore, be it

Resolved, that the Board of Stewards of the Leesville Methodist Church, in regular session assembled, finds pleasure in paying this tribute to the life of a worthy Christian worker, and in making a permanent record of his good qualities and faithful services.

Be it further resolved, that a copy of these resolutions be furnished his family, and that copies be sent to the Leesville Leader, and to the New Orleans Christian Advocate for publication, and that a copy be filed in the archives of the church.

Religion is man's sense of his relation to the Universal Order, and his dependence thereupon. It is the voluntary self-abandonment of men to that Power which is revealed to them as order and beauty, their voluntary cooperation with this Power. Whatever makes for order and whatever makes for beauty in the world is practical religion.—John W. Chadwick.

## SOME CHINESE QUADRUPLTS

An unusual phase of overseas relief has recently come to light in a letter from Rev. C. B. Rappe, of China, to Bishop Welch, Chairman of M. C. O. R. In a refugee camp, not far from Canton, a poor mother, who already had three other small children, came to the hospital for her confinement. She had been told that the hospital charge would be five dollars. What was her dismay when four babies made their appearance! For if five dollars was hard enough to raise, how could she possibly find twenty? Her fears were relieved, however, when she learned that there was no per capita charge!

But she was in financial straits, and how were the seven children to live? The wife of a local official, learning of her dilemma, offered to take them all into one of the "Warphanages." This the mother refused, saying that she wanted to keep her family together, even if she had to start a laundry. The relief committee was so struck with the pluck and resourcefulness of this woman that they loaned her \$40 of American money with which to erect a mat shed to shelter her family. Later, the government having provided a house for the "quads" and the rest, she paid back the borrowed money, and it has gone rejoicing on its way to help others. The two boys and two girls have been given the patriotic names "Heroic China," "Powerful China," "Increasing China," and "Free China." What a prophecy!

Such instances of help are brought to pass by gifts to China, like those the Methodist Committee for Overseas Relief is sending out from its office at 150 Fifth Avenue, New York City.

Church members may be divided into three general classes in a "skeleton" outline: the wishbones, the jawbones, and the backbones. The wishbones are always languidly hoping that the church will grow and prosper without their help. The jawbones, of course, do the criticizing. And the backbones—well, they just get under the load and carry it along.

—Quoted in The Living Church.

In one primary class so many children seemed under six years, that every child was asked to bring his birth certificate next morning. The first thing next day Ann raised her hand and exclaimed apologetically, "Teacher, I'm so sorry, I forgot to bring my 'scuse for bein' born!"



## CAN AMERICA ENDURE?

(Continued From Page 9.)

ber increase and the present delinquents increase in delinquency, this generation of youth would be a "missing link" in the national chain, and no one can now comprehend the damage to an America that should long endure.

Germany had a pattern for a youth in a Nazi world. America must have a pattern for our youth for an enduring world. I am not advocating regimentation nor institutionalizing the youth for a governmental instruction and directing. That might create a politic-youth. I am advocating two things.

When we stipulated the separation of church and state as a permanent measure, we laid ourselves open to the entering wedge of the church being left entirely out of the work of the state. Mark my word, we are in danger of a flood of propaganda against the church, emanating from the state.

The youth of this generation need the morally restraining ties of Bible and religious instruction. The Roman Catholic Church saw it that way and have established their own parochial schools. When are we going to have faith enough in a common cause and conscience enough for our youth and courage enough in our Christ that we Protestants will unite to save a generation of youth for a nation, conceived and dedicated, to long endure!

Do not blame the youth. We adults have tied their fun life to a commercialized world. Where can they go for wholesome recreation and decent fun? It takes money at every place and they do not have it.

Two places should be open for youth to have fun, the home and the church. Now is the time to give youth more wholesome recreation and decent fun, and oftener.

Nations throughout history have sought to master the world with material means, and no such mastery has long endured. No nation has ever sought, under God, to master a world with moral means, yet these are the enduring forces. The emotional urge of cruelty, oppression and enslavement of inferior and defeated people is not a lasting urge. These have never endured in the face of determined opposition.

The emotional urge, the moral urge of equality, justice, freedom, friendship, goodwill, and Christian love is the enduring urge. Let us be that nation, under God, conceived in liberty, which shall endure by leading the world into practicing the durable graces of God.—The Arkansas Methodist.

## A FRIENDSHIP HOBBY

(Continued From Page 13.)

in the country that I meet in town once a year to help her select everything from clothes for the big, overgrown boy, down to the dishes the small boy has broken.

By now my readers are probably asking, "But how does all this pay in dividends?" Well, here is the answer, and the things that I shall name here were given to me without any obligation on my part, and without any pity for me, either; for people don't have to give one beads from Paris just to be thoughtful. Neither does an aunt have to send one a beautiful handmade quilt after she has paid a visit (for I know she didn't sleep cold), nor it wasn't cold weather when she was with me. Neither do people have to remember me when they can't use their \$5 Civic Music ticket, as I neither sing nor play; but I attend just about as many musical concerts as any one who has a season ticket. And today whenever I see a

chauffeur sitting in front of my house in a "shiny" black car and a lady in the rear seat in the season's latest apparel, and then when I come out in a snap brim hat, bought on sale, I always wonder which one of us is the richest. And when I plan to entertain my friends, in my modest way, before I can arrange my few little flowers—from my small yard—I find some one at the front door with a centerpiece of asters right from California and corsages for me and my honor guest, made of camellias. It is then that I take time out to be grateful.

Last fall I managed (by saving from my allowance) to buy a small redbud tree. A neighbor, seeing it, sent me two large ones ready to set out.

Recently when I was helping a certain organization promote the growing of hydrangeas in every yard in the community, one morning I found two lovely bushes at my door.

In the last few years I have made lovely trips, on invitation from friends. I have traveled over six different states. I have in my small library several beautifully bound

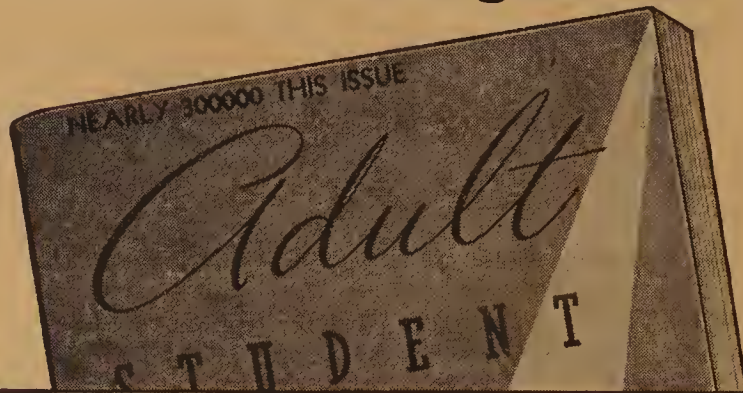
books of poetry, and these have been sent to me from friends in New York, Massachusetts, Arkansas, and others have come from friends here at home. Today I am using the choicest French perfume, given to me by a school teacher, who is one of my closest companions and friends.

There are other things that I could mention that mean just as much to me, but I shall not go into them, other than just to list a few of them, as follows: gowns, hose, pottery, pictures, pot plants, punch ladle, rare china, glassware (more than a hundred years old), antique picture frame, and many other gifts. The use of valuable articles has been offered me many times; these I have refused, because they could not be replaced, either due to the cost, or to the fact that they are imported.

During these crowded war days, let me urge you to add real friendship to your list of hobbies. You may not wear beads from Paris, but yet you will never walk "Hobby Lane" alone.

508 Arkansas Avenue,  
Monroe, La.

## Your Choice of Lessons in the August Issue . . . .



### 1. UNIFORM LESSONS

#### "God in the Making of a Nation: the Era of Moses"

. . . . continues the quarterly lessons started in July—lessons which seek to help adults find and appreciate God's part in the making of nations. Edwin Lewis, professor of systematic theology at Drew Seminary, writes the lesson expositions. Lesson applications by Bachman G. Hodge; text studies by F. Darcy Bone.



Lewis



Root

### 2. SPECIAL COURSE

#### "Christians and Economic Change"

. . . . first four in nine lessons intended to help adults understand more profoundly the relationship which exists between the Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.

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*The Methodist Publishing House*



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Grace is multiplied according to a man's use of it: when the work grows, grace grows also; if the work does not grow, neither does grace. Thus it is clear that, step by step, God gives man what is necessary, neither more nor less. . . . It is solely our own fault if we do not co-operate according to the present grace that is in us, and this is why we believe so little for the future.

—St. Catherine of Genoa.

## THE PRAYER-ROOM TODAY

Father, I would gratefully acknowledge, with all Thy ransomed children, that the Lord is good to them that wait for Him. How good Thou hast been to me, so undeserving! I remember with wondering gratitude how strangely Thou hast worked for me, even when in my impatience and unbelief I have been unwilling to wait for Thee. Teach me the lesson I am so slow to learn, teach me to cease from my futile striving and to lie quiet in Thy hands, that Thou mayest work in me Thy will of perfect wisdom and most tender love. Amen.

## Life's Highway

By Rubie Englund

When we travel on life's highway,  
For some gladness we would seek;  
As this highway's hard to travel  
For it's narrow, rough, and steep.

We make friendships on this highway,  
Some to last and some to cease;  
But we just keep on traveling  
For the greater and the least.

We'll pass homes along this highway,  
Where someone's in need of care;  
Have we time to stop a moment  
For the burdens we may share?

There's a word we can whisper,  
And a song that we can sing;  
To our neighbor on this highway,  
Some glad message we can bring.

If we tarry for a moment  
With a soul that's weak and sad,  
We'll rejoice throughout the journey  
For this moment that we had.

If we smile at one another,  
Though the skies at time look bleak;  
We'll forget that this great highway  
Is so narrow, rough, and steep.

—The Evangelical Beacon.





# WALLET OF THE WEEK



THE SACRED BRIGADE was a name which the Greeks applied to a Theban detachment of the army which was pledged never to retreat. They knew only to go forward and to conquer. Nothing could better symbolize the normal attitude of the Christian Church than the words applied to that body of Theban soldiers. Its theology, its history, and its aims commit it to going forward unto victory in all that it stands for, or to fall in the noblest of all conquests. In exactly that spirit Jesus went to the cross.

\* \* \*

THE NATIONAL HOUSE OF REPRESENTATIVES is said to have had a high casualty rate since March 4, 1933, when the New Deal took over. Of the four hundred and thirty-five members in 1933, only one hundred and thirteen are still serving. Some of these were retired for a term, but later won their seats again. The casualty ratio of seventy-four per cent has not been true of the Senate, possibly because the constituencies are larger and the term of office is longer. Such are the fortunes of politics.

\* \* \*

BRITISH BIBLE SOCIETY PERSONNEL in areas overrun by the Japanese have not escaped the severities imposed upon the victims of aggression. The secretary located at Singapore at the time of its fall is known to be alive and well, but nothing else is known about him. The secretary for China was released from prison at first, but was thereupon sent to a concentration camp where he has been incarcerated since his capture in China. There is no indication that these men are being mistreated, and no evidence that the nature of their work secured special consideration for them.

\* \* \*

MADAME CHIANG KAI-SHEK, commencement speaker at Wesleyan Female College, Macon, Ga., was given the Doctor of Laws degree, and she accepted degrees in absentia for her sisters. It was there that she began her American education with private instruction because she was too young to matriculate in college. She and her illustrious sisters have abundantly justified the hope and faith of those who secured for them the educational opportunity, and their teachers unconsciously shared in a drama of world history which no one then foresaw.

\* \* \*

SUNDAY SCHOOL MEMBERSHIP among Protestants in one hundred and twenty-nine countries is reported to be thirty-seven million two hundred and eighty-five thousand five hundred and nineteen. Of this number, more than three million are teachers. The smallness of this enrollment might cause its accuracy to be questioned were it not for the fact that the statistics were compiled by Dr. Robert M. Hopkins, who has been the general secretary of the World Sunday School Association for the past twelve years. Such a Protestant Sunday School population for more than a hundred countries is distressingly small.

THE UNIFICATION MOVEMENT, involving the Wesleyan Methodist Connection and the Free Methodist Church, is said to be making progress. Neither group is large, and in faith and practice they have much in common. A special committee of the two Commissions has suggested the inclusion of the Pilgrim Holiness Church in their merger plans. It is believed that the adjustment of all differences and the working out of all the details may take some time and that at least four years will be necessary for effecting union.

\* \* \*

THE MAXIMUM ANNUITY paid to the widow of a pastor in the congregational communions of England is ninety-two dollars per year. There are three hundred such widows and the recent appeal made to the churches in their behalf carried the reminder of the straits to which these faithful women have been brought by war conditions with a top stipend of only ninety-two dollars. We do not see how great missionary giving can be blind and deaf to the indigence and the cries of those who gave all to make the churches what they are.

\* \* \*

RACIAL DISTINCTIONS are reported to have been imposed upon the Catholic churches in Poland. The occupation government has ordered that the Church maintain one group of churches for Germans and another for Poles and that both shall be under the surveillance of the secret police. To make the racial severance complete, the priests of the German churches are not permitted to perform any ministry for the Poles, and the priests for the Poles are not allowed to minister to the Germans. No German may enter a Polish church nor a Pole the German church.

\* \* \*

CONSCIENTIOUS OBJECTORS in a Civilian Service Camp located at West Campton near Concord, New Hampshire, says a report, have refused to save tin cans "on the ground that it would aid the war effort." However much one might be disposed to respect conscientious scruples regarding active participation in war, such extreme pacifism is not easy to understand. It would make just as much sense to refuse to grow a garden. The whole difficulty arises out of the effort to disengage one's self from society because of personal views.

\* \* \*

INSURANCE COMPANIES, whose farm investments brought them large land holdings during the years of depression, are now taking advantage of the financial upswing to sell their holdings. It is said that the companies acquired title to approximately one hundred thousand farms by mortgage foreclosures, and that they had an aggregate valuation of more than a billion dollars. More than eighty thousand have been sold mainly to the tenants now on them, and only ten per cent of them are being bought back by the men who mortgaged them. It is expected that this vast land holding will be completely liquidated within another year.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### A SOLDIER WITH A CAUSE

One of the finest things we ever read of any man was written of General William Booth, the founder of the Salvation Army. The writer was St. John Ervine. He made no effort to create an atmosphere of refinement and culture for the great leader and he admitted frankly his deficiencies. He said, "He was a soldier with a cause." In that one sentence is the true biography of the man. Whatever else may be said of him, his soldierly devotion to the cause of the evangelization of the poor and the broken where he found them and as he found them was the greatest factor in his fame.

General Booth had very little education and his cultural background did little to compensate for that lack. On the other hand, he was a man of great courage and conviction and he had an intuitive understanding of human nature which was almost uncanny in its accuracy. No man ever had a more definite call to the evangelistic mission than he and he chose for his evangelistic field the least likely or promising element of society and civilization. He was a Methodist minister, but he refused to subordinate his sense of mission to the polity of the Church to which he had vowed allegiance. He was a soldier with a cause.

One cannot study the life and ministry of General Booth without being made to feel that the key to his achievements is the real explanation of all worthy success. No matter how great his gifts, a man cannot achieve more than an indifferent success without definite commitment to a worthy cause and an unselfish consecration of his all to its promotion. On the other hand, for a man with small gifts, such a goal and devotion will open the way for a fame not to be explained by the ability of the man himself.

It is a course which opens to all, who enter unselfishly a worthy field, to build for themselves a monument not to be had in any other way. But, and here is the rub, it is much easier to adopt a cause than to find the grace to devote one's self wholly to its promotion. Especially is this true if the way to achievement may lead through abandoned areas of society. Such a course may bring charges of fanaticism but, like General Booth, one must be willing to be called a fool for Christ.

### DYNAMIC GOOD WILL

The caption of this comment is a phrase adopted from an address in the interest of the Laymen's Movement for a Christian World. It has reference to a Christian Good

Will which functions effectively—is going somewhere—as compared with a pious profession which fails to incorporate itself in living. Too many people are formally inclined to good will, but fail to turn their profession into deeds which make the feeling dynamic. Their view of social responsibility is telescopic rather than grimly real and personal. They indulge in gorgeous phrases of sympathy and occasional expressions of a patronizing benevolence, but neglect the spiritually needy and are heedless of the cry of the socially destitute. Their attitudes and actions reflect the unstable character of their interest.

All this means that too many of us ease our conscience by claiming something which we have but partially acquired. Underneath our gesture of good will there is too often the continuance of a selfish and competitive spirit toward those whom we list as friends, but whom we treat as economic prey. It is needless to say that the Kingdom of God will not be realized as human brotherhood until our lives shall be brought into harmony with what we profess with our lips.

The seriousness of such good will is that it tends to dominate the atmosphere of social and political life. We make generous gestures of good will in our words regarding the settlement of the chaos when the war shall come to an end, but all the while there is a manifest hardening of our policy which we justify by circumstances. We have multiplied thousands of young men on the battlefields of the world, but the country is too much concerned about personal gain and Washington is a seething cauldron of political strife.

From top to bottom we need a more personal touch with the individuals and the areas toward which our good will is directed. Only that can make good will dynamic. Formal good will will not save the world, and our loud declarations of benevolence without deeds to match in the end deceive no one but ourselves. True good will is dynamic.

### AN ERROR CORRECTED

In the Advocate of last week a line was dropped from our editorial paragraph, "Vacation Time and the Advocate Campaign." The effect of the omission was to make us say two things which are not true. First, the Advocate campaign will end on September 1, and the final report will appear in the issue of September 2. Second, there will not be an issue of the Advocate on September 9—the week of Labor Day. Please note these corrections and avoid confusion as to the time for finishing the campaign.



### MUSSOLINI RESIGNS

The sudden and unheralded relinquishment of his post as Premier of Italy by Mussolini left the world breathless with surprise. He had been dictator of Italy for twenty-one years, and under ordinary circumstances he should have been well entrenched with his people. No official explanation has been given of his action at the time of our writing. Coming as it does upon the heels of his conference with Hitler, the bombing of Rome, and the crumbling of Italian resistance in Sicily, it naturally gives rise to speculations concerning revolutionary developments throughout Italy. To us it appears to be a move to meet the conditions of peace offered in the Churchill-Roosevelt appeals to the Italian people. It seems to us that they may now say that Mussolini has been deposed and that they seek for their war-weary and ruined country the escape proffered to them. That is at least one option among many in the tangled skein of our World War diplomacy.

As for Mussolini himself, he appears to us to have been a man with some gifts and much showmanship. We think that he, as has so often happened, failed to recognize his own limitations and succumbed to the temptations of power—played for an imperial stake and lost all. In 1924, we had a casual view of five countries which were involved in World War I. It was our impression then that Italy was making the best recovery of any of the five that we visited. Mussolini had then been in power for two years. At the end of twenty-one years he leaves the remnants of a wrecked empire and a humiliated people to extricate themselves as best they may from ruin and disaster, the cost of a small man's vain ambition.

### HOT WEATHER PASTIME

Since we can't spend our vacation this summer in the Rockies or on the Gulf or in picturesque Old Mexico, suppose we try to amuse ourselves right here in the old home town.

Inez G. Howard has written an intriguing little book called "The Chrysalis of Romance," which might guide us into playing a very interesting game. We "think of periods of the past as being rich in beauty and culture in proportion to the romance and mystery which clusters about them. It was the days of the Troubadours that gave us the 'Romance of the Roses.' Except for the Knight and his romantic setting we would have no 'Canterbury Tales,' no Arthurian legend."



B. P. Brooks

Along with old Egypt's magic and mystery, there existed the greatest culture of the ancient world. We are wont to speak of our time as crude, unromantic, too commercial, and to disparage all modern customs as though they were made of the "sounding brass" of meaningless materialism. The truth is there is romance in the woof and warp of every commonplace act and article in our so-called commonplace, everyday life. "Back of every custom, commodity, and habit, there is a legend, a symbol, or a superstition. Back of every symbol, a law. Back of every law—God."

There is a wealth of legendary lore connected with

everything we do, everything we see or touch.

Look about you and everything you see has an alluring story back of it. For example, the silver dollar has an interesting biography all its own. The word "money" gets its name from the temple of Jupiter, Moneta, where the first Roman coins were minted. In Germany, the inhabitants used to dig silver from thals, or valleys. These ores were called "thalers"—whence our word "dollar." In Captain Kidd's time, the dollar was worth eight reals, known to him as the "pieces of eight." From this came our Southern slang terminology, "eight bits," "six bits," etc. The stars, olive branch, arrows, eagle on our silver dollar, all have romantic meaning. The eagle is the symbol of power, the olive branch and arrows signify the power of Congress to declare war and to make peace. The thirteen stars, of course, represent the thirteen original states.

The doctor's prescription, Rx, is an appeal to a pagan god. It means "Help me, O Jupiter!" The barber's pole harks back to the Middle Ages when the barber and physician were one. Its significance is clear—and amusing. Playing cards are the remnants of an old religion. Calling cards are the descendants of playing cards. Chess used to be a serious study of war strategy. Rice throwing at weddings was used in ancient India to typify fertility and fecundity. In the Middle Ages, it was thought that a nerve ran from the third finger straight to the heart. The nerve was so sensitive it could detect a poisonous substance by touch. It was, therefore, called the "medicated finger," and the placing of the ring upon it was thought the means of keeping a woman virtuous.

Jonathan Swift originated a quaint expression, "She's no chicken; she's on the wrong side of thirty, if she's a day." The word still retains this connotation.

Avoiding walking under ladders, tipping one's hat to a lady, the days of the week, the months, the decimal system, holidays such as Hallowe'en, Easter, Valentine's Day—all have histories that would make interesting reading for anyone.

Look about you and try to learn the "whys" and the wherefores of the things you see and hear and do. Try to read with the eyes of the soul. Wherever we go, in whatever region we make our investigations, in desert place or in shadowy paths strewn with the leaves of decaying civilization, we still find the flower of Romance blooming.

"Flower in the crannied wall  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand.  
Little flower, but if I could understand  
What are you, root and all, and all in all,  
I should know what God and man is."

B. P. B.

### SANITY ON THE RACE PROBLEM

Provocative remarks originating among our own people frequently come from politicians on the stump, and let us express the hope that in the coming campaign the race issue may be ignored. Wholesome racial relations are evolutionary in their growth. Turbulence of any sort is hostile to such development.

—Southern Christian Advocate.



## ADDRESS OF GOV. SAM H. JONES AT FLAG DEDICATION CEREMONY

Rayne Memorial Methodist Church,  
New Orleans, July 25, 1943

(Note: Preceding his formal address, Gov. Jones accepted, on behalf of the Rayne Memorial congregation, the beautiful service flag which contains many stars. This address, which is patriotic and civic rather than religious, is particularly informing as to Louisiana's part in our national war effort. It is the message of a patriot rather than a partisan.—Editor.)

Dr. Johns, and members of the Rayne Memorial Methodist Church, I am indeed touched in having the privilege of sharing with you this solemn occasion. I know that the ceremony in which we are participating today will always be remembered as one of the most significant and glorious in the history of this sacred building.

The memory of this day, Sunday, July 25, 1943, will be kept ever alive by the splendid banner which is being dedicated—a red, white, and blue service flag that bears one hundred and sixty stars. Each of those blue stars represents a splendid young man or young woman who has gone out from among you to enter into the service of our country. Some of them are in the Army; some in the Navy; some in the Marine Corps; and some are with the agency of mercy—the Red Cross.

These young men and young women are today in many and widely separated localities. Some may at this moment be with our advancing forces in Sicily; some may be fighting in the jungle-ridden South Pacific islands; some may be in the air over Europe; and some may be on our ships of war at sea, or our submarines below the sea.

And some are still in our own country; but they are in camps, where they are acquiring the training necessary to carry on in conflict. It is a conflict which they did not want, which our nation did not want, which was not wanted by any freedom-loving and God fearing people anywhere in the world—but which was forced upon them and us by ruthless tyrants who chose to place the power of the sword above all else, and who have forgotten or violated the laws of both God and man.

These tyrants and their legions set out with the terrible purpose of world conquest. The shocking experiences of minority groups within their own countries prior to the war showed clearly that humanity, compassion—nor any of man's better instincts had a place in the program, but were shunned and rejected as attributes of the weak.

And then the war came. What happened to Czecho-Slovakia, to Poland, to Holland, to Luxembourg, to Denmark, to Norway, to Greece, and to the Jews, is known to us all, and it is not my intention to dwell upon it. But the awful fate of these countries and their people showed only too clearly that the aggressors' intention was not only to conquer the world, but also to enslave it.

These forces of evil in the Old World had already proclaimed their philosophy: the world was not big enough for their way and for the Democratic way. Thus, when our nation was plunged into the gulf by a treacherous attack, they were quick to declare their alliance with our attackers. This was inevitable, the natural tendency of like to group with like.

So we have two principal enemies—geographically far removed one from the other,

but ideologically identical. Their single purpose now is the crushing defeat, the complete annihilation, of all obstacles, all nations, all human beings, individually and collectively, who oppose their will to conquer and enslave. They seek with every means at their disposal to destroy us. We can only save ourselves by fighting them. And fight, and defeat them we will, with God's help!

My good friends, I dislike to talk thus of war in the house of the Prince of Peace. Yet, I have spoken only what I know and believe, and what every one of you here knows and believes. And it is known and believed by every one of the brave young men and women represented by a blue star on your service flag. The truth may be bitter—it is bitter now—but the truth, of itself is never evil, but an undying inspiration to good men and good women.

I have spoken thus far of the blue stars upon this banner. There is a gold star, too. Lieutenant Albert Sidney Collins, who has given to his country—to you and me and all his fellow Americans—the greatest gift it was possible for him to give—his life. Yes, my friends, there has been brought home to you in your church, to the loved ones and the friends of young Albert Sidney Collins, this greatest sorrow that wars bring.

I know what your feelings about him must be, and I am most deeply sympathetic with you. And yet I know that you are also deeply proud that his sacrifice should have been made willingly, and that it was made for the same great cause to which the other members of your congregation, both in or out of service, are equally devoted.

In this war, into which we were reluctant to enter, but, having entered, are determined to win, there have been many dark days. There may indeed, still lie many other dark days before us, but from more recent developments on all fronts, we have reason to be encouraged. With God's help we have overcome many of the great handicaps that for the first few months of the conflict retarded us, and we are day by day growing stronger and stronger.

This has been in great measure due to our ability to muster the enormous resources and industrial facilities of our great nation, and convert them into the necessities of war—the ships, planes, tanks, guns, and ammunition with which to equip our forces. Never before, perhaps, had we been able fully to appreciate the great blessings of our country's material possessions.

But it was not alone due to material things that we have rallied from our dangerous state of 1941 to our position of growing power today. No, we must also be thankful for our possessions of spiritual gifts. The stifling of free speech and the public press in Axis and Axis-dominated nations, has made us appreciate our own freedom to have, and express, an opinion; the deplorable fate of millions of hungry men, women, and children in Greece, Belgium, France, and other unfortunate lands has made us thankful for our own bounteous harvests; the brutal treatment of Jews, and the prohibition of worship, have made us profoundly appreciative of our own country where each in his own way, and openly, may worship his God.

Yes, all of these things, too, have been a part of our growing strength. Our men and women in the service today know that these freedoms, these blessings, are dear—so dear that they are worth fighting for. And they are worth dying for, if that is to be the price of their preservation.

That is their conviction, and it is also the conviction of us who are in this war no less than they—although our services are given at home instead of on the field of

(Continued on page 9)

### WITH THE PASTORS

### VISITING THE SHUT-INS

By Charles O. Ransford

There is much desolation and sorrow in this world. There are multitudes of invalids and aged people who seldom get out of their homes. Many of them are the finest people we have in our churches. Others have had no advantages, they have lost hope. Day after day they sit in loneliness.

Among these people there are many with fine minds. Their comfort is in thinking over old thoughts, old inspirations and the flashes of new thoughts some of their friends give them. Some cannot now read. Their only thoughts are fond memories of happier days. Then there are people of limited education. They know nothing but the trivial gossip and commonplace things of the day.

Those who have been ill and shut-in for a period and have finally recovered can imagine the loneliness of some of these dear souls. Their own hearts will be cheered and their own blessings will be magnified as they share their graces and gifts with others.

Many of these people cannot be long with us. Often their thoughts are of release and heaven. In solitude their souls are ripening for eternity.

Already we have a large company of young men who have been wounded or have suffered illness by the severe exposures they have experienced in military service. Some will be invalids all their days. They should immediately have attention.

The number of shut-ins among young and old will be increased. The pastors and the church members have a primary duty among all suffering people.

We can do them good and cheer their hearts and bring them comfort in their hours of loneliness. When we visit them they will do us good as we learn from them lessons of patience and resignation.

Every pastor of a church should select special persons for visitation among the shut-ins and those occasionally in hospitals. We should neglect no suffering person.

It is significant that at the close of a Sabbath day Jesus was found in the home of Peter's wife's mother. Jesus visited in the home of Jairus. He was in the home of Mary and Martha when death had taken their brother Lazarus.

Following the healing of Peter's wife's mother it is written, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that was sick. That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

We are learning that we have many psychopathic cases in our churches. Pastors are compelled to give considerable time to these special difficulties. Some notable city pastors have specially prepared themselves for this much-needed service. The number of such sufferers is greater than we realize. Only the spiritually minded and well prepared can give the blessings of comfort and healing so very much needed.



# CONFERENCE NEWS AND PERSONALS

Rev. E. M. Allen conducted a revival in the McAdams church the week of July 18-23. Rev. T. B. Thrower assisted.

Rev. H. P. Lewis, pastor at Durant, Miss., had a brief viist recently with his chaplain son.

Rev. and Mrs. J. N. Humphrey, of Weir, Miss., spent their vacation in California with their sons, who are in the service.

Rev. R. L. Ellis is assisting Rev. B. B. Brantley in a revival at the Friendship Church, on the Popular Creek charge, which is to run from July 25th to 30th.

Bro. W. W. Tatum, 901 Corinne Street, Hattiesburg, Miss., has our thanks for his renewal and for the word of appreciation which accompanied it.

Rev. E. W. Corley, Walker, La., sends us a good list of subscriptions from his charge and he expects to get more than the quota which was assigned him.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., reports a good meeting at Midway. The meeting closed on Friday night, July 16.

Rev. H. N. McKibben, of the Duck Hill charge, was in a meeting last week in which he had the assistance of Rev. A. L. Davenport, of the Vaiden-West charge.

Chaplain L. R. Nease, Jr., formerly of the Louisiana Conference, and formerly stationed at Fort Bragg, N. C., appears to have gone overseas, since his address is % Post Master, New York.

Rev. W. T. Phillips, pastor at Tchula, Miss., has long been one of the most enthusiastic and faithful friends of the Advocate. He is having a good year at Tchula and is delighted with his people.

Rev. W. T. Gray, pastor at DeQuincy, La., is having a good year and has met with good success in his Advocate campaign. We have just received from him fourteen new subscriptions and 17 renewals.

Miss Leta Warner, who has been living at Tylertown, Miss., has returned to Ponchatoula, La., which she describes as her permanent address in a request for the change of her paper.

Rev. J. B. Grambling, pastor at Crowley, La., reports a very successful meeting at Arcadia, where he assisted Rev. R. M. Brown. Bro. Grambling was writing regarding other matters, and we hope to have a fuller account of the meeting.

Dr. A. T. McIlwain, executive secretary of the Board of Pensions, in St. Louis, is to assist Rev. Guy Ray in revival services at Sherman, Miss., beginning August 1. He will then pay a brief visit to homefolk at Artesia and Columbus, Miss.

Rev. J. M. Alford, who is supplying the St. Francisville, La., charge, as a retired member of the Conference, is having a good year and is pressing his work with the energy which has always been characteristic of his ministry.

Rev. Addison L. Smith, recently appointed pastor of Second Church, New Orleans, to succeed Rev. T. F. King, arrived a few days ago and is now located in the parsonage at 1625 Pauline Street. Bro. Smith was an appreciated caller at the Advocate office on the afternoon of Thursday, the 22nd.

Dr. Marion S. Monk, pastor at Mansfield, La., reports that he is getting along nicely with his work despite the handicap of a broken arm. This is the third time that his left arm has been broken, and he says that the one thing he has to be grateful for is that it is his left arm. Notwithstanding his misfortunes he is carrying on heroically.

Rev. Andrew J. Boyles, who was changed to Moss Point, Miss., since the last meeting of the Annual Conference, has been busily engaged in an improvement program upon the physical properties. In addition, he has had a splendid Vacation Church School, directed by Miss Ellenita Sells, and is now engaged in a campaign of personal evangelism. Since going to Moss Point, thirty-eight members have been received into the church.

The death of Dr. James Thomas a few days ago removes from the ranks of Arkansas Methodism a man who had been a bulwark of strength for half a century. He was in every sense a leader and he was the friend and staunch supporter of every good cause promoted by his Church and the people of his state. In the history of Arkansas Methodism for the last fifty years he has had a conspicuous and worthy place.

## REV. H. N. BROWN

Rev. H. N. Brown, whose death occurred in the parsonage at Lake Providence, La., on Sunday morning, July 18, was sixty-eight years of age and was in the forty-fourth year of his ministerial service. He had been pastor at Lake Providence, La., for three and a half years. Bro. Brown attended Centenary College and his first pastorate was at Rayne, La. There he was married to Miss Clara Crandall, who, with one daughter, survives him.

A brief service was held at the Methodist church in Lake Providence on Sunday afternoon by Rev. H. M. Johnson, district superintendent, who was assisted by Rev. H. A. Rickey, of Tallulah, and the Rev. Mr. Russell, pastor of the local Baptist church. Funeral services and interment took place at Rayne, La., on Monday afternoon. In the services at the Methodist church the following ministers participated: H. M. Johnson, W. L. Doss, Jr., B. H. Andrews, R. H. Staples, J. B. Grambling, and D. F. Anders. Interment was in the local cemetery at Rayne, where Rev. W. H. Giles and Rev. Martin Hebert took part. Several other ministers were also present for the service. A suitable memoir will be prepared for publication in the near future.

## SOMEWHERE IN NORTH AFRICA

Dear Dr. Duren: Please change my mailing address to: Chaplain Mark F. Lytle, New York, N. Y.

I do not know how to evaluate the glorious experiences which have come to me since I entered the chaplaincy, and especially those of the past few weeks. I have preached the gospel in railway coaches, on the heaving deck of a transport, in the officer's mess aboard the ship and on an African hillside overlooking fertile valleys, using a packing crate for a pulpit and a bath towel for a scarf. I have built an altar pulpit out of stone and preached the gospel from it. I even know how Jacob felt when he had a stone for a pillow, but I did not see the ladder.

As an experience par excellence I recommend the rolling sub-deck of a transport as a rostrum for a sermon with your stomach performing parabolic convolutions and threatening with each pitch and roll of the ship to disgorge itself. I decided then that if the Bishop were to ask me, when I return to the pastorate, what location I should like, I would tell him that any pulpit was satisfactory as long as it stood still.

I had the pleasure of visiting one of our mission churches here in this area. I enjoyed the visit with the minister and the prayer we had together—he in French and I in English. While we could not understand each other, we felt the warmth of Christian fellowship and knew that God hears in any language.

Yours in the service of the Master,

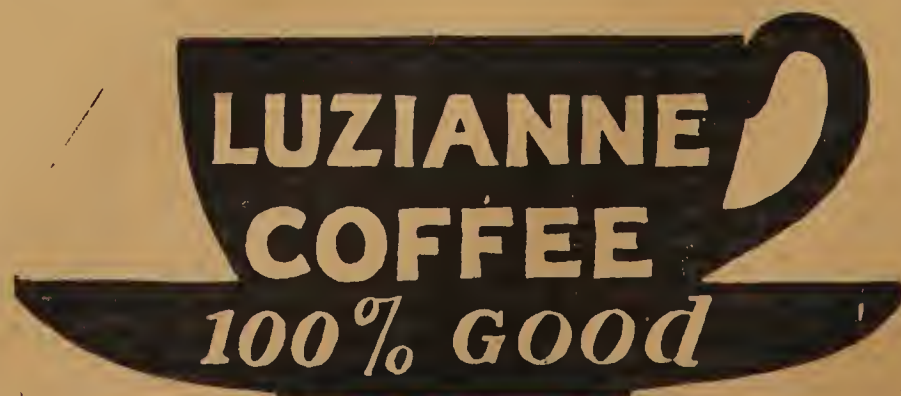
MARK F. LYTLE.

## REV. AND MRS. DANA DAWSON, JR., ENTERTAIN CONGREGATION

The Rev. and Mrs. Dana Dawson, Jr., entertained the members of the Eighth Street Methodist Church, New Orleans, with an open house Wednesday night, July 21. The occasion for the open house was the completion of an extensive repair job on the parsonage.

Repairs had been made on the floors and walls of the bath room and to the sills under the house. All of the floors and woodwork in the parsonage had been painted and the house repapered. A new rug was placed in the living room and new linoleums in the kitchen and bathroom. As a result of this work the parsonage is now like new.

Punch and cakes were served by some of the young ladies of the church. Guests, be-





sides members of the church, included the Rev. and Mrs. C. Reginald Hardy, Dr. and Mrs. R. H. Harper, and the Rev. and Mrs. Earl Emmerich.

The affairs of Eighth Street Church are also in good condition. Twenty-five new members have been received since Conference, twelve on profession of faith. Thirty-nine students were enrolled in the Bible School and thirty-six received certificates. The money for the Conference Benevolences for the year was raised by June 1. A good spirit prevails throughout the church.

### DEDICATION SERVICE, FIRST CHURCH, BATON ROUGE

Sunday, July 18, was a gala day for First Church, Baton Rouge, for on that day the liquidation of the church debt of more than twenty years' standing was signalized by burning the mortgage and that ceremony was followed by the service of dedication. According to the dedication folder, the mortgage was burned by Mr. W. S. Holmes, Mr. Herbert Wimberly, and Mr. M. M. Welsh. Bishop A. Frank Smith preached the dedicatory sermon and led in the service of dedication. The church was presented for dedication by Mr. E. F. Fleming, Jr., on behalf of the Board of Trustees.

Participating with Dr. John H. Crowe, pastor, and Rev. John B. Koelmay, associate pastor, were Dr. W. L. Doss, Jr., district superintendent, and Drs. R. H. Harper and C. W. Crisler. The church building was erected and nearly completed during the pastorate of Dr. Crisler. The flowers placed on the altar were sent by Dr. J. Richard Spann, now of Laurel Heights Church, San Antonio, Texas, who was pastor of the congregation for eight years immediately preceding the coming of Dr. John H. Crowe. Drs. Harper and Crisler read the scriptures in the morning service and Dr. Harper preached at night.

According to the historical summary carried in the calendar, First Church became a station charge in 1834, with Dr. C. K. Marshall as pastor. During its one hundred and nine years it has been served by forty-four pastors, whose names were given in the calendar for the day.

The building cost around three hundred and fifty thousand dollars and the portion of the debt liquidated in the recent effort was \$39,500. The membership now numbers 3,200. Dr. Crowe and his people have wrought well in the great achievement which culminated with the service of dedication and the chant of triumph. The people are entitled to great credit for the Christian heroism and devotion which the church has exhibited through its more than a century of service.

### RESOLUTIONS OF RESPECT

Whereas, Dr. Homer B. Watkins, our beloved steward of Noxapater Methodist Church, splendid physician, faithful Christian, friend and co-worker, has passed to the Great Beyond; and,

Whereas, to the church and its work he gave so willingly and generously of his time and talents, his removal will be felt by a wide circle of friends in this and other communities; and,

Whereas, trusting and trusted by his fellow workers, he inspired all those with whom he came in contact; therefore be it

Resolved, that this quarterly conference, representing its entire membership, has

sustained a great loss in the passing of Dr. Homer B. Watkins; be it further

Resolved, that we extend our sympathies to the bereaved families, and that copies of these resolutions be sent to his family, and that it be put on the minutes of our quarterly conference, and a copy be sent to the New Orleans Christian Advocate.

W. D. DARBY,

W. E. WALL,

ANNIE MARY WEBB,  
Resolutions Committee.

### COMMISSION ON EVANGELISM ANNUAL MEETING

The program of activities of the Commission on Evangelism of The Methodist Church, as reviewed and previewed at the 1943 annual meeting here July 13-14, demonstrated the constantly enlarging scope of the word "evangelism." "We are not playing the evangelistic tune all on one string," was the way one bishop described the varied methods which the executive secretaries, Dr. Harry Denman and Dr. Grover C. Emmons, and the other members of the staff have adopted.

Outstanding also in the general impression of the meeting are the organizational successes recorded. The recent advanta-

### DELINQUENTS

Expiration notices will be sent this week to more than nine hundred subscribers. This means a discontinuance of the subscription unless they are renewed promptly. On July 1 we sent out many expiration notices and a considerable number have not responded. This means that the paper will be stopped after the issue of this week. Please do not neglect this matter, for we cannot supply any considerable number of back issues.

geous purchase of the 15-story Medical Arts building in Nashville, both as an investment for Commission funds and as a permanent headquarters, has made the past year notable, while the adoption of a budget of \$375,000 for evangelism in 1943-44 has set a new high for any denomination.

The Commission, headed by Bishop Chas. C. Selecman, is composed of a bishop, a layman, a laywoman, a minister and a youth member from each Jurisdiction, together with certain board secretaries and six members at large. The annual meeting hears reports and recommendations, divides into committees for their consideration, then presents their committee findings to the whole group for action. Creating particular interest were matters relating to the continually mounting success of *The Upper Room* and other publications, the encouraging statistics of the visitation evangelistic campaigns and a number of proposals of war-related projects.

The devotional quarterly, *The Upper Room*, according to the report, exceeded by 400,000 its circulation for the same period in 1942. A half million copies have been furnished chaplains for distribution to service men. This was done through an appropriation of \$15,000 for gift copies for Army and Navy by the Commission, supplemented by contributions from individuals, churches and the Commission on Chaplains.

Figures presented by Dr. Guy H. Black, the Commission's director of visitation evangelism, showed that in the first three months of 1943 Crusades in 19 out of the 108 conferences of Methodism recruited 100,000 new

church members. Workers were successful in securing decisions in 55 per cent of all families visited. Particular attention in the visitation evangelism of next year will be given to "unchurched parents of young children," Dr. Black stated. Dr. Denman and others, appalled by rising figures of juvenile delinquency and decreased figures for church school attendance, described children "as the first casualties of war," and announced a policy of increased cooperation with all agencies working with the young.

Dr. J. W. Golden, field secretary for the Central Jurisdiction, and Bishop Alexander P. Shaw, announced plans for a school of evangelism in September for the Central Jurisdiction to be held in Baltimore. Dr. Guy H. Black and Dr. E. M. Hurley, of Atlanta, will aid in the effort.

Among numerous other proposals adopted by the Commission were the following:

Plans for special, aggressive missions in state educational institutions in cooperation with Wesley Foundations.

Further development of work with labor groups already begun by Dr. James S. Chubb, the Commission's secretary in charge of youth, industrial and rural evangelism.

The employment of a new staff member to edit "Tidings," the Commission's organ, and to serve as office manager. Group insurance was authorized for all employees.

Encouragement for the organization of new churches and the establishment of services at needy points.

The further publication of low-priced tracts.

The setting-up of conferences in evangelism and retreats for chaplains.

Enlarged emphasis on Pentecost Sunday through sermons, reading and reception of members.

Plans to make more general observance of Watchnight, both in churches and through the provision of recordings for use on radio stations through the nation.

The Commission voted hearty endorsement of the Crusade for a New World Order. Dr. Chubb was assigned as the staff representative to work with this movement.

Dr. Weldon F. Crossland, recording secretary, was assisted for part of a session by Dr. J. Manning Potts. Also, Bishop Bruce R. Baxter took the chair for Bishop Selecman while he was on other duties.

### GOD IS WHERE YOU FIND HIM

By Ruth Franks Whitton

God is where you see Him—  
In the gardens' fragrant bower,  
In the glory of a sunset,  
In the dewy dawning hour.

God is where you need Him—  
When despair and doubts assail,  
When life's not worth the living  
And your best can only fail.

God is where you seek Him—  
In the loneliness of pain,  
In the tears you shed in secret,  
In the whisper of the rain.

God is where you find Him;  
He's waiting for you, friend.  
And once that you have found Him,  
He'll go with you to the end.

At the beginning of the war, people were saying: "If God is good, why doesn't he stop this cruel war?" In the course of its progress, many good church people have developed an attitude of cynicism toward the whole matter.—A Pastor.



## PERSONAL NOTES AND INCIDENTS

Rev. H. E. Carter, retired member of the North Mississippi Conference, writes that he has moved back to his home at Senatobia, Miss. He has been at Arkabutla.

Ensign W. W. Holmes, Jr., has been spending his furlough with his family and friends in New Orleans. He has been doing his training work in the Navy and will return to duty shortly.

Rev. Frank A. Matthews reports a good meeting at Lisbon, La., in which Dr. Guy M. Hicks, of Ruston, did the preaching. He is now in the midst of a program of revivals throughout the charge and reports everything as going well.

Rev. P. W. Sibley reports good revivals at Loranger and at Tangipahoa, La. Rev. Philip Palotta assisted in the meeting at Loranger and Rev. J. Henry Bowden at Tangipahoa. Bro. Sibley is now in a meeting at Pine Ridge church in which he has the assistance of Rev. H. D. Marlin.

Rev. J. B. Cain, pastor at Columbia, Miss., reports good progress in his work. An Epworth Training Conference was held the last of June and Rev. W. L. Elkin, Jr., taught a course on the "Life of Jesus" for young people. A teachers' course for intermediates on "What It Means to be a Christian," was also on the program of activities.

The death of Mrs. Antoinette Curtright Candler, the eighty-three year old widow of the late Bishop Warren A. Candler, occurred in a private sanitarium on Saturday night. Bishop Candler died in 1941 and the death of his widow closes the earthly phase of one of the truly great chapters in the history of Georgia Methodism. Mrs. Candler was in failing health before the going of her distinguished husband and she had been in rapidly declining health for some time before her death. She is survived by a daughter and two sons, besides a number of grandchildren.

Governor Sam H. Jones was the speaker at Rayne Memorial Church on last Sunday morning. The occasion was the dedication of a service flag in honor of men and women of the congregation who are in the service of their country. The Service Flag contains one hundred and sixty stars—one a gold star. There was a large attendance, notwithstanding the very warm weather, and Dr. Johns and his people have honored themselves by their dedication of a flag which their service men and women have consecrated by giving and offering all that they have and are.

## REV. AND MRS. CHAPPELL REACH AFRICA

The following announcement radio-grammed from Dr. Donohughe of the Board of Missions and Church Extension, dated July 21, 1943, will be of interest to countless friends, and I'm asking that you publish it. "Cape Town, South Africa, to Mayor and Mrs. G. P. Wood, Moss Point, Miss.

Rev. and Mrs. Chas. W. Chappell arrived "sans origene." Rev. Chappell is returning to Africa following an extended furlough. He was married here in June of 1942 to Miss Mary E. Wood, who, too, is going with him to the Belgian Congo as a missionary. They expect to be located near the Dr. Bryant Lewises at Tunda Station. Their safe arrival during these perilous times is

due to God's guidance and care and we feel rejoicingly grateful.

Cape town, as you know, is still some three thousand miles from their intended destination.

(Miss) INA THOMPSON.

## CHAPLAIN LYTLE'S ADDRESS

Dear Dr. Duren: Please change my mailing address to:

Chaplain Mark F. Lytle,  
54th Station Hospital,  
APO 763, care Postmaster,  
New York, N. Y.

This address is published for the benefit of friends and at the request of Chaplain Lytle.—Editor.

## TERRY CHARGE AND ADVOCATE CAMPAIGN

Rev. Thomas A. Carruth, pastor at Terry, Miss., is out in front in the Advocate campaign. Elsewhere will be found the report which credits him with 202 subscriptions. This means an Advocate in every home served by the Methodist Church. The pastor and the people of Terry charge are to be congratulated upon this magnificent achievement.

## LAMBUTH MEMORIAL DAY NOTICE

After a conference with the pastor, Rev. L. T. Nelson, and the people of the local community who contribute so largely towards making a success of the observance of Lambuth Memorial Day each year, we have decided not to hold this service this year. This is only a temporary suspension of its observance. The day is a well established missionary day in the Jackson district calendar, and its observance annually on the first Thursday in August in honor and recognition of the great Lambuth family will be resumed as soon as it is possible to remove traveling limitations.

Sincerely yours,

OTTO PORTER.

## CONGRATULATIONS TO DR. TYSON AND HIS CONGREGATION

Nothing could better bespeak the quality of the citizenship of Tupelo, Miss., than the approaching celebration Sunday of the completed building program of the First Methodist Church. The entire city congratulates the organization and Dr. Tyson on the completion of this project which will reflect credit upon the whole community.

For a people during this time to remember that their first duty is to their God and to His service connotes a laudable attitude of service and sacrifice. The debt-free new structure, valued at \$80,000, augments the remodeled and redecorated church edifice to make a group of buildings that will add much to the beauty of the city.

From such active congregations as this we cannot help expecting continued high morale within the community as we face the supreme efforts of all-out war.

—Tupelo Journal.

The success of life is for a man to be heady for an opportunity when it comes.

—Disraeli.

## MINISTERS AND THE WITHHOLDING TAX

Rev. Henry A. Rickey,  
Tallulah, La.

Dear Sir:

In reply to your inquiry of June 21, 1943, it is advised that the current tax payment act of 1943 exempts from withholding of income tax the salaries paid to ministers of the gospel for pay roll periods, beginning on or after July 1, 1943.

Since this act covers also withholding of the Victory tax, the same exemption applies, and therefore no further taxes should be withheld by your church treasurer on the payment of such salaries.

Yours very truly,

C. A. DONNELLY, Acting Collector.  
by J. P. Hand, Chief, Withholding Tax  
Subdivision.

## CAMPAIGN BY DISTRICTS

### Louisiana Conference

Alexandria .....	136
Baton Rouge .....	273
Lake Charles .....	241
Monroe .....	250
New Orleans .....	188
Ruston .....	164
Shreveport .....	70

### Mississippi Conference

Brookhaven .....	184
Hattiesburg .....	360
Jackson .....	415
Meridian .....	202
Seashore .....	281
Vicksburg .....	220

### North Mississippi Conference

Aberdeen .....	197
Columbus .....	220
Corinth .....	281
Greenville .....	106
Greenwood .....	340
Sardis-Grenada .....	132

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

W. D. Kleinschmidt—Springhill, La. ....	21
Sam Nader—Iowa, La. ....	3
A. M. Martin—Clay, La. ....	2
W. L. Blackwell—Gallman, Miss. ....	1
A. L. Davenport—Vaiden, Miss. ....	1
J. M. Alford—St. Francisville, La. ....	2
W. T. Gray—DeQuincy, La. ....	31
A. L. Smith—Rochelle, La. ....	6
J. D. McCants—Istrouma, La. ....	3
W. O. Lynch—Logansport, La. ....	12
L. J. Snelgrove—Taylorsville, Miss. ....	8
Mrs. W. E. Moreland—Powhatan, La. ....	6
Clyde Shaw—Melville, La. ....	7
G. H. McBride—VanCleave, Miss. ....	2
A. J. Boyles—Moss Point, Miss. ....	1
E. W. Corley—Walker, La. ....	10
L. E. Douglas—Sulphur, La. ....	8
H. L. Johns—Rayne Memorial, N. O. ....	12
R. T. Pickett—Greensburg, La. ....	1
J. Henry Bowdon—Lake Charles, La. ....	1
J. F. Wilson—Bossier City, La. ....	6
T. R. Holt—Collins, Miss. ....	8
T. B. Thrower—Kosciusko, Miss. ....	5
J. B. Grambling—Crowley, La. ....	5
M. S. Robertson—Slidell, La. ....	1
M. S. Monk—Mansfield, La. ....	3
P. W. Sibley—Loranger, La. ....	1
O. L. Tucker—Winnsboro, La. ....	9



G. W. Pomeroy—Bogalusa, La.....	3
J. B. Cain—Columbia, Miss.....	9
F. A. Matthews—Lisbon, La.....	2
Mrs. Verna Coburn—Ponchatoula, La.....	1
E. C. Gunn—Carrollton Ave. N. O.....	1
W. D. Boddie—Felicity St., N. O.....	1
E. B. Emmerich—Parker Mem'l., N.O.....	2
N. H. Melbert—First Church, N.O.....	1
T. A. Carruth—Terry, Miss. ....	202

## ADDRESS OF GOV. SAM JONES

(Continued from page 5)

battle. Theirs is the task to carry the fight directly to the foe; ours is the task to give them every aid and support—physically, morally, spiritually.

The war worker who is honestly and conscientiously doing his best in his work at the factory or office is no less patriotic than the operator of a tank; the thousands of women who are giving of their time and effort to Red Cross or other war activities are doing indispensable work, and all who are investing their earnings in our future victory and donating to war charities are carrying on with the men who are in the actual fight.

It is a point of great pride to me that Louisiana has taken its rank among the foremost of the states of the Union in its contribution to the war effort in all fields. We have not only sent many thousands of our men and women into all branches of the service, but we provided the ground—the great theater of maneuvers—where more than half of them were trained for battle. We hold a highly significant place in war industry, turning out scores of merchant ships, as well as warcraft, and our factories are annually producing hundreds of millions of dollars worth of war goods. There is invested in Louisiana today more war industry money per capita than in any other state in the Union. We have met and exceeded quotas in scrap drives, waste fat drives, Red Cross drives, and war bond campaigns. We are, in short, living up to the finest traditions of Louisiana, whose history in war time has always been bright with great achievements.

Each of us, in his own way, has his part in the over-all war effort of Louisiana, and I am sure that all of us intend to keep our thought and labor centered on these tasks until victory is won. But at the same time we can in many ways plan and work to meet the problems that inevitably will follow the war. If we do not equip ourselves now to deal with post-war conditions we may find that they can overwhelm us with their enormity.

It is a certainty that when peace comes it will bring temporary unemployment to millions now in the armed forces, and to additional millions that are engaged in industrial or other work that exists as the direct result of the war. How "temporary" that unemployment shall be—whether it is to last for days or years—is up to us.

How are we going to put our idle millions to work; how can we, with minimum confusion and waste, arrange for our thousands of industries now making war goods to return to peace time production? How are we going to do these things with the least government assistance, and with the greatest permanent benefit to our people?

In Louisiana we have devised a plan of action which, if it succeeds, will not only answer these questions, but will substantially strengthen the state's entire industrial structure and improve living conditions for all Louisianians, present and future.

## BREVARD COLLEGE

### Co-Educational—Methodist Control

BREVARD, NORTH CAROLINA

A standard junior college, embracing a four-year program consisting of two years of pre-college work and the first two years of college. Graduates, entering the junior classes of more than fifty senior colleges and universities, have been uniformly successful transfers. Christian atmosphere, no military or naval units, strong faculty. Special terminal courses in business, music, home economics. Progressive methods, individual instruction, accelerated program. Students enter September 20, February 1, June 7. Expenses reasonable.

For further information write direct to

The Registrar, BREVARD COLLEGE, Brevard, N. C.

We believe we can do this by beginning now to plan and work for the development of those things Louisiana has which are employment-producing and wealth-producing. We mean to create more profitable work in Louisiana's industries, on her farms, in the development of her natural resources, and in her every field of endeavor, so that we may have jobs waiting for our boys when they return from the war. We want their future and that of their children to hold more than mere possibility of security and comfort.

We are going to drive for better farming practice, for the profitable use of our raw materials, and for the industrial plants necessary adequately to develop our resources.

We hope to maintain the industrial advances we already have made, and add to them by virtue of our almost unlimited raw materials. We hope to increase the production and income from our natural resources. We still have unexplored oil and gas reserves, and we have not yet touched our full potentialities in the fields of minerals and clays. We expect a tremendously expanded development of our chemical and plastic industries, for which we have the basic materials. Our forests, too, can be made to yield new wealth.

In the field of land utilization we can add millions of acres more to our cultivated lands. There is idle capital in our banks which can be put to work in Louisiana for small industries to make this a greater state.

Such a development will open up springs of new employment, and new wages, and will bring to our people new hope, new opportunities, better educational and cultural

institutions, and higher standards of living. And we propose to do this in the American way—through the genius, will, and labor of our own people.

Our plans for Louisiana should not be too difficult of realization. Our possibilities are greater because our resources are greater. The committee which is working for these things is a group whose members are leaders in Louisiana education, religion, industry, labor, and science. Their cause is worthy, and their support from the public has been enthusiastic.

If our plans succeed, we shall see Louisiana emerge from the war with jobs for its ex-soldiers and ex-war workers, and already building on a firm basis for lasting prosperity.

It is this kind of Louisiana which we should all strive for. A state that can take its place proudly in the greatest nation in the world; a state to which our sons and daughters now in service can return with confidence in their future; and a state in which coming generations may live and work without handicap.

In conclusion, may I thank Dr. Johns for the high privilege of being here today. You may be sure that every Louisianian—every American—shares your pride in this dedication.

I said at the outset that the memory of this day would be preserved by this beautiful banner of service. But I know that this flag is not necessary for that purpose. The men and women of this church who are represented on it have a place in the hearts and the minds of every one of you—a place that will remain theirs long after lasting peace has come, and they are returned to their homes, their families, and their church.

## MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write

M. L. SMITH, President



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Dear Lord, you gave your Son to  
Save the world.  
You didn't count the cost.

In blood and sacrifice,  
You gave your Son that we might live,  
Dear Lord, can I do less?

I gave the world my son  
That he might help to save  
The things for which your Son  
Nobly died.

If, when the victory's won, dear Lord,  
And you send back my son,  
I'll press him to my breast and  
Thank you, Lord.

And if he goes to join your Son,  
I'll understand; and through my  
Tears rejoice  
To know my son and the Son of God  
Go hand in hand!"

—Author Unknown.

\* \* \*

### A Letter From Mrs. Jones

Florence, Miss., July 15, 1943.

To the Local Secretaries of Young  
Women's and Girls' Work

Dear Co-Workers:

Splendid reports have been received from you for the second quarter of this year. As we begin the third quarter, we should be progressing even more. I have had the privilege of being sent from the Southeastern Jurisdiction to Scarritt College this summer, and my experiences there have enriched my life and have given me a better understanding of the magnitude of our total task as members and as workers in the Woman's Society of Christian Service.

"Youth in a World of Opportunity," the new Interest Group program packet, is now off the press. The packet, which contains the twelve programs, twelve worship services, personnel card, and "Fun and Festival Among America's Peoples," is available for only 65 cents. These materials may be secured from our Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

I hope that you have featured the May, 1943, World Outlook in your youth work and that you are stressing the Methodist Youth Fund. Let us remember that both boys and girls are to contribute to this Fund and that the payments are to be divided equally, with one-half being forwarded monthly or quarterly through your local W. S. C. S. treasurer to Mrs. L. O. Todd, Decatur, Miss., and the other half being sent to Rev. Edwin Hightower, Hattiesburg, Miss. Be sure to place the payments in an envelope, plainly marked "Methodist Youth Fund," and giving the name of your church.

Most of you are meeting with your Interest Groups monthly and are using the youth packet materials. This is what we want, and your growing and glowing enthusiasm is extremely encouraging. Send in your order now for the new packet so that we can all begin together in August on the new series of programs.

May the spirit of Christ bless and guide

you as you continue to promote the unified plan for the missionary education of youth.

Yours faithfully,

MRS. GLENDELL JONES,  
Conference Secretary.

\* \* \*

### The Why and How of Life Members— Mississippi Conference

Any adult may become a Life Member of the W. S. C. S. by the payment of \$25, and an honorary life member for \$100. A child up to six years of age may be made a life member for \$5; an older child, \$10; a youth, \$15. An adult's name may be placed on the Memorial Roll by the payment of \$25 for this specific purpose—children, same as for life memberships, also.

A life membership provides a most effective channel for contributing to the great missionary enterprise. At the same time it is a beautiful and impressive way to express love and appreciation—it bestows in a significant manner honor upon one to whom honor is due; it brings genuine joy; it gives encouragement and an urge to carry on; it can bring spiritual blessings.

All money for life memberships or the memorial fund should be sent direct to the Conference Treasurer, with the name of the one to be thus honored. The treasurer will order the membership pin and certificate.

#### Ways of Securing Life Members

As a free will offering is God's recommended manner of securing funds to carry on His work, so the most pleasing way to secure funds for these life memberships is through voluntary, sacrificial giving. When the value of this has been set forth, we suggest certain other means, as follows:

Contact the working members of a Christian mother and wife's family, and they are always glad to honor her and express their appreciation for her beautiful life. Some of the sweetest experiences are reported by those who were present in the family circle, when husband and family thus surprised their loved one. It is always a touching and sacred moment and binds the family in closer union and fellowship; moreover, it often kindles missionary interest in the children. Try securing life memberships in this way.

One auxiliary uses a "Memory Book," which is presented at every meeting for names. A free will offering, called a "Love Gift," is made by each member who records in the book the name of the one she is honoring by her gift, and the amount given. The names recorded are persons whom each one wishes to remember for some kindness or appreciation. When \$25 is secured, a life membership is conferred on the person whose name appears most frequently.

In a large auxiliary each member, on her birthday, gives a penny for each year of her age to the Life Membership Fund. In the course of a year the amount contributed is sufficient to secure one or more life members.

One auxiliary reports strictly tithing all money collected for the local fund and using it for life memberships.

The parents and grandparents of new-born

babies should be contacted and asked to express their gratitude for their precious gift by making it a life member, and thus, in its name, help "the babies around the world." Enlist every baby as a life member at the earliest possible date. Then have the parents send its picture and record, with any personal remarks, to the Conference Superintendent of Life Memberships.

It is urged that the memberships always be presented with an impressive service, explaining their significance.

Recognition should be given to all life members present. If at a district or zone meeting, have them come to the front, and all join in singing "Thy Kingdom is Coming," and close with a prayer.

(Miss) INA THOMPSON,

Conf. Chairman Life Memberships.

Moss Point, Miss.

### OPEN METHODIST DISPENSARY IN CUBA

Under the auspices of the Methodist Church in Mayari, Cuba, a "Children's Dispensary and Clinic" was opened recently in that community, in a new building donated for that purpose and equipped by the church. One hundred and twenty-five persons have pledged monthly support of the dispensary. Four doctors, two pharmacists, a laboratory technician, and seven lay members of the church are on the board of directors. Each doctor devotes time each week to the Clinic; four girls of the church have volunteered their time as assistants to the doctors, each serves one day in four; a dentist in the community has also volunteered to give his services free to any poor child sent him from the Clinic. The Rev. and Mrs. Maurice C. Daily, Methodist missionaries in Mayari, have supervised the development of this service project.

### "TAKE YOUR CHILDREN TO CHURCH"

"We have never had an active church boy, a Boy Scout, or a member of the junior police in real trouble in the juvenile court," Judge Philip B. Gilliam, of the Juvenile Court, Denver, Col., told parents recently. "Children need adventure. They will get it in some form or another. War makes necessary some adjustments. Take—don't send—your children to church. There is a need to teach children simple things. They need to get close to earth. We must do something for our children now. We not only need to save the world for our children, but also to save the children for the world which will be theirs tomorrow."

"Nine out of ten dollars which go through denominational work for universities, colleges, seminaries, and hospitals were given by fundamentalists. It took hundreds of years to construct these enterprises. It took only a quarter of a century for the liberal bandits to capture them.—Walter Lippmann, in Preface to *Morals*.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Report of Secretary of Children's Work—Second Quarter, 1943

To deal intelligently with work involving the missionary education of children today it is essential to look at the world in which the children are living. I should like to bring before the Executive Committee of the Woman's Division, therefore, a brief review of some aspects of the present situation as they relate to the religious training of the children of our country, and with that as a background consider the service to the children that we as a church are trying to render.

The International Council of Religious Education in a recent conference on "Christian Education in War-time," calls attention to the following facts as elements in the general emergency confronting Christian Education at the present time.

1. Before the war situation arose, only about half of the children of the United States were receiving any kind of religious training. A vast extension of the program of Christian education was needed even before war conditions accentuated the emergency.

2. Because the war has caused the displacement of 20 per cent or more of the population, one-fifth of the church school membership of the country has moved in the last two years. This has involved large losses along various lines, and calls for new provisions in reaching the people.

3. A large proportion of the communities of the country are depleted in population by these removals. This has meant a loss of leadership and support on the part of church schools for children.

4. War conditions have been accompanied by a considerable increase in juvenile delinquency with correspondingly increased responsibility upon home and church for supplying religious teaching as a means of curbing it.

5. The general climate of public opinion and attitudes has had both negative and positive effects on religious education. Obviously, war psychology is unfavorable to the teaching of Christian ideals. On the other hand, the general anxiety and insecurity of war-time creates a new tenderness toward religion and opens unusual opportunities.

Among the tensions mentioned in the conference—in addition to those caused by insecurity, separation of members of the family and large migration of peoples—was the new tension created by the need of an interpretation of the war. Children are constantly asking questions about the war, and it was felt that probably the large majority of parents are dodging the need of interpretation.

With these aspects of the emergency regarding the Christian education of children in mind, it is encouraging to look at some of the work that the secretaries of children's work, together with other leaders of children, have been doing during these past three months:

1. They have increasingly been getting in touch with children and their parents who have moved into communities for work in defense industries, or for other reasons.

The following letter from a conference secretary of children's work is an illustration in point:

"You have probably heard through Mrs. Wagner of our experiences with children in one defense area of our city. I had such a wonderful time with her calling on some of the new people. We gathered together a group of fifteen or eighteen children one Saturday and went on a picnic. Each carried his own lunch, . . . and then we spread our lunches together. We had a great time playing games and talking of hobbies. We suggested to some of the older boys that they form hobby clubs and have hobby shows with other groups of boys in nearby sections of this project. There are, by the way, six thousand families in this one project—all strangers to each other.

"We visited in many homes and then had two parties, held in the homes of two ladies upon whom we had called. We talked and visited together, and in this informal way both of us tried to make suggestions to the mothers about how they could become better adjusted. Some ways we suggested were: taking turns keeping each other's children so they could go to the grocery, to town, to a movie, and so on. We also mentioned story-telling groups, game groups, and others in which they might be interested. . . .

"There is so much to be done here! We are now setting up interdenominational vacation schools in these areas. A busy summer looms ahead."

2. During the last quarter secretaries of children's work have been engaged, with other teachers of children, in guiding 168,000 children in the church in the study of the Latin American emphasis. One would have to read the letters that come from the secretaries to visualize just how deeply interested the boys and girls have been in the study, and to see the fruitful activities they have carried out. They have become friends with actual children in Latin American countries, they have come to know much about the missionary work of their church in South America and the Caribbean Islands, and they have shared through their offerings in its support. They have become acquainted with children of Latin American background in this country, and many are the good times, according to the reports of the secretaries, that they have had during the study of the missionary units.

A statistical report is attached that will give other summaries of the Latin American study, but it cannot reveal the sense of worthwhileness and enjoyment that letters and actual contact with the children themselves reflect.

3. Secretaries of children's work have taken part increasingly in conducting parent-study classes where the questions and problems that face children and parents today are being discussed. Matters that pertain to the war, Christian attitudes toward all people—these and many other questions are talked over in the light of the teachings of Jesus Christ, and illumination and understanding are brought about. This aspect of the work of the secretaries promises to make even greater development in the months ahead.

It was with the conviction that missionary education of children was never more needed than at the present time that the Subcommittee of the Missionary Education of Children met in Nashville the latter part of April to review its work of the past two years, and to make further plans for the future. The Subcommittee was reminded that the plan for the missionary training of children in the church had gone into effect in October, 1941, and that it does not yet have back of it even two years' experience, so far as its operation throughout the church is concerned. The Subcommittee was conscious that only a start has been made in the missionary training of the boys and girls of the church, and that the necessity for much wise promotion of the plan lies ahead. The members of the Subcommittee were encouraged, however, over the progress so far, and has hopes that, with a wider understanding of the pastors and other leaders of the provisions of the plan it will gradually begin to function more fully in the churches of Methodism.

The Committee on Legislation reviewed the plan, and brought in the following brief report:

1. The committee read with care all paragraphs in the Discipline bearing on the missionary education of children. It is their judgment that there is no need for changes at this time except minor ones.

2. It was the opinion of the committee that no detailed plan should become a part of the Discipline at this time.

3. The committee also gave attention to points with relation to the plan which present the greatest need for change. They are:

(a) The offerings in expanded sessions. The committee suggests that the offerings in expanded sessions be handled as follows:

"Churches having adopted a plan of expanded sessions instead of any additional session, the local Board of Education may agree upon a distribution of the missionary offerings of children in which the Woman's Society of Christian Service may share."

This statement is recommended for consideration when the pamphlet containing the plan is revised.

(b) The pamphlet explaining the plan should become all-inclusive for pre-school children when reviewed for the next quadrennium.

These suggestions were agreed upon by common consent.

(c) Offerings in additional sessions. The committee had no definite suggestions but asked the entire committee to discuss possible changes.

This was done, but no definite changes were recommended. The matter will be further considered by the committee, and a report made to the entire Subcommittee at its meeting in October.

Your secretary will present another report on the suggestions contained in this report of the Committee on Legislation at the meeting of the Woman's Division in September.

The second quarter of the work for the missionary education of children shows results that are far-reaching in their implications.

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

### The New Treasurer

As most of you know, shortly after the Conference meeting held in Monroe, the newly-elected treasurer, Mrs. L. B. Webster, Jr., found that it was necessary for her to resign. This meant that, according to the by-laws, the Executive Committee of the Conference must elect a treasurer to serve until the next annual meeting of the Conference, when the office must be filled by election.

It is my happy privilege to announce the election of Mrs. L. B. Kilpatrick, 1809 Marshall Street, Shreveport. Mrs. Kilpatrick is a "dyed-in-the-wool" missionary woman, is now serving as president of the Noel Memorial Society, and is an accomplished and experienced business woman. The Conference is to be congratulated upon the choice made by the Executive Committee.

\* \* \*

### News Bits of the Conference

Those in attendance at the School of Missions at Mt. Sequoyah, July 6-16, from Louisiana were Mrs. E. A. Sartor, Mrs. G. W. Dameron, and Mrs. George Sexton, Jr., Shreveport; Miss Grace Lawson, Mrs. John J. Miller, Welch; Mrs. Virgil Morris, Homer; Mrs. Evelyn Atkinson, Monroe; Mrs. John B. Pollard, Alexandria.

The Louisiana Conference is losing two of its fine workers this fall—Deaconess Betty Glasson, student counselor at Lafayette, and Deaconess Mamie Chandler, of the State Normal at Natchitoches. The best wishes of the Conference go with these consecrated young women as they enter their new fields of service respectively in Ohio and South Carolina. The appointments of the new workers will be announced soon.

At the annual meeting of the Board of Missions, held recently in New York, the consecration service was the highlight of the occasion. The Louisiana Conference rejoices that two of its daughters were consecrated for Christian service at this time. Miss Arlene Tyler, of Zwolle, who has just completed her work at Scarritt, and Miss Florence Jones, student counselor at Ruston, and who has served for a number of years under the Woman's Division as a contract worker, were consecrated as deaconesses of the Church. At the present time there is an urgent call for workers throughout the world and we are happy that the Louisiana Conference was able to respond to the call through these fine young women.

Mrs. W. M. Ledbetter, of Shreveport, who represents the Conference on the General Board of Missions and the Woman's Division, was present at the annual meeting in New York and had the happy privilege of seeing our Louisiana daughters consecrated. She also transacted some important business

for the Conference while there, at the earnest solicitation of the president.

The Executive Council of the South Central Jurisdictional Society of Christian Service had a most interesting meeting at Mt. Sequoyah during the School of Missions, with Mrs. George Sexton, Jr., president, presiding. This Council is composed of all Jurisdictional officers and the presidents of the 19 Conferences within the Jurisdiction. Many matters vital to woman's work were discussed and acted upon, and Mrs. J. W. Bragg, National President, was there to address the body.

\* \* \*

### The School of Missions

The School of Missions, held annually at Mt. Sequoyah, has just closed a most successful 1943 session. Gasoline rationing did not affect the attendance in the least, and this summer found 227 missionary women from 19 Conferences of the South Central Jurisdiction there. The courses offered were of the highest type and the faculty was composed of "Methodism's best."

All courses pertained to the work of the Woman's Division and will be the current studies for 1943-44.

Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations, taught the course on "The Church and America's People." This is the mission study for this fall, and all good Methodist women will soon be enjoying the text, "We Who are America," by Kenneth Miller. There is also a most interesting pamphlet entitled "Unity—A Challenge to American Democracy," to be studied with the text. How I wish each society in Louisiana could have Miss Thelma for a teacher, for she is a real leader, thoroughly Christian, who fearlessly and courageously takes her stand on right social attitudes and has a deep concern for the rights of minority groups in our beloved country.

Probably no more timely Bible study has ever been offered to the women of the Church than the current one, "The Problem of Suffering." The text used is "God and the Problem of Suffering," by Mary de Bardeleben. While this book is helpful and gives us a fine outline to follow, the course is rich in supplementary material. Certain chapters from books by various writers were reviewed at Mt. Sequoyah. They included "A Guide to the Understanding of the Bible," by Fosdick; "Victorious Suffering," by Glover; "Why Do Men Suffer?" by Weatherhead, and "Suffering, Human and Divine," by Robinson. The chapter in Dr. Van Dusen's new book on "The Churches in Captivity," shows the suffering of thousands of Christians today and also has a definite place in this course.

The class for this study was so large at Mt. Sequoyah that it was necessary to form a second class. The instructors were Mrs. Helen Bourne and Miss Oskie Sanders, both from the New York office.

Miss Helen Johnson, executive secretary of the Woman's Division for Young Women and Girls' Work, was there to lead the course on "Becoming World Christians." This was a special course for secretaries of this department.

"Christian Ventures in Learning and Living" was taught by Mrs. Otis Moore, from the Woman's Division. Most of us knew that Mrs. Moore is the executive secretary for work in India, Burma, and Malaya, but it was the first opportunity for the women of the Middle West and South to see and know her. She is indeed an excellent instructor and an inspiring speaker.

The seminars on "Education and Action," "Wesleyan Service Guilds," and "The Missionary Enterprise" were teeming with missionary information and instruction, and were led by able leaders especially skilled in leading discussions.

The platform hours were high hours indeed and were periods filled with great messages by leaders from all over the world. It is indeed a thrilling experience to look into the faces of our returned missionaries and hear them tell of their work in war-torn lands, of the bombing of cities, of the destruction of church property, the sufferings of their people and of their own internment. For there were those at Mt. Sequoyah who had been interned by the Germans, and there were also those who had been interned by the Japanese, yet each one opened her address in practically the same way, saying "His grace is sufficient." It made us all realize that the heroes of the Cross do not all belong to the past.

Dr. Newell S. Booth, an attractive young man in his early thirties, a missionary from Africa, gave one of the most stirring messages given. He told us of a great Christian Church, rapidly growing in Africa, but he also did not fail to tell us of his impressions of the Church at home. After having spoken in 23 states and visited 58 annual conferences he was amazed at the false and unchristian value that men and women of the Church at home put on material possessions. Then he said: "They say that I am a missionary to the pagans of Africa, but I am not so sure but that I have come home to the pagans." He closed this stimulating address by saying, "The only way the Christian missionary enterprise can go, is to have an effective Church at home. Today we are saying everything must be secondary to the war, but I say at the close of the war everything must be secondary to the Christian missionary enterprise."

Dr. Y. C. Yang, president of Soochow University, China, was again at Mt. Sequoyah to inspire and give valuable information. His brand of religion is a happy, joyous one and is easily contagious. He said, "Despite 6 years of bitter warfare, the Christian Church of China goes on undaunted." He was most winsome as he said, "There is a real love match between China and the United States. It is deeply rooted by a cultural understanding. It is as a bridge—not a constructed one, but a natural one, such as is found at Lynchburg, Virginia. Together we will work for a new world order."

Bishop W. C. Martin, of the Omaha Area, was the preacher for the two services on Sunday. The thought running throughout both sermons was an appeal that Methodism might recapture its lost spirit of evangelism, and that all Methodists everywhere, north, south, east, and west, might be living wit-

(Continued on page 13)

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, AUGUST 1, 1943

By Rev. W. C. Newman

### MAN'S EXTREMITY, GOD'S DELIVERANCE

Lesson Text: Exodus 5:22-6:7; 12:51.

Golden Text: Call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me.—Psalms 50:15.

To undertake to interpret the mind and will of God, to say "Thus saith the Lord," is at least a difficult if not a presumptuous thing for any man, priest or layman, to do. It is so easy to make one's own mind seem to be the mind of God—to attribute to him the attitudes that are in reality our own. We must be careful, then, in reviewing these ancient historical incidents, lest we make God appear to have done just what we would have done under the same circumstances—we with our selfishness, prejudice, and lack of knowledge.



W. C. Newman

It seems to me that the one most reliable test by which we may judge whether God said or did thus and so, is to ask if the words or actions are in keeping with the character of God as revealed in Jesus. The conception of God which Moses held may have been different from the conception of God which Jesus held—but God was the same. And it is the God of Jesus whom we seek. Therefore, let us ask, "What would the God and Father of our Lord Jesus Christ have done for Israel in Egypt? What would he do for us today?"

### God Works In Human History

"My Father worketh hitherto," said Jesus. And one who undertakes to explain the march of human events on any other basis quickly gets himself into a blind alley. He is no disinterested spectator, no helpless onlooker, no absentee landlord, but one who works with plan and purpose.

To those who are anxious for a perfect world, disheartened over the evils that abound and the terribly slow progress of good and love, impatient at all the bungling that men do, the idea that God actually is at work in human affairs appears fantastic. If God works, why does he not simply destroy the evil ones and enthrone the good at one swift stroke of his mighty hand? That is the way we would do it, perhaps.

But the God of Jesus has no destructive purpose, only constructive and redemptive. "It is not the will of your Father in Heaven that one of these little ones should perish." And so with infinite patience he works through the centuries that to us are tedious ages, but to him are "but as yesterday

when it is past," working as tenderly as a gardener works with a fragile flower, knowing that only time will bring it to full bloom.

### God Works Through Men

Not just through prophets and teachers, or heroes and statesmen, but through common folk, unwilling and unknowing people, even on occasions through wicked men. But he works best and most effectively through whatever life is most fully surrendered to him, and most intelligently prepared to do his work.

I doubt that God "hardened" Pharaoh's heart in the literal sense of the word, if by that you mean that he made it impossible for Pharaoh to see the right and do it. But he certainly has constructed human personality so that if any man persists in selfishness, injustice, or any other evil, his sensitiveness to that which is good will be dulled or even destroyed. So God worked through Pharaoh, but not as he worked through Moses. And he could not work through Moses as perfectly as he might have done had Moses himself been a more perfect instrument in God's hands.

"I work the works of him that sent me"—that was the way Jesus put it, and that is the way by which any man can become the agency through which God works here and now.

### God Works for All Humanity

Perhaps there has never been a nation at war that did not claim God's partisan help, and we are no exception. One of the greatest revivals ever to take place in America came during the Civil War. And it took place in the camps of the Southern Army—but in the camps of the Northern Army as well. Both sides prayed for God's deliverance. Whose side was God on?

Why, the answer is, God is not a tribal or a national God at all. He is on everybody's side. That is, God is just as eager to work for Germans or Japanese as he is for Americans or British. The winning of the war is a matter of supreme importance to us—but this is only one of an unending succession of events to God, whose purpose goes far beyond any war, any nation, any century. His love embraces every man of every nation; his good will is to us all. War is a sign that we have missed his way, not that we are fighting for him.

It is not enough for us to destroy our enemies. If we would work with God we must be eager to redeem our enemies. For that is his way and his will. He would redeem every man and nation, and only the stubbornness of man and the imperfections of his human helpers prevent the accomplishment of that mighty purpose.

### LOUISIANA W. S. C. S.

(Continued from page 12)

nesses for Him, winning to the fold a lost and sinful world.

No report of Mt. Sequoyah would be com-

plete without at least mentioning the exquisitely beautiful vesper services held each evening on the lawn, facing the Cross and looking out on the superb mountain ranges of the Ozarks. Never have the beautiful evening hymns of the Church been so full of meaning as when sung when the big ball of fire went down under the mountain at sunset and as we said "good-night to God's day." As we sang "Day is dying in the west; heaven is touching earth with rest;" "Sun of my soul, Thou Saviour dear, it is not night if Thou be near," and "Softly now the light of day, fades upon my sight away; free from care, from labor free, Lord, we would commune with Thee," the Divine Presence was most evident. Then, too, we realized that those who were leading the meditations were rare souls indeed—men and women who were giving their lives in sacrificial service. Their work took on new life and created in each of us a burning desire to be effective, earnest and real Christians!

Mt. Sequoyah was a real mountain-top experience.

### PROVENCAL CHURCH

Rev. W. F. Ragsdale, pastor of Provencal, La., charge, writes that he and his people got a real blessing out of the meeting which has just closed. Rev. Jeff Paul, of Pleasant Hill, did the preaching. Bro. Ragsdale has received a number of new members since going to the Provencal charge.

### BOOK REVIEW

"China's Religious Heritage," Quillian Lectures, 1942 (Emory University, Ga.), by Y. C. Yang (Abingdon-Cokesbury. Price \$1.50).

This is one of the imperative books of the year. Written by one of China's most esteemed and distinguished educational leaders, the President of Soochow University, it presents in terse, elegant English the religious significance of Chinese culture; a critical but sympathetic analysis of the three great religions of China—Confucianism, Buddhism and Taoism. The closing chapter signifies Christianity as the way of life, and Christ as the Saviour and the only Hope of the world.

There are a hundred reasons why every thoughtful Christian, and particularly every Methodist, should read and keep for reference this remarkable book. It is unique, convincing, illuminating, and will be appreciated by laymen as well as ministers. The high and sacrificial service of the gifted author makes this an imperative book.

WILLIAM F. QUILLIAN.

Arthur Flake, writing about best sellers, quotes for someone who said, "The best sellers seem to be the worst smellers."



# THE CHRISTIAN FIRESIDE

## THE FLIGHT

By Rev. Vivian T. Pomeroy, D.D.

This is the story about an insect. I do not know its name. By painful study, by earnest effort, I have learned the names and songs of a few birds. I now rarely make a mistake about orioles or bluebirds. But I do not intend so late in life to start learning about insects. Generally speaking, I know a mosquito from a butterfly and a wasp from a bee. Further than this at the moment I have no desire to go. So this is a story about an insect without a name; for to me the name does not matter.

I met it for the first time last week. On a very hot day I was cowering away from the blazing sun in my garden. I had moved my chair to a shady spot and was thinking a great deal of how best to escape from something I had to do and I did not in the least want to do. It was almost fun, sitting there in the shade; almost fun, but not quite. For far back in my mind I knew the thing ought to be done. So I sat there and made excuses; and the more excuses I made, the weaker I became. I merely felt the sun through the leaves and scarcely anything else was real.

And then I saw him—or her or it. The insect. A small orange-colored creature—quite beautiful, but no size at all. I watched that little orange body run to the edge of the wooden arm of my chair and poise itself there. It gazed—so I thought—into the dizzy depth below, where the grass was; then it turned and fled the other way, and came again to the extreme edge and faced the great drop. No! It could not hurl itself over. Again and again the tiny creature did the same thing—safe on the arm of my chair, safe but unhappy, safe but not where it ought to be.

Perhaps, I thought, this brilliant creature has the same dread of the unknown as I have. Perhaps it, too, is wishing to escape from its task, and, finding itself marooned on this great chair, hesitates to cast itself into the gulf towards the grass. Both it and I upon this chair are not doing the work set for us by the day and the hour. I looked down. On the extreme edge of the chair arm, like a tiny spot of orange paint, was the insect. Beyond was the world of rose trees, of shrubs, of enormous shadows, and friendly and alien bugs. In that world the insect's real life was set. I looked; I nearly laughed; but my laugh died of surprise. For suddenly, when there was nothing else for it, that insect, whose name I did not know, spread two tiny, gossamer wings—wings so frail that one might have thought a breath would destroy them—and in a flash it was gone. That little thing, with a back which looked to me like a spot of hard shell, suddenly shot out wings and flew away.

I sat still for a few moments, and then I remembered—that I, too, had wings. And I rose and I went and I did the thing. After that I felt strong and fully alive.

And the wings? Well, they were not upon my feet, nor did they grow out of my shoulders. Where, then, did they unfold and spread? That is for you to find out. I do not see why I should put a name to everything.—Used by special permission of the author and the Christian Leader.

## THE HISTORY OF CLOCKS

Horology is the measurement of time, which includes everything from the sundial of Ahaz, referred to in the Second Book of Kings, to the last minute of the modern timepiece of the present.

The sundial was for many centuries the one means of giving approximate time.

The Greek water clock came next. It was known as Clepsydra, which measured time by the passage of water through a small aperture. This was about 150 years B. C. This was used for several centuries.

The invention of the first mechanical clock is credited to Henry de Vick of Wurttemberg. This was in 1362 A. D. This clock was made for Charles V. of France.

Prior to this, however, elaborate mechanical Clepsydres were in use. Some of them had not only a hand to move over a dial, but struck the hour, had lions to roar, cocks to crow, drums to beat and other entertaining features. One of these clocks was in St. Paul's Cathedral, London, in 1286. The famous Strasburg clock was built in 1350.

It was during the 16th century that watches came into use. Mechanical clocks had further developed from that time until 1725 when the mechanism reached a state of perfection comparable to the timepiece we know today.

Collecting old clocks has long been a hobby participated in by royalty. Louis IV., Louis VI. and Queen Victoria were in the group. King Edward VII. had more than three hundred clocks which are still in Windsor Castle.

Raised weights were at first used as the motive power for driving clocks. Where there is sufficient room and no necessity for moving the clock this is the best method. However, a weight-driven timepiece cannot be portable, a fact which led to the invention of the main spring by Peter Hile of Nuremberg, and about 1,500 smaller clocks were made which could be more easily moved.

Just when watches were first made is unknown, but presumably they came into use soon after the invention of the main spring.

Electrically operated clocks to most of us are of recent date, but electric control of clocks was first used in Great Britain sixty years ago. Alexander Bain was first to apply it to clocks. Generally electricity was used in three ways: (1) To control clocks at a distance by a standard clock; (2) to bring the difference in a circuit to the same time, usually at the end of each hour; (3) as the motive power.—Publisher Unknown.

## THE FORM OF A SERVANT

There had been a row between two of the student-evangelists in the Training College. The one who considered himself aggrieved would bear with no suggestion of being reconciled with his brother. The other must be punished and disgraced, or how could he himself suffer the insult to his honour and continue his studies in the same class-lists? In vain we had tried to show the claims of forgiveness and how his own stiff-necked demand denied his fitness for his Master's service.

In Indian eyes the mark of lowest degradation is for an offender or a suppliant to prostrate himself before the one whose

favour is sought—"adoring his feet," as it is called. It is the humiliation demanded by arrogance from servitude. On such denial of all brotherly relationships, the young student was insisting. With a flood of angry words he laid his demands before the staff meeting of the Training College, while the one who had offended stood sullenly by. There seemed no way out. It looked like involving the loss of both the students concerned, and each of them with such-latent possibilities for good. Silent prayers were going up for guidance out of that impasse.

"May I try something?" asked the young Indian minister, the Vice-Principal.

We wondered what was in his mind.

Standing for a moment before his pupil, with hands joined in the courteous Indian way, he pleaded again for reconciliation and then suddenly flung himself down, clasping the student's feet. Only those who know India will realize how he was himself bearing the humiliation demanded of another. In that moment the middle wall of partition fell. The obstinacy and pride showed themselves for what they were, before a spirit that revealed afresh Love in redemption.

The change that came over the room was electric. The student, utterly broken down, tried to lift his Guru (teacher) from his feet. Then, offering his hand in reconciliation to the other with whom he had quarrelled, he asked our prayers. How true was this conversion has since been proved as he himself has led caste and outcaste villagers to Christ.—Methodist Recorder.

## EXPLODING A MYTH

By George E. Bergman

Fable will have us believe that the erroneously named century plant blooms only every hundred years. What really occurs is, this plant takes many years, ten to seventy to reach maturity, then blooms but once and dies. In hot climates this plant has been known to reach maturity and bloom in but a few years.

Sometimes the American Aloe, the century plant, is a native of Mexico and our own southwest. Originally found only on this continent, it has since been transplanted to southern Europe where it is cultivated and grown for its usefulness. Juice from this plant, as well as the leaves, make excellent soap and scouring ingredients. Cord and rope are formed from the fibre in its leaves, while natives in Mexico have used the plant for food and drink. In Spain, Portugal and Italy, where the plant is now being grown commercially, it serves a double purpose in that its hard spiny leaves form an almost impenetrative fence against animals when planted in hedge form.

—The Friend (Dayton).

It is not so much what you believe as what you are. Your own life is the proving ground of your religion.



The above picture illustrates how

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## MILLIONS TO WALK IN SEARCH OF FOOD

Reports from Honan, China, indicate that famine conditions still prevail and that ten million people are in need of immediate relief in what threatens to be the worst famine situation in China's history.

It is practical to send only enough food into the area to support the army (Honon is an important military frontier), and the civilian population essential for army support. But there are five times that number of persons there. They are a fine people—strong, hardy, resourceful, real national assets—but hungry.

The obvious answer is that if food cannot be brought into the province, the population must be moved to where there is food. But Honan's nearest neighbors in Shensi rightly feel that if they all move into that province, it will bring famine there, too.

The Church Committee for China Relief—through which the Methodist Committee for Overseas Relief serves China—plans to spend \$200,000 (U. S. currency) in a project for moving these people further afield—to areas like the Han River or Southeast Kansu. It is considered essential that in such a migration family groups be kept intact. They must walk, for no other transportation is available. They cannot move too fast, for they must take household belongings, and many are already weak from the effect of the famine during the past year (similar groups have traveled thirty li—ten miles—a day). They must be encouraged to keep walking during the day. They will sleep out-of-doors—not much hardship during the warm months.

It is expected that many families will be "absorbed" by villagers en route; others will find work in industrial centers. Arrangements for feeding and caring for the several thousand migrants during the journey, the job of "keeping them walking," and of seeing that they find productive work and re-settle as family units at the end of their journeys will be a task for the field representative of the Church Committee for China Relief.

## LAYMEN'S SUNDAY, OCTOBER 24, 1943

The second annual observance of Laymen's Sunday, under the auspices of the Laymen's Movement for a Christian World, will be held on October 24, according to Wallace C. Speers, Director of Laymen's Sunday.

The purpose of Laymen's Sunday, according to Mr. Speers, is to bring home to each individual layman, and to the church, the ultimate reliance of Christianity upon the response of the individual, if Christianity is to become a relevant, practical force in the everyday life of society.

Mr. Speer's report of last year's observance of Laymen's Sunday indicates that the task of the layman was given dramatic emphasis in over two hundred churches in forty-two states and eleven denominations by turning over all or a part of the regular church services to laymen. Some eighty-three laymen delivered sermons from the pulpit, and many more assumed responsibility for leading other portions of the worship program.

A much wider participation in this year's observance is expected because of a greatly increased membership in the Laymen's Movement for a Christian World and also

because of the publicized success of last year's initial effort. Ministers of all denominations will shortly be invited by mail and the religious press to cooperate. The date of October 24th was selected after advisement with the Federal Council of Churches of Christ in America, The Home Mission Council, and the Foreign Missions Conference, to see that no conflict with other celebrations of the church calendar would arise.

## ONE WORLD

By Wendell L. Willkie

If you are not already one of the several thousand American men and women who have read Wendell L. Willkie's "One World," you will want to join the vast throng of current readers. Says Mr. Willkie, as he speaks of his trip to various countries of the world: "And I have found that nothing outside is exactly what it seems to those within." Learn with Mr. Willkie what Arabians, Russians, Chinese and other peoples are thinking and expecting in the world today.

You will appreciate Mr. Willkie's recognition of the missionary schools. Says he of Robert's College: "Its graduates are now sitting behind some of the most important desks in Turkey. They are turning to good use the knowledge and ideas given them by American teachers who had no other purpose than to make the whole world richer by fighting against superstition and ignorance in one part of it."

Mr. Willkie's experiences in Russia help one to understand the statement that "we do not need to fear Russia . . . We need to learn to work with her in the world after the war. For Russia is a dynamic country, a vital new society, a force that cannot be by-passed in any future world."

If you are riding the trains, eating in the drugstores or sitting in hotel lobbies, you would know that Wendell Willkie's "One World" is being widely read. Everywhere you look you see copies. Why not call your bookstore today and ask that a copy be sent to you? Bound in paper the book costs only \$1.

## COURSE ON CHOOSING A COLLEGE

"Choosing a College" is the title of a course which will be offered for the first time this summer in the Young People's Leadership Conference at Lake Junaluska and Mt. Sequoyah. It is being sponsored by the Division of Educational Institutions of the Board of Education and will be taught at Lake Junaluska by Dr. John O. Cross and at Mt. Sequoyah by Mr. Boyd M. McKeown.

The course is designed for pre-college young people and for adult counselors who in their work with young people in local churches are frequently called upon to give guidance in the making of college plans. Some of the questions it will seek to aid in answering are as follows:

Shall I go to college?

What kind of college shall I attend?

What are the advantages of the various types of colleges?

Is college training merely a vocational investment?

On what bases shall I select the college I am to attend?

How and from what sources may I obtain reliable information about a college?

What should be the relationship of religion and higher education?

What is Methodism doing through its own colleges and its Wesley Foundations to promote this relationship?

What are some suggestions, or "tips," for making good in college?

The course will be offered at Junaluska July 22 to August 3, and at Mt. Sequoyah August 3 to 18.

## POST WAR PROBLEMS CONFERENCE

Sixteen nations were represented recently in a meeting of church leaders of the world, to discuss post-war problems.

Bishop G. Bromley Oxnam presided at an International Round Table, in Princeton, New Jersey, from July 8 to 11; and sixty delegates attended, including three women. They were:

Dr. Wu Wi-fant, President of Gin Ling College, Nanking, China.

Miss Sarah Lyon, National Board of the Y. W. C. A., New York, N. Y.

Miss Louise Young, Professor at Scarritt College, Nashville, Tenn.

Among the subjects discussed were:

"The Future in Europe, with Particular Reference to Russia and Germany."

"The Future of World Order."

"The Future in the Far East."

"The Role of the Church."

Such conferences testify, in time of war, that the life and concern of the churches transcend national lines.

## SHOES AND RATIONS

In these days of rationing, the following incident, as published in a New York paper, takes on added significance:

You can imagine, even if you don't know, what the Union Station in Washington is like at eight in the morning, when the sleeping cars disgorge all the people with briefcases and urgent errands. Through this turmoil, one morning last week, came an old gentleman in a wheel chair pushed by a redcap; he had a steamer rug tucked around his knees and carried in his lap the inevitable briefcase. When the wheelchair arrived at the taxi platform, everybody fell back. Thereupon, the old gentleman, who was in his stockingfeet, arose, tipped the porter, and walked briskly to the cab. Immediately the mob, sensing an outrageous piece of trickery, began to growl. He stuck his head out the window and held up a hand for silence. "Shoes got stolen in sleeper last night," he said. Have to go to a hotel and wait for my office to send me a number 17 coupon."—Selected.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

tions for the world in which we live today. We go forward into the activities of the remaining months of the year conscious of the needs still to be met, but conscious also of divine resources that are available to those who try to work together in the spirit of the universal God.

Respectfully submitted,

RUBY VAN HOUSE,

Secretary of Children's Work.



## SHREVEPORT DISTRICT NEWS

The North Louisiana Methodist Youth Camp was held at Caney Lake, near Minden, July 12-17, with 96 young people and 15 adult staff members present. There were 31 churches represented from the three districts included—Shreveport, Ruston, and Monroe. The high point of the week's program was a lakeside communion service Friday night, after which 9 young people dedicated their lives to full time Christian service, and 9 more were added to the group when it met for instructions the next day. An outstanding program of worship, recreation, discussion, service projects, and personal counseling was provided by the adult staff and student council. Staff members included Rev. Bentley Sloane, Director; Rev. W. E. Trice, University Church, Baton Rouge; Dr. D. B. Raulins, district superintendent; Rev. Henry Rickey, Tallulah; Rev. J. W. Ailor, Bernice; Rev. Jack Cooke, Rodessa; Mrs. Dana Dawson, Shreveport; Mrs. Ava Morton Alford, a missionary returned from China; Mrs. E. L. Lyon, Minden; Mrs. W. H. Melton, Caney Lake; Rev. and Mrs. Van Carter, Mooringsport; Rev. J. J. Rasmussen, Minden; and Mr. A. C. Voran, Centenary College.

At the July meeting of the Shreveport Methodist ministers, under the direction of Dr. A. M. Freeman, district superintendent, plans were made for a year-round evangelistic program for Shreveport Methodism. Dr. Dana Dawson, pastor of First Church, reported for the committee and recommended that two special seasonal activities be promoted, the first in October, and the second in the spring. The October event will consist of a religious survey, personal visitation evangelism, and special preaching in all local churches. Rev. Porter Caraway, Mangum Memorial Church, will lead the survey work, and Dr. Dawson will direct the visitation campaign, using specially trained workers from every church. In the spring plans will be made to invite one outstanding preacher to hold a united revival in a central auditorium of the city. Dr. Paul Quillian, Bishop Edwin Holt Hughes, and Dr. E. Stanley Jones were mentioned as possible preachers.

A new church for Shreveport is now in the making in the Caddo Heights section, and Stanley J. Cope, a graduate of Garrett Biblical Institute, has been assigned to this charge. The Shreveport Board of Missions and Church Extension and the Shreveport ministers have approved this new project on recommendation of Dr. A. M. Freeman, district superintendent. Funds are being raised for the building and arrangements have been made for its erection. A number of members have been received into the new church, and Bro. Cope, a local preacher, is making plans for organizing a Church School.

The First Methodist Church, located in downtown Shreveport, has purchased an additional lot adjoining its property back of the new Educational Building. This lot has been landscaped and a steel fence installed around the property. This new lot widens the church lawn into a spacious plot of beautiful prospect, where outdoor services will be held and recreation events scheduled during the year. It will also be used by children's groups each Sunday, as it adjoins the children's court of the educational building. With the addition of this new property First Church now has facilities equal to any

of the great churches of the nation. Dr. Dana Dawson, pastor of the church, has labored year by year to bring these dreams into reality, and this progressive step is another tribute to his wise management and able leadership.

BENTLEY SLOANE.

## BATON ROUGE DISTRICT

Dear Dr. Duren: On the third Sunday in July, Rev. Luther L. Booth filled his last appointment at Kentwood, La. He left on Monday for a visit to his father and mother in New Orleans and then to report to the school for naval chaplains at Williamsburg, Va. Bro. Booth has done a fine work at Kentwood and his people regretted to see him go. However, they were glad to know that he is entering this very important field of labor.

Bishop Smith has approved the appointment of Rev. James A. Knight, now on sabbatical leave, to Kentwood. He will take charge there on the second Sunday in August, after having held a meeting at Bayou Chicot, which is to close on the first Sunday in August.

On Sunday, July 18, the congregation of the First Methodist Church in Baton Rouge came to a day that had long been hoped for. This was the time of the dedication of their splendid church building. As has been reported before, Rev. Jno. H. Crowe and the people of that congregation raised earlier in the year the sum of \$39,500 to retire the remainder of the debt. This was a notable achievement. Many people who have given liberally in other years came forward to give again. To Mr. Herbert Wimberly, Chairman of the Board of Stewards, and Mr. M. M. Welsh, Chairman of the Finance Committee, is due special credit in this movement, though there were others also who had a large part in this splendid achievement. Mr. Wimberly and Mr. Welsh held the cancelled mortgage to which the match was touched by Mr. W. S. Holmes, a lifelong member of this congregation and one of the outstanding laymen of Louisiana Methodism. After this observance, Bishop A. Frank Smith preached a splendid sermon to a large congregation and dedicated the church, which was presented for the trustees by Mr. Frank Fleming. Drs. C. W. Crisler and R. H. Harper, former pastors, and Rev. J. Henry Bowdon, former district superintendent, were present and took part in the service.

This is the third church that has been dedicated in the Baton Rouge district during this Conference year. Beside this, the Clinton educational building was also dedicated by Bishop Smith. On Easter, Bishop Smith also dedicated the Amite church. On the afternoon of the fifth Sunday in May the district superintendent dedicated a new church, known as the Magnolia Church, erected this year under the leadership of Rev. J. P. Bonnetcarre. This houses a new congregation that has been formed during this year under the leadership of Bro. Bonnetcarre.

The District Committee on Church Locations has given its approval to the rebuilding of the Day's Church, on the Greensburg charge, where Rev. R. T. Pickett is the pastor. When this work has been completed that congregation will be well housed in a neat new building. The people of the Concord church, on the St. Francisville charge, under the leadership of Rev. J. M. Alford, the pastor, are also planning the rebuilding of that old church.

A number of meetings have been held throughout the district with good results. I am trusting that the Baton Rouge district will again come through with its four hundred or more subscriptions to the New Orleans Christian Advocate this year.

With personal regards and best wishes, I am,

Yours faithfully,  
W. L. DOSS, JR., D. S.

## DEVELOP LEADERS NOW!

By Grace G. Steiner,  
Executive Secretary, Bureau of Deaconess  
Work, Woman's Division of Christian  
Service

How and where we are to develop leaders is an imperative problem to face now if we are to be ready for post-war work. There are simply not enough "born leaders" to go around! We may well stop a little while to consider what we mean by leadership and what we have expected and shall desire of personnel in the future. One definition of leadership found is: "Leadership is the activity of influencing people to cooperate toward some goal which they have come to find desirable."

The difference between "commanding" and "leading" is illustrated in contrasting attitudes of two individuals—a civil engineer and a personnel vice-president. The engineer, a leader of outdoor construction, said this: "We never bother about grievances or misunderstandings. If our men do not obey as they should, we fire 'em on the spot and hire somebody else." The vice-president of a large company, on the other hand, expresses himself in this way: "More and more we are trying to offer our workers a life career in our employ. In taking on a man we are trying to establish a relation which will be right and happy, both for him and for us. And we take a lot of time both at the start and all along to build up that sense of permanent common interest."

We know from experience that on every hand today the cry is for more and better leaders. In the administration of the work of each Bureau in the Home Department, the executives have been taxed to the limit to find the people to fill up the gaps in personnel caused by a small number available at the intake and the large outgoing numbers who leave our work for varied reasons.

A study would be helpful showing how many of our present workers were trained in our own institutions and possibly with graduate work, elsewhere, have become a part of our personnel group. At the time of Unification there were 57 in our educational institutions alone who had graduated from some of our schools. There are now about 90. Of these workers we may expect a foundation in a real interest in missionary work and a knowledge of the aims and purposes that the organization promotes which has to be cultivated in the personnel coming in to find a job at teaching or in other work, without the thought of remaining longer than a contract requires.

We want our workers to have a feeling of being related to and acquainted with the work of the organization.

The minister of a church, the president of a college, the executive secretary of a so-called character-building agency, all of our missionaries, deaconesses, and employed workers, should be making the effort to lead a group of people to accomplish something together.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

We are the agents of the Creative Spirit in this world. Real advance in the spiritual life, then, means accepting this vocation with all it involves. . . . It means . . . a willingness—an eager willingness—to take our small place in the vast operations of His Spirit, instead of trying to run a poky little business on our own.

Evelyn Underhill.

## THE PRAYER-ROOM TODAY

Saviour, it is only Thou who canst lift up my mind, held down among these earthly shadows, into the light where Thou dwellest. It is only Thou who canst open my blind eyes, and make me see beyond the cloud that hides that real world from my sight. Forbid that I should be content without that vision, forbid that I should mistake this land where now I live for my heart's true home. Thou knowest what it is to be so sore beset and entangled with the things of earth. Live again Thy life within my heart Thy victorious life, O Saviour Christ. Amen.

Mississippi College Library  
Jan 44

Mississippi College  
Library

## Hymn of Allied Unity

By Ernest Warburton Shurtleff

Suggested Tunes:

"Missionary Chant," "Grace Church," "Duke Street"

Almighty God, whose will alone  
Abides through time a changeless throne;  
Our storm-tossed nations, like the sea,  
In tides of prayer turn to Thee.

Lead all our peoples by Thy might;  
Inspire our enemies by Thy right;  
We consecrate our hosts to Thee  
To free and serve humanity.

Uphold our allies—may we stand  
Steadfast in faith at Thy command.  
Lead us as one, that we may save  
The holy birthright Heaven gave.

Freedom to call Thy skies our own;  
Freedom to reap what we have sown;  
Freedom to keep our hearthstones bright  
By Love's pure flame and faith's clear light.

Give to our arms, O Sovereign Will,  
Conquests of good suppressing ill;  
Not provinces in thralldom bound,  
But lands made free as holy ground.

Grant to humanity Thy grace,  
And let the glory of Thy face,  
Through truth acclaimed and victory won,  
Shine on a world where strife is done.





# WALLET OF THE WEEK



THE GERMAN CLERGY SHORTAGE is said to be becoming serious. It is reported that over fifty per cent of all the Protestant ministers in Germany have been inducted into the armed forces, and that approximately four thousand of them have been listed as casualties. The percentage of the Confessional pastors, that is, of those opposing Naziism, is said to be at least eighty-five per cent. Whatever this may mean for the present, it means that in the post-war years there will be a dearth of spiritual leadership the like of which Germany has not experienced in modern times.

\* \* \*

WOMEN PREACHERS in Germany, according to a cable from Stockholm, are said to be finding both a field for ministerial service and a new spirit of tolerance through the pressure of war upon the churches. It is reported that the Evangelical church in the state of Wurttemberg has decreed that, for the duration, women will be permitted to perform certain ministerial functions, among which are preaching, conducting worship services, and administering baptism. This concession is said to be a complete departure from precedent and well-established polity.

\* \* \*

"HEIFERS FOR RELIEF" is the name given to a movement launched by the General Mission Board of the Church of the Brethren to provide a supply of milk for devastated lands when the war is over. The plan contemplates the shipment of from five to ten thousand dairy cattle as an expression of Christian friendship for all peoples. Almost before the Committee had released the announcement, two hundred registered heifers had been contributed. The Brethren have a membership in this country of less than two hundred thousand, many of them dairy farmers.

\* \* \*

THE SACRED SCRIPTURES belong to an age which our modern civilization looks upon as being primitive, as compared with our own era of great achievements. Against the slow and plodding life of the people to whom the Bible was first given, ours is a day dominated by telegraphs, telephones, television, telephotography, radio, airplanes, airships, automobiles, robots, and a thousand other amazing developments. Despite our progress, however, the Bible of a primitive age lives on because its message is vital to every age and every stage of human progress.

\* \* \*

FOUR EVACUATED CHINESE UNIVERSITIES, Cheeloo University, University of Nanking, Ginling College, and Yenching University, have been fugitives before the ruthless invaders of China, but they reflect the unconquerable spirit of the Chinese people. They are now cooperating with West China Union University at Chengtu in Szechwan, and have admitted one thousand new students in the past school year, and the five universities now have an enrollment of more than three thousand students. Such devotion to education under the conditions existing in China is almost unbelievable.

THE RETICENCE OF WOMEN REGARDING THEIR AGE is neither modern nor unusual. It is pointed out that Sarah, the wife of Abraham, is the only woman in the Bible whose exact age is told. Her age at death was one hundred and twenty-seven years. Luke gives the approximate age of the prophetess Anna, and he says that the daughter of Jairus was "about twelve years of age." At least this is an evidence that there are many links which unite us with the people of all ages.

\* \* \*

A NEW STATUE OF CHRIST is to be erected on Cubilete mountain in Mexico. According to an exchange, this statue will replace a monument which stood on the same spot and was dynamited by terrorists in 1928. The location of the monument will be about ten miles from the town of Silao, in Guanajuato State, Mexico. A special road has been opened in order to facilitate pilgrimages to the site. A company of about five hundred Morelos made the pilgrimage at Easter of this year.

\* \* \*

CHURCH MEMBERSHIP in two hundred and fifty-six religious bodies of the United States, as reported in the Yearbook of American Churches, 1943, is given as 67,327,719. This is said to be the largest membership ever reported in any compilation. In the two years since a previous census was made, the churches have registered a growth of 2,826,125. The Yearbook, edited by Benson Y. Landis, is probably the best authority on such matters to be had anywhere, and the figures may be accepted as a fair statement of the facts.

\* \* \*

THE TOWER OF BABEL, called in Arabic, "Birs Nimroud," or Tower of Nimrod, is said to be majestic in its ruined condition, being now about three hundred feet high. About eight hundred years ago, a traveler described the ruin as being seven hundred feet high and two miles around the base. In the middle of the fifth century B. C., Herodotus described it as consisting of a series of eight towers, the base of the lower one being twelve hundred feet square, and as having a spiral roadway, and a spacious temple on the top of the ambitious structure.

\* \* \*

COLUMNIST DREW PEARSON said in the Merry-Go Round recently that a former government official applied to a major radio network for fifteen minutes on the air for which his sponsor stood ready to pay three thousand dollars. The president of the company denied the application on the ground that the proposed program was too controversial. Still we have political propaganda unlimited, advertisements of beer, cigarettes, medicines and hundreds of other things sandwiched into news broadcasts, so-called. Do these suggest nothing "controversial?" Worse than that, some local announcers who cannot read their script and manifestly have no understanding of the meaning of the simplest words are doing a disservice to American culture.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### A SECULAR-MINDED CHURCH

Some things about church life are revealed by statistics and some others may be brought out by a questionnaire. The deeper and more significant spiritual trends crop out in words and attitudes which are often so casual as to seem incidental, but they are no less revealing. Jesus startled his disciples many times by his confident appraisal of character which had not been discovered by the group themselves. We instance only the remark: "He that dippeth his hand with me in the dish, the same shall betray me."

We have in mind particularly the tell-tale attitudes which show at least a measure of divorcement from the passionate fervor which manifested itself in the early church and was a pronounced factor in early Methodist history. Take as an example, the sensitiveness which is often manifested toward the church's participation in politics, even for the overthrow of intolerable corruption. Does it not indicate a selfish interest in politics as one's own preserve? The same thing is true of opposition to attacks upon drink, and a distaste for the church paper may betoken an unwillingness to face the whole truth. Somehow we still have "itching ears" and we are too willing to hear a compromise verdict touching evil.

A church can pay all its bills and maintain a style of worship which ministers to self-esteem rather than to a profound self-consecration. It can discharge its benevolent program and still be woefully deficient in holiness or a sense of spiritual mission. We have gotten off the course charted by our Lord when we fall into gross sin, such as murder, arson, burglary, and the like. After all, the callousness which ends in crime is but an extension of the distaste for holy things. The Church needs always, collectively and individually, the Spirit of God as interpreter of Christian values and creator of holy aspirations. Without that it lapses into formality and secular-mindedness, and deadness to the things of God are inevitable.

There are many things looked upon as unimportant and trifling which show an exhaustion of the precious ore of redemption and Christian experience. We could catalog them, but we desire to suggest—not to bring an indictment, nor to be in any way personal. We would not promote a new legalism in religion, but we would have all our people sanely, consistently, and constructively religious. Many are saying that there is a manifest return to religion as a result of the war, and that may be true as respects the formality of church attendance and the externals of religion. We will never recover the

power of religion until the family altar, the prayer meeting and the testimony meeting, or their equivalents, shall again become the symbols of our consecration.

### A GUINEA PIG IMMORTALITY FOR THE CONSCIENTIOUS OBJECTOR

Twice recently we have noticed reports to the effect that the U. S. Health Service has a proposal under consideration whereby the men now in Civilian Public Service Camps would be offered the opportunity to become "volunteers" in a clinic for the study of the so-called social diseases. To express it bluntly, they are to be given a chance to become guinea pigs in a clinic for the study of diseases which reflect the lecherousness and the degeneracy of the race.

Euphemistically, it is to be a volunteer service, but the very situation of the conscientious objector gives it the appearance of duress rather than a deliberate and sacrificial choice. It also takes advantage of the moral exaltation which made him a conscientious objector and, like the Devil on the Mount of Temptation, proposes that he cast himself down in utter self-immolation in order to soften, if possible, the effects of social sin and degeneracy. The proposal violates the very sanctities of conscience and practically denies every implication of the status of "conscientious objector." It repudiates the rights of the home and of society in the personal purity of the man who may be prevailed upon to offer himself. To us it is simply pagan and preposterous.

More than that it is a proposal which would involve from 250 to 1000 men in disease contamination which is wholly unnecessary. Let the Health Service find its clinical subjects at the "prophylactic station" where men and women have taken the voluntary route, where neither conscience nor character need be violated, and health would not be invaded. As a matter of fact, they might serve the cause of medical research and themselves at the same time.

Finally, the proposition would invite the conscientious objector to utter a libel against himself. He has no right to take liberties with his own life when he refuses to participate in the killing or maiming of a military enemy. His acceptance of such a humiliating role might further the interests of medical science, but it would also reflect upon his consistency in reaching the conclusion which gave him the status of a conscientious objector. By accepting such a role he would invalidate his whole position and profession. We are opposed to the proposition and we regard it as being of a piece, and no better than "mercy



deaths." We do not see how our government could reconcile its acknowledgment of the right of conscience touching the sacredness of life in war with the permission to vacate the ideal by allowing one to accept the role of a guinea pig.

### FREEDOM—INHERITED OR ACQUIRED TRAIT?

In two recent articles I have tried to clarify my own thinking on the Four Freedoms and the related question of the downfall, and possible resurgence of France; at the same time my hope has been to help the readers of the Advocate to come to some sane conclusions on these matters.



Dr. A. P. Hamilton

The downfall of Mussolini within the week has helped to bring into sharp focus certain angles of these questions under review: as to just what freedom is, how it is won, how it can be kept, how it is always lost, and why.

As I have already said, liberty is not a commodity, to be bought and sold in the market-place. It cannot be won except by a struggle. It has to be won every day, out of the exigencies, hidden surprises, and ineluctable woes and joys of earthly existence. It comes from within, it is a state of mind, a spiritual certainty, a way of life. In a sense, it is never actually attained, but is a goal to be constantly reached after. As Paul says to us of his own experience: "I count not myself to have attained, but I press forward to the mark of the prize of the high calling."

I have been reminded of these musings of mine, and encouraged to go on with them by an article in the current number of the Reader's Digest on the subject of "Boondoggling." The author is even more direct and frank in his expressions about the Four Freedoms than I dared to be, but we agree absolutely in our ideas. He is right in saying that we simply cannot hand over to a waiting world the four freedoms by a mere *ipse dixit* on the subject. He very truly points out that we cannot even guarantee "Freedom From Want," which is the most tangible of the four.

We have a very airy and ebullient, a sort of doctrinaire, attitude toward freedom. As if the only necessary thing to bring about a perfect world would be for the United States to wave a wand (of words) and presto! the world would be free. As a nation we sometimes act as if we had inherited liberty and all her appurtenances, and had a "corner" on its further propagation throughout the world. But unfortunately no such inheritance can be handed down from father to son, or from one generation of freedom-loving sires to their sons.

Neither can we proclaim to the world ourselves, or in conjunction with any other nation, that we will guarantee freedom, in the singular or plural, to that world, or the individual nations thereof. It is merely a grandiose gesture; well-intentioned, of course, but impossible to bring about; except as each nation is willing to struggle for and maintain that hard-won prize for itself, and we are willing to do all in our power to help toward that end, in concert with all the other nations who are like-minded.

The sooner we realize that we cannot play Santa Claus to the rest of the world, and that we are not called upon

to assume any such role, the better off the world will be, as well as ourselves. If we had stayed out of Germany with our Dawes plan after World War I, perhaps Germany would not have been so well prepared to launch World War II, upon an unprepared world that had not recovered from the ravages of the first one.

A. P. H.

### Others Say...

#### THE DAY OF THE SUITCASE

Verily, this is the day of the suitcase. Our city is overflowing with defense workers—young men and women who are here from everywhere, their belongings making up the contents of the suitcase which each one of them lugs to a room somewhere and which is to be his or her domicile while in the city. And as these lodgers change places quite frequently due to various causes, the suitcase is quite conspicuous among the throngs in the street or in the buses and streetcars.

Thousands upon thousands of people are now living in suitcases, as poor old Diogenes is reputed to have lived in a tub. We often have wondered how Diogenes did it, but the humble suitcase helps us to understand.

In fact, the suitcase tells a varied story, sometimes a pleasant one, sometimes not so pleasant. Some of the suitcases bear evidence of having been dug out of an attic, where they had long rested, and suggest a struggle with want and financial leanness that the defense activities will help to overcome temporarily, and the battered old relic is likely to give way to a nice, shiny, up-to-date bit of luggage after a few weeks on a lucrative job.

Other suitcases upon their advent into the city bear evidence of connection with a home of comfort or even opulence, and their trip to the big town speaks more of adventure than of necessity.

But there is a serious and pathetic side to it all, for we may be sure that many a pang of loneliness or of homesickness is enclosed with other contents of the suitcase, whether it is a new one fresh from the store or a battered hulk that has seen much service. There is the desire for more cash, more financial freedom, a chance to see the world, to enlarge one's personal acquaintanceships, whether with people or things—all telling of the restlessness and that "nameless longing" that fills the human breast.

Here is a chance to say a word of cheer, to offer one's personal advice, to stand between a wearied or worried soul and temptation. Many of these young people who find their way to the city from the hamlet, cross-roads village or open country will not be the same when they go back home—if they ever go back. And the homes from whence they came will never be the same.

That transition from one place to another is but suggestive of greater transition from one mental or spiritual state to another. Whether that transition is to be favorable or unfavorable depends on many things. Perhaps you are one of those factors that will determine the moral nature of that transition. It is a matter of tremendous importance. Are we doing anything about it?

—Religious Telescope.



## BISHOP WALDORF DIES

Bishop Ernest Lynn Waldorf, head of the Chicago Area, who died in the Noble Foundation Hospital, Alexandria Bay, N. Y., on July 27, from complications of a liver and kidney infection, was buried in the family lot at Syracuse, N. Y., following funeral services in Centenary Methodist Church, Syracuse, on July 30.

The funeral sermon was preached by Bishop Charles Wesley Flint, head of the Syracuse Area. He was assisted in the services by members of Bishop Waldorf's cabinet from Illinois.

Thus ended the career of one of the best known of our Methodist bishops. People in all walks of life knew him and loved him. Religious, civic, and business leaders of Illinois and other states whom he had served as minister and bishop for 43 years have expressed sadness over his death and appreciation for his many contributions to a more Christian world.

"A big man mentally as well as physically, Bishop Walldorf spoke out at all times against prejudice and injustice. As a Christian he strove for peace and tolerance." Thus reads a paragraph of the story about his death which appeared in the *Chicago Sun*.

Bishop Waldorf first became ill in February, following his trip to Nashville for the Board of Education annual meeting. He was in Wesley Memorial Hospital, Chicago, for several weeks, and later was returned there for further treatment. He was in better health when he left early in June for his cottage in the Thousand Islands, N. Y. Complications developed and he was taken to the hospital at Alexandria Bay only three days before his death.

Much of Bishop Waldorf's energies during the past three years were devoted to the work of the General Commission on World Service and Finance, of which he was president. He was vitally interested in having Methodism meet its obligations and opportunities for service during the war emergency and in planning for a post-war world order. He gave capable direction to the Week of Dedication in March and was pleased at the spiritual and financial response in the Church-wide effort.

"In the fifteen years Bishop Waldorf was connected with the financial commissions of the Church," stated Dr. Orrin W. Auman, treasurer of the Commission on World Service and Finance, "he always gave aggressive leadership and wise counseling on all matters. He could be depended upon for energetic efforts in any program for Methodism."

Born in South Valley, Otsego County, N. Y., on May 14, 1876, the son of David Hiram and Mercy Ann (Thrall) Waldorf, the bishop was graduated from Syracuse University with an A. B. degree in 1900. His alma mater conferred the degree of Doctor of Divinity in 1915, and he received LL.D. degrees from Kansas Wesleyan and Albion (Michigan) colleges and from DePauw University.

In 1902, Bishop Waldorf married Flora Janet Irish, of Skaneateles, N. Y., who survives with the five children—Ethel Margaret (wife of Chaplain Albert B. Wagner, a member of the Rock River Conference); Lynn Osbert, football coach at Northwestern University; Paul Douglas, head coach at Kansas State Teachers' College; John David, a farmer at Marshall, Mo., and football referee; and Robert James, assistant football coach at Marquette University.

Bishop Waldorf was ordained in the ministry of the Methodist Episcopal Church in

1902, and served pastorates in New York State at Shortsville, Union Springs, Phelps, Clyde, Centenary Church, Syracuse, and Plymouth Church, Buffalo. From 1915 to 1920, he was pastor of First Church, Cleveland, Ohio. Each of these churches at least doubled its membership during Bishop Waldorf's pastorate.

Elected a bishop at the General Conference of 1920, Bishop Waldorf was assigned to the Wichita Area, which included the states of Kansas, Oklahoma, Texas, and Louisiana. In 1924, the Wichita and St. Louis Areas of the Methodist Episcopal Church were united into the Kansas City Area, and Bishop Waldorf served that Area until being transferred to the Chicago Area by the General Conference of 1932.

A year ago in May, nearly 1,000 people paid honor to Bishop and Mrs. Waldorf on his tenth anniversary as resident bishop in Chicago. Tribute was expressed for his leadership in both religious and civic affairs. He administered the work of more than 1,400 churches in the Chicago Area and the Scandinavian churches in several states.

Bishop Waldorf always was inspired by the opportunities for service in a large metropolitan area, and often said, "You

## COMBINATION WORKER WANTED

A church in North Mississippi asks us to give notice that they are looking for a combination choir director and young people's worker, a young lady. Salary will be commensurate with the training and experience of the person employed. Any one interested in this proposition may write to the "North Mississippi Church," care New Orleans Christian Advocate, 512 Camp Street, New Orleans, 12, La.

can't do a small thing for the Kingdom of God" in Chicago.

During his administration in the Chicago Area not one church or Methodist institution was lost because of financial troubles. He took an active part in the refinancing of Chicago Temple, saving the church with the highest cross in the Chicago Loop for Methodism. He also played an important part in financial drives for the Wesley Foundation at the University of Illinois, Urbana; the Methodist Hospital of Central Illinois, Peoria; Smith Memorial Hospital, Alton, and Holden Hospital, Carbondale.

One of the Methodist institutions with which Bishop Waldorf was closely connected and aided in its development is Wesley Memorial Hospital in Chicago, which is becoming internationally famous as the "Cathedral of Healing."

Bishop Waldorf also was a trustee or director of several colleges and hospitals. He had served as president of the Board of Hospitals and Homes and of the Transportation Bureau of The Methodist Church. He also took an active part in many civic enterprises.

## REV. H. W. BOWMAN DIES

Dear Dr. Duren: Monday morning, July 26, at 10 a.m., Rev. H. W. Bowman, one of our beloved superannuates, passed away in Prothro Clinic at Pleasant Hill. Bro. Bowman was the son of Rudolph and Mrs. Torrence Bowman, of Levertt, Mass. He was born December 12, 1869. He was converted at the age of 21 and entered the ministry. He was married to Miss Molly Holladay,

daughter of the late Rev. S. S. Holladay. Bro. Bowman served thirty years as pastor and seven as presiding elder. He had long been a sufferer, but was patient to the end. He had an unusually bright mind and seemed never to leave a subject unmastered.

J. C. PRICE.

## WITH THE PASTORS

## THE PASTOR AND THE CHURCH SCHOOL

By Charles O. Ransford

All thoughtful persons are agreed that after this world war we must have a new world. There must be a new political and social, educational and economic order. The Church cannot be indifferent to the changes in the world order. All men are not so convinced, yet nevertheless it is of necessity true that in all intellectual, social, and moral changes the Church must be primary. Life's effectual motivations are basically spiritual.

God's new world through the ages has not been builded by kings and potentates, but by intellectual development and spiritual culture. The process has been from within outward. The present series of church school lessons in the teaching and training of God's chosen people, "God in the Making of a Nation," is splendidly illustrative of the divine process.

To make a new world and to make a new church God must have a new people. Using God's methods we cannot begin with the chosen material at too early a period.

It was the elder statesmen, Clemenceau and Lloyd George, who hindered Woodrow Wilson in his efforts to develop plans for a just and enduring world peace. It was a group of older senators in the United States who defeated his proposals for a World League of Nations.

Jesus selected twelve young men as his disciples, to whom he committed his teachings and revelations concerning his church. Luther, leader of the Reformation, and Wesley, the evangelist, were young men when God chose them.

The wise preacher today should learn a few new lessons. If we would have a new church and new forces for the transformation of the world order we must have new material.

Unfortunately, the church schools of all the denominations just now are showing a decrease in enrollments. The increase in juvenile delinquency is alarming. The estimates range from 25,000,000 to 35,000,000 for children and young people not enrolled in our church schools.

In the Methodist Church we have no lack of suggestive material for ways of working among children and young people. Our church school lesson materials are acknowledged to be equal to, if not better than, the very best elsewhere published. We have an extensive church school organization that supervises every phase of religious education and training. The General Board of Education has a large well trained field force. Each Annual Conference has a secretary of education.

We have the administrative organization, the lesson study materials, and a force of specialists in every department of religious education. We have our local church schools and churches. Children and young people everywhere are awaiting our appeals to enroll for instruction and religious guidance. The urgent need is pastoral leadership. The future of the church and the new world order men hope for wait on our efforts.



# CONFERENCE NEWS AND PERSONALS

Mrs. R. O. Dobson (Fifth Street Church, Meridian, Miss.), a good friend of the Advocate, says that she reads it the minute it arrives and greatly enjoys its contents.

Rev. H. D. Marlin, pastor at Hammond, La., has been engaged in a meeting at Pine Ridge, on the Tickfaw charge, Rev. P. W. Sibley, pastor. Bro. Marlin reports good progress in his work at Hammond.

Reports from Hernando, Miss., are to the effect that they have not had rain in that section for 60 days, and the crops have been completely burned by the long drought; even the gardens have dried up.

Rev. W. R. Wendt, pastor at Columbia, La., is now serving the Grayson charge in addition to his own church. He preaches five and six times a week and reports good congregations on the Grayson charge.

A two-weeks Daily Vacation Bible School at Amite Methodist Church was held recently. Sixty-five children were enrolled and the school closed on Friday afternoon with a picnic held at the D. T. Morgan Camp on Big Creek. Rev. A. T. Law is the pastor.

Dr. Ralph Stooddy, director of the Commission on Public Information of the Methodist Church, will broadcast from New York on the five Tuesdays of August at 12 noon EWT over the Blue Network. His general topic will be "The Church in the War."

Bishop Paul B. Kern, president of the College of Bishops of the Southeastern Jurisdiction, has called a meeting of the bishops of that Jurisdiction for August 25, at Lake Junaluska, N. C. At that time the date of the 1944 Southeastern Jurisdictional Conference will be decided upon.

Mrs. C. C. Langford, of Lena, Miss., says that the Advocate has been in her home since her earliest recollection and that she intends to keep it there as long as she lives. Sister Langford speaks in high praise of the character and work of her pastor, Rev. J. H. Dillard.

The editor was greatly cheered a few days ago by a letter from Mrs. Chas. A. Loesch. She and her late husband have been friends of the editor for more than twenty years. After the death of Bro. Loesch she and her sister moved back to their old home, 710 S. E. Third Street, Evansville (9), Ind.

Friends of Col. J. H. Johnson, at Clarksdale, Miss., will regret to know that he has not been quite so well lately. The extremely hot weather in that section and the overload of work which he undertook have had a telling effect upon his health. He was, however, not in bed at last accounts.

Rev. Roger Cameron, of DeSoto, Miss., sends this interesting note to the Advocate: "The DeSoto charge now has an assistant pastor. He arrived to be with us on the 15th of July. He weighed about ten pounds upon arrival. We named him Julian Roger, Jr. Mother and baby are doing fine."

Dr. Henry T. Carley, who has not been up to par for some time, reports that he is getting along pretty well himself, but that Mrs. Carley has been ill for about two weeks, running a slight temperature every day. She has not responded well to treatment, but appeared to be a little better on July 27, the date of his letter.

Rev. G. A. Morgan is getting forward

with his work at Cedar Grove, Shreveport, where a contract has been let for a temporary frame structure for the Church School until a permit can be had for a permanent building. The congregation is also purchasing two additional lots in order that the church may have more room.

Rev. E. L. Tatum reports that the homecoming services at Live Oak Church, Louisiana Conference, were very helpful and much enjoyed by the people of the community. There was also a substantial increase in the membership as a result of the revival. Rev. F. M. Freeman, of Noel Memorial Church, Shreveport, was the visiting preacher.

Rev. L. M. Sharp writes that he is having a good year on the Mendenhall charge. He has already had two good meetings\* and has a third one in prospect. At Mendenhall, Dr. Otto Porter did the preaching and Rev. O. H. Scott led the singing. Rev. Roy Wolfe did the preaching at D'Lo. Rev. J. O. Ware will do the preaching in the meeting at Rial's Creek church, beginning the second Sunday.

## LOUISIANA APPOINTMENT CHANGE

Dr. W. W. Holmes, superintendent of the New Orleans District, gives notice that Bishop Frank Smith has released Dr. Ruth Nuttall from the pastorate of the Lockport circuit and has appointed her Educational Director in the First Methodist Church, Texarkana, Arkansas, effective September 1, 1943.

## BISHOP DECELL TO PREACH AT FELDER CAMPGROUND

The annual camp meeting will begin at Felder Campground, Friday, August 6. Rev. Van R. Landrum will do the preaching, and Rev. F. E. Dement will lead the singing.

This is the one hundredth year of the camp meeting, and plans had been made for a celebration, with the hope of having many of the former members and friends with us. We know that the conditions will make it impossible for many, but we are having one day during the meeting, Thursday, August 12, and we will be glad to have all who can to come and be with us. Bishop J. Lloyd Decell will preach, and Rev. J. B. Cain will give the history of the camp meeting. The afternoon service will be open for any one who wishes to relate any of his experiences in the former meetings.

T. E. NICHOLSON, Pastor.

## SEASHORE CAMP MEETING

The Seashore Camp Meeting, on the Seashore Campgrounds near Biloxi, Miss., will begin on August 8 and continue through August 15. Rev. George H. Jones, Union, Miss., will be the preacher, and this will be the 71st annual Seashore camp meeting. Services will be held at 11 o'clock on Sunday morning, at 10 o'clock each week day morning, and at 7 o'clock every evening throughout the week.

## MRS. STANLEY WILSON SUMMONED FROM JUNALUSKA

Friends of Mrs. Stanley Wilson, editor of the W. S. C. S. page for the Mississippi Conference, will be sorry to learn that she was called home from Lake Junaluska on account of the tragic death of the husband of her sister. It appears that her brother-in-law had a business in Panama City, Fla., and an employee, whom he discharged, killed him. She is spending this week with her sister's children at Clifton, La, the sister being in Florida on business. This will explain the absence of her material from this issue of the Advocate.

## TO WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Members of Greenwood District, North Mississippi Conference:

The report of the "District Parsonage Fund" was given at the Black Hawk meeting, with a request that the ministers bring this to attention of their locals. So far, in 1943, nine locals have responded.

Mrs. Brooks made us a very charming, as well as a practical, hostess for our house, and after many improvements, turned over forty-five dollars from year 1942 account.

Please send in your check, ten cents a member. If in doubt, ask your elder.

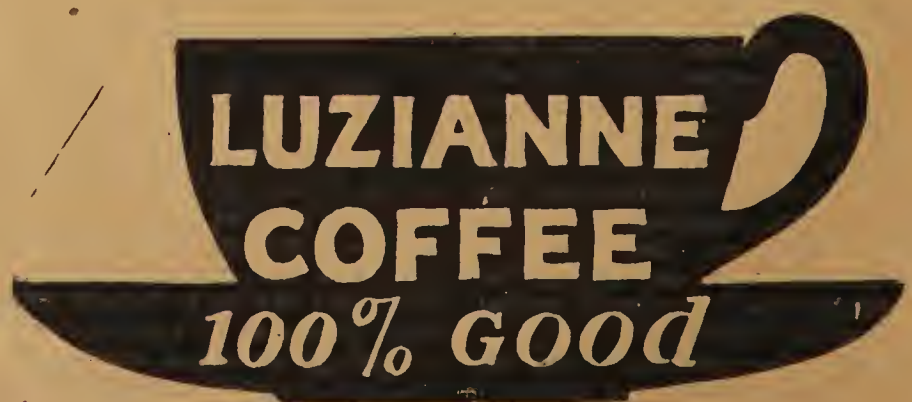
Mail check to Mrs. A. B. Archer, Cruger, Miss.

## SURPRISE BIRTHDAY PARTY

The Rev. and Mrs. C. J. T. Cotton were honorees at a shower recently in the home of Mr. and Mrs. Willie Stevens, from 8 to 10 o'clock, their birthdays being just a few days apart.

A beautifully decorated box, laden with gifts, was presented to the honorees by little Kerry Stevens and little Jeanette, daughter of Mr. and Mrs. M. Magee, of New Orleans.

The numerous and beautiful gifts were unwrapped by the honorees, and the pastor





made a few appreciative remarks to their many friends.

The guests then went to the dining room where the two-tiered birthday cake with pink candles was the center of attraction. The cake was cut and served to each guest with fruit punch by Mrs. Stevens, assisted by Mrs. T. E. Adams and Geraldine Frey.

All went home wishing them many happy returns of the day.

### GIBSLAND CHARGE REVIVALS

My Dear Brother Duren: Our pastor, Rev. G. A. LaGrange, closed his revival meetings on our charge on July 25.

Our pastor did his own preaching in the Bryceland meeting. The people, both Methodists and Baptists, attended very well, and were very well pleased with the pastor's sermons, which he brought every night for a week. The Holy Spirit of God endorsed the preacher's messages by pouring an unusual blessing upon the people.

The Oak Grove meeting followed the next week, with Rev. E. W. Day, of Ringgold, doing the preaching. The Lord blessed that congregation with an unusual portion of His Holy Spirit also. Bro. Day has developed into a very good evangelistic preacher. The people were very well pleased with his sermons, and his sermons are very sound. Bro. Day had rather be in evangelistic work than not. We highly recommend him to the brethren of the Louisiana Conference for meetings.

Then followed the Gibsland meeting, with Rev. J. J. Rasmussen doing the preaching. In spite of the torrid weather, we had a good meeting. Bro. Rasmussen needs no recommendation from me, as he is very well known to all the brethren of the Conference.

All in all, we took in five new members, two by letter and three on profession of faith, and baptized eleven children. God has visited and blessed us all.

Yours in His service,  
COLLIN RHODES,  
Charge Lay Leader.

### NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held in the Carrollton Avenue church on Friday, September 10, 4 p.m. to 9:30 p.m., with "picnic supper" about 6 o'clock. In giving the time and place of the conference, Dr. W. W. Holmes, the district superintendent, said: "The conference is being held in September as a get-together meeting for the fall work, and it is held in the afternoon and evening that opportunity may be given for the attendance of laymen who probably could not attend otherwise, and it will be held at Carrollton Avenue where we have a fine auditorium for worship and conference and a large dining room for that picnic supper and fellowship. It will be a 'Dutch treat.' Everybody brings his own box supper, but it will be served on a common table. The Carrollton Avenue church will serve the drinks. We extend a most cordial invitation to all those representing the church institutions in the state; an invitation is also extended to our district superintendents."

### A GOOD REVIVAL AT LOCK

We have just closed a most delightful meeting at Lock, at which nine were received into the church, two by letter and seven on profession of faith. It was a season of great delight to the community. The

pastor did the preaching and everybody took part.

The week was too short for us to get around everywhere, but we made a pretty good start. Lots of new people have come into the community, and having the church already there made it easy to get the people to come. We have a Sunday School of from thirty to forty pupils, and last week we had a house full at every service. Most of the people out there own their own homes and many of them will build new homes just as soon as the war is over. Under proper leadership the church ought to grow into a strong congregation in the years ahead.

We will have a revival meeting at Murphy beginning next Sunday. Rev. G. C. Gregory, of Hollandale, will assist the pastor, and Miss Glenn, of Malvina, will conduct a Vacation Bible School at the same time. We are expecting a great week down there.

Rev. L. P. Wasson, of Greenville, helped us here at Arcola, and we had a delightful week together.

E. S. LEWIS.

Arcola, Miss.

### MERIDIAN DISTRICT

Rev. J. L. Neill, district superintendent of the Meridian District; Rev. Geo. H. Jones, pastor of Newton church, and the writer, visited Tuscaloosa, Alabama, the hub of the Tuscaloosa District of the North Alabama Conference, where a simultaneous revival throughout the district was being conducted, Monday, July 26.

From 11 a. m. to 2 p. m. a seminar was conducted in First Church, Tuscaloosa, where Dr. C. C. Daniels is pastor. Dr. W. N. Guthrie, district superintendent, presided over the meeting. Bishop W. C. Martin, of Omaha, Nebraska; Dr. Harry Denman, of Nashville, Tenn., and Dr. G. M. Davenport, district superintendent of the Birmingham District, all made inspirational addresses.

All except one of the pastors of Tuscaloosa district were present at the seminar Monday. Most of the guest preachers who were assisting in the revivals were present, and between four and five hundred laymen and laywomen were present. The reports given by the pastors indicate that very auspicious beginnings had been made in every church in the district. The indications are that the campaign will bear large fruitage of conversions and accessions to the church.

Bishop Martin reported that about 10,000 have been added to the Church in his episcopal area as a result of simultaneous revivals. He is an enthusiastic advocate of such campaigns.

Plans are being projected for a simultaneous revival in the Meridian District in the near future.

T. J. O'NEIL, Reporter.

### FROM CHAPLAIN PEARCE

Dear Sir: The Advocate comes regularly to us here and gives us a lot of news about our home Conference. Mrs. Pearce and the daughter, Glenelle, are here with me, and we have a home six miles from the station. If you have been sending an Advocate to her at Shreveport, you need not any more, for we are together.

Every minute of my day is full in working with the various activities that make for good morale among the men of my station. The Bluejacket is in dead earnest as he prepares himself for actual contact with the enemy. The biggest thing the people back home can do for the service men is to work for the kind of peace that the world

ought to have after expending so much in precious lives and material goods.

With best regards, I remain,

GEORGE F. PEARCE, JR.,

U. S. Naval Air Station,  
Atlantic City, N. J.

### THE PROPOSED UNIFIED PENSION LAWS

The last General Conference provided for a special Commission on Pension Legislation, the duties of which are set forth in Paragraph 1698 of the 1940 Discipline. The principal task of the Commission was to work out a unified pension code applicable alike in both the Illinois and Missouri territories. The Commission has finished its work and is now formulating its report to be presented to the next General Conference.

The proposed unified code represents, with but small change, what now appears in two separate codes. This, of course, will mean but little change for the Illinois territory, but quite a radical change for the Missouri territory. In saying "radical change" for Missouri territory does not necessarily mean objectionable change. Anything appearing in the Illinois code that the Commission felt might be objectionable or unworkable in the Missouri territory was either amended or placed in a special code applicable only to the Illinois territory. There will still be two codes, but greatly reduced from the present.

Someone may ask, "why make any change?" 1. We have found from experience that our present Missouri code is entirely too limited for our needs under the present system of superannuate support. Questions are constantly coming to our office for answer on which our code is silent. 2. It is very confusing to have two sets of regulations in the Discipline. Frequently action has been requested and taken in one territory based upon the "regulations" of the other territory.

The Commission was instructed to give special study to "the workings of the plan of Divided Annuity Responsibility," with particular reference to extending it to the conferences within the Missouri territory. After a careful study of the whole question the Commission is making the following recommendations: "It is our opinion that it would not be feasible to extend the operation of the clearing house (Divided Annuity Responsibility) to the Missouri Corporation for at least four more years." Space will not permit me to discuss the arguments used in favor of this recommendation. The position of the St. Louis office is that if and when our territory is ready for "Divided Annuity Responsibility" this office will administer same, but considering the question from every angle we feel that the Commission is making a wise recommendation.

We are glad to report that there has been perfect harmony in the Commission throughout its arduous labors. The Commission carefully avoided recommending anything that might be objectionable to or unworkable in any particular section of our great Church.

Of course, the recommendations of the Commission must go before and be passed upon by the General Conference before it becomes law—and who knows what a General Conference might do? The entire code, as proposed by the Commission, will be printed in our Annual Bulletin, which will be ready for distribution about August 15.

A. T. McILWAIN.



## PERSONAL NOTES AND INCIDENTS

Rev. J. D. Huff, pastor at Bonita, La., did his own preaching in a meeting at Beekman last week, where he reports good interest and attendance.

The Advocate appreciates the friendly message of Mrs. Henry Pope, of Chicora, Miss., regarding her interest in the weekly visits of the paper. It is a joy to serve people who feel about the Advocate as she does.

Mr. and Mrs. D. M. Hayes, First Church, New Orleans, are sojourning in the mountain section of North Carolina, where they are combining business with recreation. They are spending this week at Lake Junaluska.

In the death of Rev. H. W. Bowman, which occurred on July 26, as reported elsewhere in this issue, the Louisiana Conference loses one of its faithful veterans. Bro. Bowman had been a great sufferer throughout his entire period of retirement. His going will be a relief to him, but an occasion of sorrow to many friends.

Friends of Rev. Martin Kinsey, retired member of the Mississippi Conference, living in Houston, Texas, will regret to learn of an accident which befell him about three weeks ago. He was riding in a bus which collided with a train and received a broken leg, a broken arm, five broken ribs, and possibly other injuries. He is in the St. Joseph Hospital, Houston, Texas, according to information furnished us by Rev. Chas. F. Smith, of that city.

Rev. C. L. Moore, pastor at Pioneer, La., has had a year of unusual activity. He has done the preaching in two meetings outside his charge, has conducted three meetings on his own work, with Rev. C. K. Smith at Epps, Rev. Lea Joyner at Campbell's Chapel, and Rev. J. A. Jones, at Pioneer, doing the preaching. Twelve members were added to the churches. Bro. Moore will be engaged in revivals for five weeks, from August 2 to September 26. An unusual experience reported by Bro. Moore this year is the conversion and baptism of his father under his ministry.

## THE CHAPLAINCY—A STATEMENT

Considerable uncertainty seems to exist with respect to the status of the Methodist Church and the chaplaincy. In the interest of clarity, some statements need to be made concerning this situation to date:

1. The requirements for the chaplaincy are: Army—college degree or its equivalent, and three years experience in the pastorate; Navy—both college and seminary degrees or equivalents; no pastoral experience required.

2. The age limits: Army and Navy are 25 years to 55 years.

3. The Chaplains' Corps is formed on the basis of one chaplain for every 1,000 men in the service.

4. Twenty per cent of all chaplains needed for Army and Navy are assigned to the Methodist Church. This becomes the Methodist quota.

5. Based upon the number of men who will be in the service by January 1, 1944, the Methodist quota for chaplains has been set at: Army, 1,860; Navy, 400. Total, 2,260.

6. As of date July 7, 1943, the number of commissioned Methodist chaplains are:

Army, 915; Navy, 225. An additional 125 men had been approved by the Commission on Chaplains and were awaiting induction. This gives a total of 1,265, leaving 995 to be provided by January 1st, next.

7. The Methodist Church is as well advanced with its quota as is any other denomination. All of the churches are doing a magnificent job in providing men for the chaplaincy. Applications are steadily coming into the Methodist Commission on Chaplains, but it can readily be seen that the rate will have to be accelerated greatly if we reach our quota by January 1, 1944. I shall at a little later date send to the Advocate a breakdown, showing how many chaplains have gone into the service from each Annual Conference.

A. FRANK SMITH.

## ADVOCATE CAMPAIGN—PRELIMINARY REPORT TO JULY 31

### LOUISIANA CONFERENCE

#### Alexandria District—R. R. Branton, D. S.

	1942	1943
Alexandria—B. C. Taylor	22	4
Ball—G. J. L. Brown	6	..
Boyce—J. E. Selfe	22	..
Bunkie—A. W. Townsend, Jr.	42	16
Colfax—E. E. Sylvest	14	1
Elizabeth—L. W. Cain	3	..
Ferriday—T. T. Howes	21	3½
Glenmora—A. D. George	21	2
Jena—W. F. Roberts	18	2
Jonesville—H. B. Crammer	4	2
Lecompte—F. J. McCoy	23	13
Marksville—W. C. Mason	14	..
Melder—To be supplied	35	..
Melville—Clyde Shaw	9	9
Montgomery—G. H. Corry	8	10
Mt. Zion—Tillman Brown	17	..
Natchitoches—Carl F. Lueg	26	28
Oakdale—J. C. Sensintaffar	12	13
Opelousas—E. C. Dufresne	45	1
Palestine—J. B. McCann	30	..
Pineville—R. M. Bentley	56	4
Pleasant Hill—Jeff Paul	16	1
Pollock—H. C. Kinney	7	..
Provençal—W. F. Ragsdale	2	2
Rochelle—A. L. Smith	17	22
Sicily Island—H. B. Teer	17	2
Trout-Goodpine—J. J. Davis	19	..
Tullos-Urania—Jerome Cain	13	..
Weaver—L. A. Boddie	19	..
Winnfield—H. B. Hysell	23	4
White's Chapel—J. A. Jones	19	21

#### Baton Rouge District—W. L. Doss, Jr., D. S.

Amite—A. T. Law	13	12
Angie—C. J. T. Cotten	2	9
Baker—Harvey D. Watts	17	8
Baton Rouge—J. H. Crowe	30	7
Istrouma—H. A. Gibbs	33	12
North Baton Rouge—D. T. Williams	6	6
University, Baton Rouge—W. E. Trice	1	1
Blackwater—J. P. Bonnacarrere	21	25
Bogalusa—G. W. Pomeroy	19	6
Bogalusa—T. V. Peters	4	6
Clinton—Fred S. Flurry	15	7
Covington—J. C. Rousseaux	19	8
Denham Springs—L. W. Cain	..	..
Fisher—A. W. Coody	5	8
Franklinton—Ira W. Flowers	20	2
Gonzales	22	7
Greensburg—R. T. Pickett	9	8
Hammond—H. D. Marlin	20	4
Jackson—W. B. Hollingsworth	6	..
Kentwood—L. L. Booth	8	..
Live Oak—E. L. Tatum	9	2
Lottie—C. M. Morris	2	33
Pearl River	37	1
Pine Grove—J. R. Strozler	2	1
Plaquemine—A. T. Boyd	4	2
Ponchatoula—H. T. Carley	26	21
Slaughter—Robt. H. Jamieson	..	4
Springfield—M. D. Felder	20	22
St. Francisville—J. M. Alford	4	7
Tickfaw—P. W. Sibley	16	10
Walker—E. W. Corley	12	12
Zachary—B. T. Galloway	16	7
District Conference	12	23

#### Lake Charles District—B. H. Andrews, D. S.

Abbeville—Otis Spinks	35	..
Cameron—B. F. Roberts	..	..
Church Point—Harold Hine	15	2
Crowley—J. B. Grambling	10	12
Dequincey—W. T. Gray	21	31
DeRidder—D. W. Poole	15	6
Fbenezer—C. J. Thibodeaux	8	1
Linice—A. A. Collins	14	1
Gueydan—C. W. Quaid	13	12
Hornbeck—E. H. House	18	18
Indian Bayou—T. J. Holladay	14	2
Iowa—Sam Nader	10	16
Jeanerette—J. H. Sewell	11	8
Jennings, First—E. P. Drake	6	..
Jennings, Tabernacle—J. W. Waltrip	13	..
Kinder—T. W. Lipscomb	..	12

Lafayette, First—W. H. Giles	30	31
Lafayette, Davidson Memorial	4	..
Lake Arthur—T. J. Holladay	11	..
Lake Charles, First—J. H. Bowdon	40	13
Lake Charles, Simpson—J. F. Kilpatrick	4	..
Leesville—A. A. McKnight	23	24
Many—L. N. Hoffpauir	24	2
Merryville—W. C. Barham	14	3
New Iberia—R. H. Staples	25	..
Raymond—C. B. Krumnow	6	..
Rayne—D. F. Anders	25	3
Sulphur—L. E. Douglas	28	10
Vinton—J. A. Bell	13	..
Welsh—W. H. Bengston	8	..
Westlake—Martin Hebert	7	..
District Conference	18	37

#### Monroe District—H. M. Johnson, D. S.

Bastrop—C. E. McLean	18	13
Bonita—J. D. Fuff	17	6
Columbia—W. R. Wendt	16	18
Columbia Circuit—Lea Joyner	4	2
Delhi-Crowville—J. E. Hearne	25	22
Gilbert—S. S. Holladay	16	17
Grayson—C. W. Lahey	15	6
Lake Providence—H. N. Brown	13	13
Mangham—J. P. McKeithen	17	4
Mer Rouge—A. C. Lawton	22	..
Monroe, First—A. M. Serex	83	30
Monroe, Gordon Ave.—W. C. Mason	11	8
Monroe, Stone Ave.—I. L. Yeager	10	..
Newellton—W. A. Reeves	..	..
Oak Grove—S. J. McLean	18	18
Oak Ridge—J. F. Dring	14	16
Olla—W. A. Cross	8	..
Pioneer—Chas. L. Moore	15	13½
Rayville—J. H. Midyette	15	1
Sterlington—H. E. Pfost	11	13
Sunrise—I. A. Patton	1	1
Swartz	..	..
Tallulah—H. A. Rickey	25½	21
Waterproof—C. M. Hughes	15	1
West Monroe—C. K. Smith	16	23
Winnsboro—O. L. Tucker	16	11
Wisner—W. H. Carroll	13	1
District Conference	20	21

#### Ruston District—D. B. Raulins, D. S.

Arcadia—R. M. Brown	12	..
Athens—B. P. Durbin	4	4
Bernice-Dubach—J. W. Ailor	..	13
Bienville	..	..
Calhoun-Downsville—A. G. Taylor	5	2
Chatham—J. T. Garrett	8	28
Choudrant—C. L. Elliott	2	7
Clalborne—R. H. Hearne	13	1
Clay-Ansley—A. M. Martin	10	2
Cotton Valley—J. W. Lee	10	2
Eros—F. L. Hearne	10	..
Farmerville—J. F. Stone	6	..
Gibbsland—G. A. LaGrange	15	20
Haynesville—Louis Hoffpauir	18	7
Heflin—A. M. Wynne	14	5
Hodge—E. R. Haug	11	..
Homer—V. D. Morris	16	12
Jonesboro—W. D. Milton	50	..
Lisbon—F. A. Matthews	9	2
Minden—J. J. Rasmussen	23	..
Quitman—Roy Grant	..	3
Ringgold—E. W. Day	33½	23
Ruston—Guy M. Hicks	66	7
Shongaloo—Percy Hoffpauir	..	..
Sibley—Rex Squires	11	..
Simsboro—L. P. Moreland	22	4
Springhill—W. D. Kleinschmidt	16	22
District Conference	12	..

#### New Orleans District—W. W. Holmes, D. S.

Donaldsonville—W. W. Perry	13	13
Franklin—J. B. Harper	12	15
French Mission	..	..
Golden Meadow—C. B. Powell	6	3
Houma, First Church—A. S. Hurley	10	..
Houma Heights—A. C. Stapleton	20	16
Lockport—Ruth Nuttall	..	1
Lutcher-Reserve—O. Risinger	8	..
Morgan City—D. B. Boddie	22	7
New Orleans—	..	..
Aldersgate—Robt. W. Crichtlow	7	7
Algiers—Don Risinger	15	2
Canal Street—J. T. Harris	12	3
Carrollton Avenue—E. C. Gunn	44	18
Chalmette—J. W. Booth	8	6
Eighth Street—Dana Dawson, Jr.	2	4
Felicity—W. D. Boddie	6	5
First Church—N. H. Melbert	54	7
Gentilly—G. Reginald Hardy	13	1
Gretna—A. R. Hoffpauir	4	..
Munholland Memorial—K. A. Tooke	13	..
Napoleon Avenue—R. H. Harper	7	2
Parker Memorial—E. B. Emmerich	23	19½
Rayne Memorial—H. L. Johns	100	77
Saint Mark's—R. L. Clayton	14	2
Second Church—T. F. King	5	..
Slidell—M. S. Robertson	14	50

#### Shreveport District—A. M. Freeman, D. S.

Belcher-Gilliam—J. W. Matthews	9	1
Bossier City—J. F. Wilson	18	12
Converse	..	1
Coushatta—J. C. Whittaker	15	..
Grand Cane—W. L. Watson	15	7
Greenwood—F. C. Collins	18	..
Hall Summit—E. M. Mouser	16	1
Haughton-Doyline—J. P. McKeithen	3	3
I'a-Hosston—Thurmon Spinks	13	15
Logansport—W. O. Lynch	31	12
Mansfield—M. S. Monk	20	..
Mooringsport—Van Carter	10	2
Oil City—Marvin Corley	6	..
Pelican—A. D. St. Amant	19	12
Plain Dealing—L. A. Carrington	18	1
Rodessa—Jack Cooke	11	1
Shreveport—	..	..
Broadmoor—R. L. Cooke	18	3
Cedar Grove—G. A. Morgan	14	6
First Church—Dana Dawson	21	..



Mangum Memorial—P. M. Caraway..23	3
Noel Memorial—F. M. Freeman .... 2	2
Park Avenue—S. A. Seegers ..... 9	2
Wynn Memorial—B. D. Watson.....27	14½
Summer Grove—S. S. Bogan ..... 8	10
Vivian—N. E. Joyner ..... 8	10
Zwolle—A. M. Brown .....18	7
District Conference .....27	7

## MISSISSIPPI CONFERENCE

Brookhaven District—V. R. Landrum, D. S.	1942	1943
Adams—S. B. Watkins .....11	5	
Barlow—N. A. Dickson .....13	3	
Bogue Chitto—D. H. McKeithen ..... 7	3	
Brookhaven—M. L. McCormick ..... 3	4	
Crystal Springs—J. W. Sells .....10	1	
Foxworth—F. M. Casey ..... 5	15	
Gallman—W. L. Blackwell .....10	5	
Georgetown—W. Baylis Alsworth ..... 2	4	
Harrisville—W. J. Dawson ..... 1	4	
Hazlehurst—C. W. Wesley .....13	20	
Magnolia—J. E. Gray .....13	1	
McComb, Centenary—J. W. Moore ..... 4	2	
McComb, LaBranch—F. E. Dement, Jr. .... 7	7	
McComb, Pearl River—H. L. Daniels ..... 1½	5	
Meadville & Bude—Wesley Ezell ..... 5	16	
Monticello—T. M. Ainsworth .....14	2	
Nebo—J. N. Lambert ..... 4	1	
Osyka & Fernwood—H. S. Westbrook ..... 1	1	
Prentiss—Roy Wolfe ..... 4	28	
Sartinsville—N. S. Loftus .....10	6	
Scotland—W. R. Irving, Jr. ....11	18	
Silver Creek—S. C. Moody ..... 4	4	
Summit & Felder—T. E. Nicholson ..... 5	4	
Tylertown .....16	1	
Utica—E. E. McKeithen ..... 3	1	
Wesson—W. S. Cameron ..... 1	1	
District Conference .....14	35	

Hattiesburg District—B. L. Sætherland, D. S.	
Bay Springs—H. E. Raley .....37	32
Bonhomie—R. M. Matheny ..... 9	6
Bucatunna—E. D. Simpson .....15	13
Clara—Percy Emanuel .....14	4
Collins—T. R. Holt .....14	22
Cross Roads—D. P. Yeager ..... 7	7
Ellisville—J. M. Jones .....16	10
Hattiesburg, Broad Street—J. D. Slay .....18	15½
Hattiesburg, Court St.—L. D. Haughton..27	37
Hattiesburg, Main St.—B. M. Hunt .....23½	9
Hattiesburg Circuit—T. E. Hightower ..... 8	2
Heidelberg—J. B. Vardaman .....17	4
Laurel, First Church—J. W. Leggett, Jr. ....41	22
Laurel, Kingston—D. T. Ridgway .....18	2
Laurel, West Laurel—A. B. Smith ..... 2	2
Magee—B. H. Williams .....53	11
Montrose—W. T. Mangum ..... 6	15
Moselle—J. A. Bridewell ..... 1	5
Mt. Olive—S. W. Granberry .....14	13
New Augusta—H. B. Hilburn .....20	37
Ovette—T. B. Winstead .....12½	..
Petal—A. M. O'Neil .....14½	..
Richton—E. A. Kelly .....15	14
Sanatorium—T. M. Dye, Jr. ....14	..
Sumrall—J. E. J. Ferguson .....14	3
Taylorville—L. J. Snelgrove .....14	9
Waynesboro—J. H. Jolly .....26	22
Waynesboro Circuit—T. A. King ..... 5	4½
Williamsburg—F. W. Thompson .....30½	4
District Conference .....11	40

Jackson District—Otto Porter, D. S.	
Benton—A. L. Meadows ..... 7	14
Bolton & Raymond—A. M. Broadfoot.... 2	7
Brandon—G. L. Oliver .....11	25
Camden—Ellis Williamson ..... 1	..
Canton, First Church—J. L. Carter .....11	11
Canton, North Side—R. E. Jolly ..... ..	..
Carthage—J. S. Noblin .....15	16
Carthage Circuit—J. C. Jackson ..... 2	6
Clinton-Ridgeland—M. E. Burnett ..... ..	..
Fannin—Norman Purvis ..... 8	8
Flora-Benton—J. T. Weems .....11	3
Florence—G. A. Jones ..... 5	..
Forest—C. A. Schultz ..... 2	1
Greenfield-Richland—Noel Ulmer ..... ..	..
Harperville—W. J. Walters ..... 4	1
Homewood—R. E. Case ..... 6	4
Jackson, Bessie Shands—C. E. Downer... ..	..
Jackson, Capitol St.—R. H. Kleiser ..... 7	10
Jackson, Galloway Mem.—C. G. Chappell... 9	16
Jackson, Glendale—J. A. Wells ..... 5	1
Jackson, Grace—W. B. Alsworth .....20	3
Jackson, Millsaps Mem.—H. A. Gatlin.....22	3
Lake—Miller Schultz ..... 1	1
Lena—J. H. Dillard ..... 1	5
Madison—L. T. Nelson .....10	6
Mendenhall—L. M. Sharp .....14	5
Morton—M. K. Miller ..... 4	..
Pelahatchie—R. I. Moore .....10	4
Raleigh—Murray Cox ..... 6	10
Sharon—Percy Vaughan ..... ..	..
Terry—T. A. Carruth .....47	202
Vaughan—J. H. Grice ..... 3	5
Walnut Grove—J. W. Loudenslager..... 7	7
District Conference .....27	27

Meridian District—J. L. Neill, D. S.	
Andrews Chapel—Bufkin Oliver ..... ..	..
Chunky—J. H. Cameron ..... 1	8
Cleveland—J. W. Courtney ..... 2	2
Collinsville—R. L. Langford ..... 6	..
Decatur ..... 3	12
DeKalb—A. F. Gallman .....4	8
DeSoto—Roger Cameron .....11	4
Enterprise—G. L. Sigrest ..... 8	3
Hope—Y. A. Smith ..... 1	2
Lauderdale—Hugh McRaney .....3½	2
Matherville—Floyd O. Lewis ..... 1	1
Meridian, Central—T. M. Brownlee ..... 3	1
Meridian, East End—E. L. Ledbetter.....40	35
Meridian, Fifth Street—T. J. O'Neil .....17	6
Meridian, Hawkins Mem.—A. S. Oliver.... 3	4
Meridian, Poplar Springs—G. E. Allan... 7	5
Meridian, 34th Ave.—J. F. McClelland... 2	1
Meridian, Wesley—B. B. Rogers ..... 1	1
Newton—Geo. H. Jones .....16	17

Pachuta—G. Elliot Jones ..... 5	20
Philadelphia—H. C. Castle ..... 7	13
Philadelphia Circuit—G. A. Broadus..... 3	5
Porterville—E. M. Lane ..... ..	..
Quitman—V. G. Clifford ..... 3	11
Rose Hill—J. A. Lindsey, Jr. .... 2	4
Scooba—J. R. Grisham ..... 2	1
Shubuta—C. H. Strait ..... 2	13
Southwest Kemper Circuit—Bryan Judge... ..	..
Union—R. L. Lane .....31	..
Vimville—W. L. Hamrick ..... 2	1
District Conference .....13	23½

Seashore District—J. F. Campbell, D. S.	
Americus—V. S. Coleman ..... 6	1
Bay St. Louis .....17	1
Biloxi, Main St.—C. H. Gunn .....16	1
Biloxi, Epworth .....25½	25½
Brooklyn-Bond—E. E. Samples ..... 8	4
Carrier—Warren Pittman ..... ..	..
Coalville—J. H. Moore ..... 7	2
Columbia—J. B. Cain .....50	20
Escatawpa—W. R. Murray ..... 5	5
Gulfport—C. C. Clark .....151	124
Handsboro—D. W. Ulmer ..... 9	4
Hickory Grove—J. P. Nix ..... ..	..
Kreole—J. P. Payne ..... 1	..
Leakesville—W. L. Elkin ..... 1	..
Logtown—W. B. Jones ..... 5	5
Long Beach—G. P. McKeown .....10	5
Lucedale—Wm. Fulgham .....15	14
Lumberton—F. L. Applewhite .....10	2
Mentorum—J. W. Holston ..... ..	..
Moss Point—A. J. Boyles ..... 8	8
Ocean Springs—W. C. M. Baggett ..... 8	8
Pascagoula—E. W. Ulmer .....30	52
Picayune—J. H. Moore .....13	..
Poplarville—S. F. Harkey ..... 8	1
Purvis—G. S. Schultz .....14	3
Saucier—E. W. Scott ..... 7	1
Vancleave—G. H. McBride ..... 9	7
Wiggins—P. O. Nix ..... 3	3
District Conference .....11	..

Vicksburg District—O. S. Lewis, D. S.	
Amite—D. H. Cassels ..... ..	..
Anguilla—E. A. King ..... 1	6
Centerville—D. M. Ulmer ..... 3	24
Eden—C. Y. Higginbotham ..... 1	1
Edwards—L. L. Matheny .....14	10
Fayette—M. H. Wells .....14	9
Gloster—R. A. Allums .....13	5
Hernandville—J. A. Peyton ..... 4	9
Lorman—D. E. Vickers ..... 7	9
Louise—H. A. Wood ..... 2	6
Mayersville—E. C. Presley ..... ..	..
Natchez—H. M. Bullock ..... 7	10
Oak Ridge—M. E. Sharp ..... ..	..
Port Gibson—J. B. Holyfield .....11	5
Rolling Fork—J. O. Ware ..... 1	1
Roxie—R. E. Alsworth ..... 1	17
Sartoria—F. J. Jones ..... 2	15
Silver City—B. M. Lawrance ..... 3	15
Vicksburg, Crawford St.—T. O. Prewitt... 5	1
Vicksburg, Gibson Memorial—O. H. Scott..20½	24
Washington—A. W. Wilson ..... 9	9
Woodville—L. P. Anders ..... 6	1
Yazoo City—R. H. Clegg ..... 3	35
District Conference .....25	17

## NORTH MISSISSIPPI CONFERENCE

Aberdeen District—N. J. Golding, D. S.	
Aberdeen—E. M. Sharp .....11	1942 1943
Algoma—Bob P. Buskirk ..... 1	2
Amory—R. G. Moore .....10	17
Becker—W. D. Waugh .....12	8
Buena Vista—T. W. Smallwood ..... 3	..
Calhoun City—H. S. Spragins ..... 9	14 2-3
Coffeeville—G. H. Ledbetter .....15	..
Derma—J. D. Simpson .....12	5
Greenwood Springs—C. Bowen Burt ..... 1	..
Houlka—W. V. Stokes ..... 8	1
Houston—G. R. Williams ..... 5	2
Mooreville—E. C. Abernathy .....13	8
Nettleton—W. C. McCay .....21	17
Okolona—Marlin McCormack .....16	10
Paris—P. B. Grisham ..... ..	..
Pittsboro—Bruce—H. R. McKee .....14	..
Pontotoc—G. A. Baker .....12	13
Prairie—Milton J. Peden ..... 7	11
Salem-Friendship—O. L. Elliott ..... 2	..
Shannon—G. R. Meaders .....13	5
Smithville—J. F. Elliott ..... 1	1
Toccoola—J. C. Nelson ..... ..	..
Tremont—H. G. Wallace ..... 3	2
Tupelo—W. A. Tyson .....29	10
Vardaman—W. R. Liming ..... 3	..
Verona—W. C. Mattox .....12	15
Water Valley, First—E. H. Cunningham..20	17
Water Valley, Main—A. S. Brisco .....12	12
Woodland—R. C. Mayo ..... 2	..
District Conference .....9½	24

Columbus District—V. C. Curtis, D. S.	
Ackerman—W. L. Stormont ..... 2	1
Artesia—S. W. Hemphill ..... 6	5
Bellefontaine—C. M. Ray ..... 3	6½
Brooksville—W. M. Wright ..... 8	8
Caledonia—J. L. Nabors, Sr. .... 1	1
Chester—J. E. Roberts .....12	8
Columbus, First—J. D. Wroten .....62	2
Columbus, Central—T. E. Gregory .....18	28
Crawford-Mayhew—T. E. Shelton ..... 6	1
Ethel—E. G. Potts ..... 7	10
Eupora—M. E. Scott .....14	2
Eupora Circuit—To be supplied ..... ..	..
Kilmichael—S. B. Potts ..... 1	9
Kosciusko—T. B. Thrower .....35	35
Kosciusko Circuit—J. L. McElroy .....11	6
Longview—W. H. Heath .....11	2
Louisville—J. J. Baird .....27	26
Louisville Circuit—J. W. Holliday ..... 5	2
Mathiston-Maben—H. D. Suydam ..... 2	4
Macon—N. D. Guerry ..... 1	..
Macon Circuit—T. A. Filgo ..... ..	..
Noxapater—E. B. Sharp ..... 5	5

Sallis—E. M. Allen .....10	9
Shuqualak—R. A. Thornton .....13	23
Starkville—J. R. Countiss .....13	1
Sturgis—G. W. Curtis ..... 8	7
Weir-McCool—J. N. Humphrey ..... 2	11
West Point—J. A. George .....30	..
District Conference .....17½	14

Corinth District—J. E. Stephens, D. S.	
Abbeville-Waterford—Glen Miller ..... ..	..
Ashland—J. B. Burns ..... 2	1
Baldwyn-Wheeler—A. C. Bishop ..... 6	7
Belmont—N. M. Hamill ..... 4	4
Blue Mountain—H. L. Beasley .....22	4
Booneville—T. H. Ferrell .....20	13
Booneville Circuit—L. K. Alexander .....14	..
Burnsville—W. L. Whitener ..... 1	3
Chalybeate—N. L. Threet ..... 5	2
Corinth, First—W. C. Newman .....62	59
Corinth, South Side—W. R. Goudelock.... 6	9
Corinth Circuit—W. R. Hammonree .....18	2
Hopewell-Rocky Springs—H. M. Bennett... ..	1
Dumas—R. B. Burks ..... 4	1
Fulton—E. L. Jernigan ..... 5	21
Guntown—H. L. Smith ..... 5	1
Hickory Flat—To be supplied ..... 5	..
Holly Springs—Seamon Rhea .....22	4
Iuka—E. G. Mohler .....16½	..
Iuka Circuit—Joe Carothers ..... 7	6
Kossuth—T. G. Lowry ..... 5	..
Lowry—S. T. Ledbetter ..... ..	..
Mantachie—W. T. Bazzell ..... 2	1
Marietta—C. L. Ivy ..... 3	5
Myrtle—W. M. Hester .....11	17
Oxford-University—W. J. Cunningham .....21	1
New Albany—C. T. Floyd .....73	34
New Albany Circuit—K. E. Clark .....15	11
Potts Camp—Z. A. Jumper .....12	12
Rienzi—B. F. Bullard ..... 5	13
Ripley—E. R. Smoot .....19	15
Sherman—Guy Ray ..... 1	1
Tishomingo—J. L. Nabors, Jr. .... 8	8
District Conference .....18½	15

Greenville District—J. W. Ward, D. S.	
Arcola—E. S. Lewis ..... ..	8
Boyle-Pace—E. F. Tucker ..... 2	..
Clarksdale—S. H. Caffey ..... 8	10
Cleveland ..... 5	1
Coahoma-Jonestown—M. E. Armstrong...13	3
Dubbs—J. B. Conner ..... 1	1
Dublin-Mattson—W. R. Crouch ..... 3	4
Duncan-Alligator—W. W. Jones ..... 1	1
Friar Point—W. D. Smith ..... ..	..
Glen Allan—W. D. Bennett ..... 2	1
Greenville—L. P. Wasson ..... 9	1
Gunnison-Hillhouse—A. M. West ..... 1	1
Hollandale—G. C. Gregory .....11	..
Indianola—S. E. Ashmore .....21	38
Leland—W. B. Baker .....10	5
Lula-Dundee—J. C. Wasson ..... 8	3
Merigold-Sherard—J. M. Guinn ..... 2	4
Rosedale-Benoit—W. W. Hartsfield ..... 2	2
Shaw-Litton—C. W. Avery ..... 1	1
Shelby—A. R. Beasley .....14	2
Tunica—W. L. Pearson ..... 2	2
District Conference .....24	20

Greenwood District—R. G. Lord, D. S.	
Acona—W. M. Langley ..... 1	5
Belzoni—G. H. Boyles .....24	..
Black Hawk—R. E. Wasson .....16	10
Carrollton—C. L. Oakes .....12	2
Drew—H. H. Wallace .....12	17
Durant—H. P. Lewis .....11	16
Ebenezer—E. M. Shaw ..... 3	11
Greenwood—W. R. Lott ..... 3	32
Itta Bena—R. T. Hollingsworth .....15	22
Inverness—T. M. Bradley ..... 7	10
Lexington—A. Y. Brown ..... 8	31
Minter City—W. P. Bailey ..... 6	15
Moorhead—S. A. Brown ..... 1	8
Pickens-Goodman—E. C. Driskell ..... 7	8
Poplar Creek—B. B. Brantley ..... 2	..
Rock Hill—G. T. Sledge ..... 5	5
Ruleville—W. C. Beasley ..... 1	13
Schlater—J. W. York ..... 4	2
Sunflower—J. W. Gibson ..... 4	22
Swiftown—W. W. Bruner ..... 6	6
Sidon-Cruger—W. S. McAlilly ..... 8	6
Tchula—W. T. Phillips .....15	15
Tutwiler—J. V. Stewart ..... ..	20
Vaiden-West—A. L. Davenport .....27	27
Webb-Sumner—A. W. Bailey ..... 5	18
Winona—J. H. Holder .....10 2-3	3
Winona Circuit—J. T. McCafferty ..... ..	6
District Conference .....18	15

Sardis-Grenada District—C. A. Parks, D. S.	
Arkabutla—H. E. Carter ..... ..	3
Batesville—W. M. Jones ..... 2	1
Byhalia—W. W. Milligan ..... 7	38
Charleston—A. C. McCorkle .....13	1
Cockrum ..... 1	1
Coldwater—H. E. Finger, Jr. ....10	4
Como—W. H. Mounser ..... 8	8
Courtland—R. C. Nanney ..... ..	2
Crenshaw-Sledge—W. C. Galceran, Jr. .. 8	1
Duck Hill—H. N. McKibben ..... 3	1
Grenada—W. L. Robinson ..... 6	3
Hernando—L. O. Hunt ..... 1	3
Holcomb—L. P. Jumper .....25	2
Horn Lake—L. A. Bennett ..... 2	1
Lake Cormorant—W. M. Campbell ..... 4	1
Lambert-Crowder—L. C. Lawhon .....13	2
Longtown—G. L. Nicholas ..... 1	4
Marks-Belen—J. S. Maxey ..... 6	1
Mt. Pleasant—B. B. Bailey ..... 2	..
Oakland—W. S. Selman ..... 1	3
Olive Branch—N. N. Maxey .....20	18½
Pleasant Hill—John M. McCay ..... 2	5
Red Banks—B. D. Benson ..... 5	3
Sardis—J. O. Dowdle .....11	3
Sardis Circuit—Jas. Hefflin ..... 2	1
Senatobia—C. L. Rogers .....15	9
Shuford—J. A. Biffle ..... 1	1
Tyro—L. H. Floyd .....16	2
District Conference ..... 6	30



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### Organization and Promotion

Mrs. J. H. Thatcher, Conference Secretary

We have recently closed the books for the second quarter of 1943. We feel elated and gratified, progress having been made in most of the departments of work. During the hot months of summer we must be vigilant, lest at the end of the third quarter we shall wake up to find we have not kept in step with the "march of time." The drama of life goes on with its ups and downs, but our women must have the "seeing eye" so as to keep our societies on the "up and up" through all kinds of weather.

Reporting was better this quarter. However, a good many reports came in too late to be counted, and some did not come in at all. We are happy that money is sent to the Conference treasurer, but often times the district secretary receives no report of it, which makes inaccurate and conflicting reports all along the line, from the local corresponding secretary to the district secretary, the Conference secretary, the Jurisdiction, and on up to the Division secretary. If a few societies from each district do not report it gives a false picture of the work of the whole Conference. What a wonderful thing it would be if each local officer would report to the officer that she should. We could then get a true picture of just what we are accomplishing. Are you a delinquent officer? Does your conscience hurt?

At the end of the second quarter we have 246 societies with 8,740 members, including the W. S. G.; 98 societies did not send a report to the district secretary, 50 did not send a report or money to the treasurer. As was reported to your Conference secretary, there were slight decreases over the second quarter of last year in Spiritual Life Groups, approved study classes, Methodist Youth Fund, and Children's Offerings, with supplies standing about the same.

There has been slight gains in Y. W. and G.'s work, Interest Groups, Children's Work, additional sessions, informal studies, subscriptions to the Methodist Woman and the World Outlook, amount sent to Conference treasurer by W. S. C. S. and W. S. G., and splendid gains in Special Life Memberships. We are encouraged with the progress just mentioned.

As we report the fourth quarter on the "Seven Keys to Progress," be sure that a keeper of the keys is appointed in each local society, and that time be given the keeper at each meeting to report on the progress that the society is making on attaining the Seven Keys.

You have received recently the Annual Conference Minutes of the W. S. C. S. We feel the recommendations contained therein are invaluable and should be studied by each officer individually or in groups, along with the Revised Guide and Methodist Woman. Let us take our responsibilities seriously, for at no time in the world's history have we needed dependable Christian women as we do today to carry on the business of the King, to work and fight on the Christian home front, so that our liberty and freedom of worship may be preserved along with the other freedoms; that all

racers may have an opportunity to know what a World Christian Community and Christian Brotherhood will be like. Are you willing to do your part during these dark days, when Christianity is at stake?

O God and Father of us all,  
Lift from our world its dark'ning pall;  
Forgive our madness, sin, and strife,  
Turn our goals from death to life.  
Create in us a zeal for right.  
Help us to share our Candle's light.  
Impel our hearts to see Thy way;  
Guide us to peace, O God, we pray.

\* \* \*

### Alexandria District

Mrs. T. D. Chapman, District Secretary

The outstanding achievement of the Pineville Methodist Woman's Society is a Daily Vacation Bible School for children of the colored Methodist church in Pineville.

This school is sponsored each year by the department of Christian Social Relations, with Mrs. Homer Alsup, secretary, and Mrs. M. E. Harper, chairman of the Interracial Committee.

The instructors are teachers in the colored public schools, and this year, because of lack of helpers, they were assisted by their pastor; Mrs. Georgia Amaker as superintendent, and Mrs. Letha Woods, her assistant. These women are thoroughly consecrated and competent in every way to conduct such a school.

They had four departments—Beginners, Primary, Intermediates and Juniors. Their work also is divided into four periods—worship, study, work and play.

After the opening period, which consists of songs, a prayer, salute and pledge of allegiance to the flag of the U. S. and the Christian flag, also a pledge of allegiance to the Bible, each group is assembled for study and a story hour. The text studied was "The Place Where Jesus Lived."

For busy work they made scrap books, posters, flower containers, pin trays, etc., using for the latter sardine boxes and other cans of various shapes and sizes, using paint and cut flowers and their own fine ingenuity and resourcefulness to fashion really attractive articles.

The larger girls took for a special project renovating their rest room. They also assisted in repapering some rooms in the parsonage, and have planned to make a Service Flag for their church which, for lack of time they were not able to do during Vacation School.

There was a fine spirit of enthusiasm and cooperation among teachers and pupils, and no doubt seeds which will bring forth good fruit among our colored boys and girls are being sown by these faithful women.

One of the most satisfactory executive meetings of the Bunkie Woman's Society of Christian Service was held the fifth Tuesday of June in the Educational Building.

The meeting was opened with prayer by Rev. A. W. Townsend. Mrs. S. E. Lester, president, stated the purpose of the meeting, giving plans for the work the coming quarter. Mrs. N. D. Butler, secretary of Missionary Education and Service, gave an

outline for this quarter's study, "The Work of the Woman's Society." Other officers were called upon to give reports and plans of work.

A delicious covered dish luncheon was served at the noon hour, after which Rev. Mr. Townsend gave some of his plans for work this quarter. The officers then filled blanks for reports to be sent in to Conference officers. Mrs. Godfrey had given this plan for an executive meeting; we tried it out and found that it worked just fine.

Zone No. 4 will hold their zone meeting at Ville Platte, August 6, at 10 a.m., with Mrs. J. L. Ball, zone leader, presiding. Lunch will be served by the Ville Platte ladies. Come, and bring your pastor.

\* \* \*

### Ruston District

Mrs. Walker McDonald, Secretary

In spite of hot, busy days, our work shows a marked improvement over last quarter and the same time a year ago. Reports came in good. Local society, check to see if you were in the delinquent group.

We hesitate to mention weak points, but sometimes it helps. Supplies is our weak point. After all the fine letters sent by our Conference Secretary of Supplies, some still fail to respond. Remember, supplies mean cash sent for one of our Conference projects or new goods shipped to same. See page 61, Conference Minutes.

Women, let's begin to plan for zone meetings in August.

### NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

the committee urges that this item be set up in the maintenance budget.

Fourth. A social welfare committee to study the needs of the children as to adjustment in the group, recreation, vocational guidance, assisting in placing in foster homes, etc. A trained social worker should be a member of this committee.

These four committees would relieve the superintendent of much detail and give more time for supervision.

While it would facilitate matters to have these committees live in Jackson, if the Board of Trustees think it advisable, the Methodist women of North Mississippi will be glad to serve in any constructive way. We wish to pledge to the Home our continued support, both morally and financially.

MRS. W. H. RATLIFF,  
Sherard, Miss.;  
MRS. ERNEST MOORE,  
Malvina, Miss.;  
MRS. G. B. BLAKE,  
Houlka, Miss.;  
MRS. A. K. SHAIFER,  
Clarksdale, Miss.;  
MISS CORA LEE GLENN,  
Conference Rural Worker,  
North Miss. Conf.

Note: The last two members were unable to attend the meeting at the Home, but confirm recommendations in the report.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Workers:

As you know, the women have been greatly concerned that our Orphan's Home does not meet the minimum State standards for Child Caring Institutions. We wish to be as intelligent as possible in directing our money, boxes, and effort. But the reports we have received, both official and unofficial, have not given us the information as desired.

So, immediately after our last annual meeting, permission was asked from the Board to appoint a committee to make a study of the Home in relation to the State standards. These standards, though comparatively new in Mississippi, are used in every State in the Union. Some States have had them for many years. Alabama, for instance, has had this standard of care for its children for more than twenty years.

Realizing, in the final analysis, that the greatest asset of a State or nation is its people, Mississippi, in 1941, began working out standards for all child caring institutions, both public and private. Representatives from each institution in the State were invited to assist in setting up these standards. The ones who participated on behalf of the Methodist Home were Mr. J. H. Sherard, Mr. Fred McDonnell, Mrs. E. T. Clark, Mrs. Stanley Wilson, and Mrs. Felix Daniels. It took some months to complete this work and check the institutions by the standards. A complete report was given the Methodist Board in February, 1943, and a 90-day permit to function was granted February 15, 1943.

Many improvements have been made since that time in fire hazards, sanitation, an additional matron in the little boy's dormitory, a sanitary milking barn on the farm, family sized tables in the dining room, and other minor matters.

The committee representing the W. S. C. S. visited the Orphanage May 25th, 1943. They were personally conducted over the buildings, grounds, and farm by the superintendent. Some store rooms were not seen as the superintendent did not have the keys with him. This committee wishes to make the following report:

### Little Boys' Dormitory

A letter sent out by the Women's Bible Class of the Galloway Memorial Church in November, 1942, asking for funds for the little boys' dormitory met with generous response. More than \$3,000 has been spent by them in repairs and improvements there. The Board appropriated about \$1,500 for this work also. With these sums, and a donation of lumber from Mr. Sanders, the little boys' dormitory is in good condition. The repairs on this dormitory were begun in October, 1942.

### Staff Members

The whole institution is inadequately staffed. This makes it impossible to give the necessary individual care to these children who are seriously handicapped before they enter the Home.

A trained nurse is essential for 160 children. On the afternoon of the visit of the committee, one child had a serious bruise over the eye, another a cut on the foot.

Such incidents are unavoidable with so many children, and matrons should have a trained person to assume this responsibility.

A trained person should supervise the children's play. We know today that children are developed for adequate living by directed recreation. These handicapped children need to learn independence and group cooperation, which will help them meet life situations. Supervised play would also keep new children from being the target of much unpleasantness when they enter the institution.

### Physical Equipment

Apparently no funds have been available for improvements for a number of years, as no improvements seem to have been made until the ones begun last fall.

No individual lockers or chests for children's clothes have ever been installed in the large dormitory, occupied by the small children and little girls. Older girls have some facilities and recently chests have been placed in the little boys' dormitory. But all these years little children and little girls' clothing has been kept in bins in store rooms or hung on nails in the dormitory rooms.

Tables and chairs of proper size are needed for the little sisters.

The dining room floor is bare and can be kept clean only by scrubbing on hands and knees. This was the method used in the little boys' dormitory until the recent improvements. This has been done, at least part of the time, by the teen-age girls. All children, in private homes or public institutions, need to learn to do those tasks which will help them meet life situations adequately. But the committee feels scrubbing on hands and knees is not constructive employment, especially when a few coats of paint and shellac would serve as an inexpensive, if temporary, floor covering. These teen-age girls have so much to learn in the little while they are there, this time is needed for more constructive tasks.

A well-equipped hospital room is badly needed. Any child who is not well, certainly a child with temperature, should have isolation to protect the other children and to insure quiet and care for the sick child.

At present, all laundry work is done all over the buildings. An inadequate number of small washing machines are in some of the bath rooms, much of the washing of clothes is done in the bath tubs. Ironing is also done all over the place. Electric irons, used by immature people, unless properly supervised, can be a real fire hazard, aside from the inefficient method of doing this necessary work. The old laundry (a central plant) has been discontinued long ago. A new central laundry is a serious need.

Because of the present acute food shortage, a canner should be made available to the Home, if possible. The canner which used to be there is also gone. There is some food surplus from the farm. This should be conserved in the most efficient way possible.

### Grounds

The grounds need beautifying and care. The boiler room, which has had recent improvements, needs debris removed.

### Store Room

The only store room seen by the committee had nearly a half car of sacks of flour piled on the ground in the basement. An odor in the room could have come from mouldy flour at the bottom of the pile. When suggested that it was an excellent place for rats, the committee was assured there were no rats there.

### Farm

The farm is apparently doing well and showing a nice profit, from the report given at our annual meeting. But after visiting there, noting the accumulated debris in the wood lot and needed care about the premises, the committee was again impressed with the fact that additional staff members were needed. It would be a very difficult task for one woman to supervise the food, house, laundry, and give necessary guidance to the boys on the farm. Bath room facilities on the farm are also inadequate.

### Individual Records

Each child should have a complete case record, where all information is kept, i. e.: Family history on admission, annual physical check-up by doctor and dentist, defects discovered, weight, height, dates defects corrected; contagious disease experience, educational progress, and any other information which should aid foster parents or would be available to the child when he leaves the home at maturity. Additional clerical help would facilitate this phase of work.

After reviewing the above survey, the committee wishes to make the following suggestions to help make the Home more adequate and modern:

First. That a finance committee be set up. This committee could be composed of one member from each Methodist church in Jackson. This committee will study the complete needs of the institution and work out a systematic method for financing the Home. Many of our Conferences maintain most excellent Homes by this method. Richmond, Va., and Waco, Texas, are two with which the committee is familiar. The finance committee should meet once a month to become familiar with that month's receipts and pay that month's bills, thus relieving the superintendent of this routine detail.

Second. An active house and grounds committee, which will study the needs of the buildings and grounds, with an eye to meeting the needs of the children who are to be served and to make both house and grounds attractive.

Third. A health committee, which will study the health needs of these 160 growing children. Personnel from the State Board of Health should be invited to serve on this committee. This group should concern itself with diets, annual physical check-ups, etc. Jackson has too many institutions for the State or County to do all this health work, and we believe the Methodist people wish to maintain their own children. As no practicing dentist or doctor can do the work needed by 160 children gratuitously and maintain enough practice to make a living,

(Continued on page 10)



## MISSISSIPPI CONFERENCE— SPECIAL SESSION

A special session of the Mississippi Annual Conference was held in Central Methodist Church in Meridian, Miss., Tuesday, July 27, 1943. This is the first special session of the Mississippi Annual Conference that has ever been held.

Bishop J. L. Decell called this Conference for the purpose of electing and ordaining Rev. B. B. Rogers to the office of elder in order that he may be inducted into the Army as chaplain.

Bishop Decell presided over the Conference, preached a very inspirational sermon, and ordained Bro. Rogers an elder. In the ordination he was assisted by Revs. J. L. Neill, T. M. Brownlee, and E. L. Ledbetter.

Rev. W. B. Jones, secretary of the 1942 session of the Annual Conference, called the roll, and was elected secretary of the special Conference, with his son, George H. Jones, assistant secretary.

About half the clerical members of the Conference were in attendance, with a goodly number of lay delegates and visitors.

William Oliver Risinger, of the Louisiana Conference, and Elwood J. Birkelbach, of the Texas Conference, were transferred to the Mississippi Conference. Both of them, having been properly qualified, were elected to Elders' Orders, and immediately transferred back to their respective Conferences, where they will be ordained, and then they expect to be accepted as chaplains in the Army.

Rev. G. H. Winfield, whose health gave way early in the year, was given the superannuate relation.

T. J. O'NEIL, Reporter.

## NEW PRESIDENT AT WOOD JUNIOR COLLEGE

Friends of Wood Junior College will be interested to know that Mr. C. M. Waggoner, of Cleveland, Ohio, has been appointed as the president of Wood Junior College, Mathiston, Miss., following the resignation of Mr. E. W. Seay.

Mr. Waggoner was born in Wabash County, Indiana, and attended rural schools. Until he was 21, he lived on a 280-acre farm.

He began teaching in the winter and going to school part or all of each summer—usually twelve weeks. He received B.S. degree from Marion Normal College, Marion, Indiana; A.B. degree from Indiana University, majoring in English and minoring in Education and Latin; M.A. degree from Western Reserve University, majoring in Education. He has also done some work towards his Ph.D. at the University of Chicago.

President Waggoner's teaching experience includes rural schools, high schools and city schools, serving as teacher, principal and supervisor. He has been in charge of the University School of the Western Reserve University in Cleveland, Ohio, since 1917, with exception of part of one year, when he was in the United States Army, World War No. I.

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New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.

## BREVARD COLLEGE

### Co-Educational—Methodist Control

BREVARD, NORTH CAROLINA

A standard junior college, embracing a four-year program consisting of two years of pre-college work and the first two years of college. Graduates, entering the junior classes of more than fifty senior colleges and universities, have been uniformly successful transfers. Christian atmosphere, no military or naval units, strong faculty. Special terminal courses in business, music, home economics. Progressive methods, individual instruction, accelerated program. Students enter September 20, February 1, June 7. Expenses reasonable.

For further information write direct to  
The Registrar, BREVARD COLLEGE, Brevard, N. C.

He is married and has two children—a son, Edward, who is now Vice-Consul, stationed at Valdivia, Chile, and a daughter, Martha, who is enrolled to enter Vanderbilt University this fall as freshman.

Mr. Waggoner has been a member of the Board of Trustees of the First Methodist Church in Cleveland for almost ten years, and has been vice-chairman of the Board most of the time. He has been a Church School teacher for many years.

Mr. and Mrs. Waggoner will arrive at Wood Junior College early in August to assume their new duties, and we extend to them our hearty welcome and assure them of our support."

## COMMITTEE ON NARCOTIC EDUCATION REPORTS

Dear Sir:

The Committee on Narcotic Education requests space for a brief report of its work, both financially and with regard to Miss Ethel McKeithen and the plans for future work.

The financial statement gives the churches contributing in your denomination and the total receipts. Thirty-nine churches, four conferences, and seven union groups made possible the work done by Miss McKeithen this year. If the members of 500 Mississippi churches thought a program of alcohol education sufficiently important to see that each of these churches contributed \$10 a year, the committee could treble the effectiveness of this program.

Few boys and girls coming under the influence of a personality like Miss McKeithen's will be likely to contract the alcohol habit. Few knowing the actual facts about alcohol will be misled by the liquor millions poured into advertising. Are we as Christians willing to let the liquor forces have their way because we are too indifferent to supplement the public school program with a better program of alcohol education in churches and for the public?

Miss McKeithen left the committee's service July 1 to substitute for Miss Winnie Buckels, Narcotic Director in the schools, who is taking a special summer course at Yale University, but she is still accepting invitations for special engagements. In September she goes away for a course of study in religious education, for which she has asked a nine-months' leave of absence. In the fifteen months she has been at work she has spoken to approximately 23,000 people in 57 counties in the state, a mere "drop in the bucket," but encouraging because of the genuine interest aroused and the new vision it has given many church people. Of her and her work we have heard nothing but praise.

In Miss McKeithen's absence other plans

and workers are being considered, but we cannot go on without a nest-egg in the bank to begin with and sufficient pledges to finance it for a year. If those who read this feel that they would like to see this work developed, and are sufficiently interested to pledge financial cooperation, please write me.

Sincerely yours,  
MRS. R. L. EZELLE, Treasurer,  
Narcotic Education Committee,  
1002 Arlington Street, Jackson, Miss.

### 1943 Contributions to the Alcohol Education Project of the Churches, Sponsored by the Committee on Narcotic Education, Miss Ethel McKeithen, In- structor

North Mississippi Conference: W. S. C. S. \$50; Mrs. D. H. Hall, New Albany, \$20; Grenada, First Church, \$36.62; Grenada W. S. C. S., \$10; Merigold W. S. C. S., \$5; Shelby W. S. C. S., \$10; Amory W. S. C. S., \$10; Water Valley W. S. C. S., \$16; Starkville W. S. C. S., \$10; Oxford W. S. C. S., \$5; Kosciusko W. S. C. S., \$5; Booneville W. S. C. S., \$5; Greenwood W. S. C. S., \$3; Mrs. T. W. Baker, Tupelo, \$10. Total: 1 Conference, 1 congregation, 10 local W. S. C. S., 2 individuals, \$195.62.

Mississippi Conference: Mrs. R. E. Rollings, Hattiesburg, \$15; Mrs. A. R. Atwood, Petal, \$10; Mrs. George Mars, Philadelphia, \$10; Conference W. S. C. S., \$50; Galloway Memorial, \$75; Gulfport, First Church, \$51.53; Vicksburg District Conference, \$18; Anguilla Church and S. S., \$25; Natchez, Jefferson Street, \$13; Rolling Fork, \$12.98; Forest Hill, \$16.25; Quitman, \$10.50; Quitman W. S. C. S., \$5; DeKalb S. S., \$2.34; Purvis W. S. C. S., \$2; Mayersville, \$5. Total: 14 churches, 2 Conferences, 3 individuals, \$311.60. At least three S. S. classes and four W. S. C. S. are represented in above gifts besides congregations and individuals.

Total receipts, January 1, 1943-July 23, 1943: Baptists, \$226.50; Methodists, \$507.22; Presbyterians, \$66.50; Miscellaneous, \$50.80; —\$851.02. Bank balance, January 1, \$2.78 —\$853.80.

Total disbursements—Salary: Deficit on December, 1942, \$34.80; January through June, 1943, \$600; travel expenses, 1943, \$87.05. Total, \$721.85.

Voice (on the telephone): Is my husband in the club?

Club Waiter: No, madam; I'm afraid he isn't.

"How do you know? I didn't tell you my name."

"Husbands are never here, madam—especially those who are wanted on the 'phone.'"—Stray Stories.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, AUGUST 8, 1943

By Rev. W. C. Newman

### GOD'S LEADERSHIP TODAY

Lesson Text: Exodus 13:17-22; 15:17-22.

Golden Text: The Lord is my strength and my song, and he is become my salvation.—Exodus 15:2.

One of the deepest needs for every one of us is that we shall have wise, sure guidance for our lives. So often all our troubles can be put into the words, "I do not know what to do." If we, like the children of Israel, could have a column of cloud by day and a pillar of fire by night to go in front of us we would not so often miss the way and come to grief.



W. C. Newman

In their desperate effort to secure this guidance, some people have resorted to magic and superstition; while in their reaction against such unintelligent practices some other people have rejected the whole idea of God's leadership of human beings. To the Christian neither course is possible. We hold simply and without apology to the faith that God is concerned about us today and that he will find intelligible means by which to give guidance to our lives. And this is the practical lesson for us in the story of God's leadership of the children of Israel.

### God Leads Us Through People

As surely today as in Bible times, there are people whose very lives are signboards along the way we travel, showing us how to go. When we follow the best people, not when we follow the worst, we are being guided aright. In every community in which I have ever lived, large or small, there have been people to whom I have turned for counsel with the confident feeling that, following them, I would not go far astray.

Once upon a time, a man who was not a member of the church explained his lack of interest by saying that the church was full of hypocrites. When I asked him if there were no one in the church in whom he had confidence, he dropped his head thoughtfully and then said quietly, "Yes, there is. My wife is a genuine Christian."

"Why do you not follow your wife?" I said. "Why do you allow the hypocrites to guide you?" That evening he became a member of the church. Every one of us follows the leadership of some other person. The good people are agents of God; evil folk are agents of evil. We must choose between the two.

### God Leads Us Through Christian Truth

Not only do "the heavens declare the glory of God," but there are many other

things that speak to us of him with equal eloquence. Lovely music, great literature, inspiring periods of worship, prophetic preaching, great friendships, experiences of joy or sorrow, victory or defeat—all these are means by which our minds become Christian minds. Which is another way of saying that God is guiding us through Christian truth.

The greatest of all these mediums of God's guidance is, of course, the Bible. Nothing can substitute for the knowledge of this Book. That Christian who is ignorant of the Bible is in great measure ignorant of God. And that Christian who does not continually enrich his life through music, reading, worship, meditation, friendship, and Christian experience will become spiritually anaemic.

### God Leads Us Through Noble Causes

Great things are afoot in our world. It is true that sometimes truth seems crushed to the earth and wrong enthroned, but in the long, long run of the centuries good triumphs and evil is defeated. Noble causes are not always popular causes and in their beginning may not even seem to be noble. But one cannot go wrong by following them. Woodrow Wilson said, "I had rather fail with a cause that will eventually win than to win with a cause that will eventually fail." Or, to put it another way, too many of us lose our greatness because we are preoccupied with trivialities when what we need to do is to lose our littleness by casting our little lives into great movements.

Luther and the Reformation, Wesley and the Revival, Livingston and Africa—these associations are too obvious to need explanation. These men produced great results because they were great men, but they were also great men because they aligned themselves with great purposes.

Who can doubt but that such great move-

ments are God's challenge to us to follow His leadership, even today.

Rise up, O men of God!  
Have done with lesser things;  
Give heart and mind and soul and strength  
To serve the King of kings.

### God Leads Us Through His Fellowship

But while God leads us today in all these ways, His leadership is apparent only to those who are made sensitive to His leading by constant intimacy with Him. Not through magic or superstition nor even by an audible voice will He speak to us. Nevertheless to Him who in all his ways acknowledges God "He will direct thy paths."

Once when I was away from home I received a letter from my wife. The eldest of our children, who was already in school and could write a little, had added a postscript in smeared and misspelled but precious words. And at the very bottom of the page, the baby had scratched and scrawled some unintelligible lines. A friend to whom I showed the letter claimed that I could not read what the baby had written. But I knew better. He did not have to spell out the words for I knew his mind and heart. He was saying, "Dear Daddy, when are you coming home? We miss you so much. Hurry up and come home and bring me something nice."

So it is that when we maintain a genuine fellowship with God we become acquainted with His mind and purposes for us through that very intimacy. He does not need to speak to us in thunderous tones. Indeed, He need not speak to us at all. But like old friends, who may sit together an hour without talking, yet fully understand each other, we may know more of His mind through companionship than in any other way.

## MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write  
M. L. SMITH, President



# THE CHRISTIAN FIRESIDE

## HOW ABOUT THIS?

Do ships have eyes when they go to sea?  
Are there springs in the ocean bed?  
Does a Jolly Jack Tar ooze from a tree?  
Can a river raise its head?

Are French fishes crazed when found in  
Seine?  
Can an old hen sing her lay?  
Can you bring relief to a window pane?  
Can you mend the break of day?

What kind of a vegetable is a policeman's  
beat?  
Is a newspaper white when it's read?  
Is a baker poor when he's kneading bread?  
Is an undertaker's business dead?

Would a lumber yard make a good hotel  
Because of the boards that are there?  
Would you paint a rabbit on a bald man's  
head  
Just to give him a little hare?

—Selected.

## ARMORED ANIMALS

By H. Lewis Clark

What is that queer, rattling noise often heard in the country at night in some parts of the world, especially in Southern Europe and Northern Africa? It is the porcupine, or spiny pig, as it is sometimes called, that goes about after dark rattling its armor like the knights of old who always had their sword girt about them ready for any encounter.

That's the way with this animal of the Old World which has a coat of flattened spines usually about a foot long which forms the whole covering or armor of its body and it is the short tail, tipped with numerous slender open quills, which makes the loud rattling noise whenever the animal moves.

They are ground lovers—that is, they live on the ground rather than in trees or water. They are said to be harmless but will fight if cornered, and are said to throw their quills in self-defense. That, however, has been disproved.

There are several varieties of the porcupine. Those of North America, Mexico, and the tropics are smaller and live entirely in trees. They are very lazy creatures and do not care to run or climb or play, and only exert themselves when they want food. They eat fruit, leaves and grain.

They have been known to remain in the same position and posture for forty-eight hours, or two days and two nights.

The spines are mixed with long, white hairs almost or quite hiding them. Their tails are like the monkey's. They wrap themselves around the limbs of trees and, their feet being more like hands, they can grasp hold of the limbs of the trees as they climb about.

The Indian women of North America use the quills of the porcupine for their beautiful moccasin work which is so much prized by the Indian tribes.

There is still another variety of porcupine called the ant-eater; it is an Australian animal, smaller, with a longer body and shorter spines. It digs itself a burrow in sandy places and feeds on ants. It catches them by darting out its tongue, which is covered with a sticky wetness, into the ant hills. The ants stick to the tongue and are drawn into the mouth and devoured.

—Our Dumb Animals.

## "WE WAIT—WE DIE"

It was Sunday morning in the Ivory Coast. From the congregation leaving the church a group of young men came to meet the preacher.

"Missionary, we come from the villages beyond the Yoberi. Twenty-five years ago the Prophet Harris promised us that messengers would come and open to us the Book, and tell us of God's Son who died. We have built houses for God in our villages. We have bought the Book. But we cannot read it. We have seen the work that your brethren have done from Bassam to Boioko. Send us teachers, too."

Painfully the missionary had to return the time-worn answer of that field: "I have over a hundred and forty churches to look after. I have charge already of many thousands who have been waiting since the day of Harris. I have only a handful of catechists to help me. We are training more as fast as we can, but until they are ready we cannot come beyond the Yoberi. You have waited long; you must wait on."

The young man who had acted as spokesman did not answer. Instead he led forward an old man by the hand, for he was blind.

"Missionary," said the blind man, "these eyes saw Harris, but they can't see you. These ears heard Harris; they can still hear you. Soon they, too, shall be stopped and I shall die. If we who heard Harris could live for ever, we would wait for ever. But we die. These young men wait because we wait. But they were babies when the Prophet came. Will they wait when we are gone? Send us teachers before we who heard Harris are gone from the forest."

The missionary turned away. There were times like these when the burden of success was well-nigh unbearable.

Then came the war and the collapse of France. The Ivory Coast was cut off from us in England. Our missionaries remained. In spite of war they have gone beyond the Yoberi. Through the forest 400 kilometres they journey by cycle, on foot, and finally in a canoe. Now those who wait shall not die without the Word of Life.

—Methodist Recorder.

## LOOKING FORWARD TO A BETTER WORLD

By Madame Chiang Kai-Shek

There are few new doctrines in the world. In fact, to my mind, we do not need any new doctrines, but we should see to it that every

worthy doctrine is fully developed and practiced.

In the same way, we should not sit and hope for a fortuitous concourse of events to creating a better world after the war, but should have the moral courage to strike out and explore the possibilities of making a better world. Caraffa (Pope Paul IV) was once told by Cardinal Pecheco of the corruption around him. Far from resorting to anger, he examined the situation and took steps to eliminate those who were responsible for the evils. He was not afraid to rise above the melee surrounding him; he fought against favoritism and won the battle of the will to righteousness.

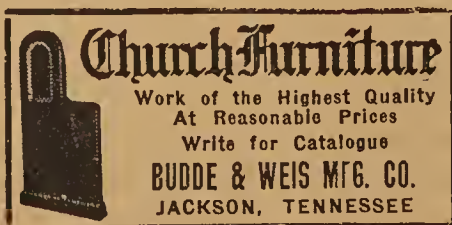
There are some skeptics today who regard all post-war world collaboration with the eyes of cynics. Bacon, a nationalist of the exclusive school, lacked a sense of statesmanship, for he did not realize, as we do today, that rulers and statesmen owe allegiance to civilization and to humanity at large. Today his well-known maxim: "The increase of any state must be from the foreigner, for whatever is somewhere gotten is somewhere lost," sounds to those of us who have the slightest inkling of economics to be risible, although his logic to like minds may have seemed to be irrefutable. Compare him to Gretius, his great contemporary, and you will immediately understand what a part vision and imagination can play.

If we but possess the pertinacity to bring it into being, what was yesterday regarded as the impossible becomes today the reality. In the Middle Ages, I may point out, papal bulls of excommunication, bloody wars in determining the true Catholic faith, religious pogroms and inquisitions impoverished and tore Europe asunder. What could seem more inconclusive than a question which involved the arbitration of men's souls? Who could have thought, nay, dared hope, that movements of reformation could finally materialize with the religious peace of Augsburg in 1555?

Again, the British North American Act in 1867, providing for the federation of Canada, was thought by many at the time to be alienating Canada from the British Commonwealth. In reality it forged stronger bonds of affection and ties between Great Britain and Canada.

The world today is once more at the crossroads. Let us realize that in planning for a post-war world the transient assets of a policeman in the Hobbesian sense, given worldwide application, will be far from adequate unless we actualize it with the fundamental and the positive.

Should not we of the United Nations also strive for foresight and exercise understanding so that the vanquished will be treated as neighbors and as fellow beings, while punishment should be limited only to the perpetrators of this war?





## PICKETT-BURNS WEDDING

Rev. Joe C. Pickett, son of Rev. and Mrs. R. T. Pickett, of Greensburg, La., was married to Miss Velma Angie Burns on July 22. The wedding took place at the home of the bride in Decatur, Georgia, and Bro. Pickett and his bride are now at home in Wedowee, Alabama, where the groom is serving as pastor pending his call into service as a chaplain in the Naval Reserve.

## HYMN ON OUR FRONT COVER

Dear Mr. Editor: A short time ago the enclosed hymn, by Ernest Warburton Shurtleff, was brought to my attention; and I pass it on, thinking that you may be interested to publish it in your columns.

It was originally read at a meeting in Paris in the Church of L'Oratoire, which celebrated the entrance of the United States into the first World War. Notable religious leaders were present, both French and American. The address was given by Chas. Wagner, author of "The Simple Life."

It is surprising how pertinent its sentiments are to 1943!

As you will recall, Dr. Shurtleff, who passed away in 1917, was the author of the well-known hymn, "Lead on, O King Eternal."

Through the courtesy of Mrs. Shurtleff, permission is given for the use of this hymn by individuals or groups, as desired.

DEANE EDWARDS,  
Secretary, Commission on Worship,  
The Federal Council of Churches.

## A SOLDIER'S TRIBUTE TO A SOLDIER

"There came to us this morning a love and sympathy gift from Lt. Claude A. Moore, USNR, of Lexington, Miss., in memory of your fine son, Lieut. Milton E. Peck, who made the supreme sacrifice in battle at Rendova, June 30, 1943.

"Sorrow and grief were the kindred emotions that surged through our hearts when we learned that he had passed o'er the river that lies beyond life's golden sunset."

Lieut. Milton E. Peck was a member of Gibson Memorial Church in Vicksburg, Miss. What a splendid thing it is to be such a fine Christian boy, that a love and memorial gift would be sent from New York by Lt. Claude Moore to our Methodist Orphanage in Jackson, Miss., in his memory. I think it should be put in our Christian Advocate. So I am sending this to you.

This is just part of the letter received by Mr. and Mrs. R. S. Peck.

## IN LOVING MEMORY OF MRS. SALLIE HIGGINBOTHAM

The W. S. C. S. was saddened by the death of Mrs. Sallie Higginbotham, of Mer Rouge, La., May 21, age 73 years.

She was one of our most loved and worthy members, having served as president for many years.

She was ever ready to work in the service of God. Her cheerful manner was an inspiration to each of us to follow in her footsteps. She leaves a heritage of good deeds. She hath done what she could. Be it

Resolved, that a copy of this memorial be sent to her family, one to the Morehouse Enterprise, one to the New Orleans Christian Advocate, and one kept on file in the W. S. of C. S.

MRS. H. L. HERRON,  
MRS. J. A. DAVENPORT, SR.,  
MRS. L. L. DAVIDSON.

## ANENT A SUMMER ANNUAL CONFERENCE

Dear Dr. Duren: Inasmuch as I was the one selected to present the resolution of the Shreveport District requesting the change of time of the meeting of the Annual Conference, and that item of business was deferred, and will be one of the first items on the calendar at the 1943 session, a goodly number of the brethren have suggested that I request you to open the columns of the paper for the discussion of the subject.

I understand that there is a growing demand from some of the General Boards for the Conference throughout the Church to adopt a fiscal year, and they suggest that same be begun and ended in the summer. If the Conferences respond favorably to such a suggestion, it would be very easy to make the transition from a winter time Conference session to a summer time Conference session. From all reports it seems that many of the pastoral charges, both rural and urban, are operating on a current monthly basis.

Personally, I see no serious difficulties to be encountered in making the adjustments incident to the change.

After all, the pastors and their families are a part of the Church—a very vital part—and their comfort and their interests ought to be considered when plans for the whole Church are in the making. If no serious hurt to the Church will be experienced in making a change, then deference ought to be shown to the families of the pastors.

Perhaps by having a discussion of the matter through the paper now, some time may be saved when the matter is presented to the Conference for consideration.

Thanking you for your courtesies, I am,  
Fraternally,

SIDNEY A. SEEGER.

(Note: The Advocate will gladly give space for the discussion of this subject, but correspondents should not overlook our space limitations and trespass upon other interests.—Editor).

## CHURCH PAYS TRIBUTE TO FALLEN SON

The Gibson Memorial Methodist Church honored one of her sons who has paid the supreme price in the great struggle for freedom—Milton E. Peck, of the Marine Air Corps. On Sunday, July 11 in honor of his memory the Gibson Memorial Church dedicated two beautiful flags, the Christian and Old Glory, in a beautiful service. First Lieutenant Peck was a graduate of Carr Central High School and of Hinds Junior College of Raymond. He was 21 years old and the son of Mr. and Mrs. R. S. Peck, 2909 Oak Street, and grandson of Mrs. E. E. Peck, 2006 Cherry Street. A sister of Lieut. Peck, Helen Grace, is now a sophomore at the Raymond school, a younger brother, Raymond, Jr., at home.

There was no finer boy with higher ideals than he. He paid the price and if he had to go he went as he wished, in and with his plane.

A gold star has been placed by his name, but there are many in his starry crown.

Vicksburg Paper.

## OPA NEED NOT HAVE FAILED

(Edmond F. Maher, for thirteen months chief of the food price section for the OPA in five Far Western States, tells of the confusion, red tape, and inherent weaknesses in OPA).

"It was the professor, lodged in OPA as

the superior of the businessman, who brought the vital agency to its present low repute," was the verdict of a former Office of Price Administration official.

More interested in regulating profits than prices, the "professional men," as Maher labeled the economists and young attorneys of OPA, were responsible for divorcing the price program from the people.

"They lack a sense of financial responsibility and an awareness of stewardship. They lack the necessary habit of speed, the ability to cut through to quick, clear decisions. Their delays, postponements and contradictions contributed heavily to build distrust and defiance among businessmen.

"Absorbed in technicalities and theory, they were usually oblivious of the grave effect their regulations would have on personal lives and achievements. There is great need for both economists and lawyers in OPA, unquestionably, but not, I think, as policy makers and administrators. The program calls for a greater degree of practical experience and human understanding than these men exhibited."

Maher said the American people cooperated with the OPA in an attempt to make price controls succeed. However, their cooperation was thwarted by the bungling and misunderstanding of OPA officials in Washington. As an example of the people's cooperation, Maher cited the Asparagus Growers Association of Stockton, California. This group offered to put aside profits and to set a ceiling on its own raw agricultural commodity, the first such offer by any agricultural group in the country.

The offer was brushed aside by an assistant administrator in charge of foods, Maher said, with the remark, "We are not in the business of setting ceilings on agricultural prices at farm levels."

"Here was a group of farmers voluntarily roofing the price of their product, ready to set a precedent for all the nation's agriculture," Maher commented. This gesture was made by farmers who knew well that farm wages were being forced up by the pressure of higher and higher war-factory wages. By making the first and voluntary move, these growers would have established a basis for cooperative control not only of the nation's food prices but of wages as well, since stable food costs would have removed the basis for subsequent labor pressure to raise wages."

It is not too late to make amends, Maher concluded. "We have men available in and out of Government service who, if given the authority, could do a first-rate job of stimulating food production, at the same time that they devise a sound and effective price-control policy. It is my hope and expectation that Congress or the Administration will see that these men are given that authority."—Saturday Evening Post, July 31.

"Life is mostly froth and bubbles;

Only two things stand like stone:  
Kindness in another's troubles,  
Courage in your own."

That spirit has enabled China to wage such a valiant struggle.

—Madame Chiang Kai-Shek.

Then there's the story of the draftee who left for duty in Iceland with two aims—to kiss an Icelandic girl and to shoot a polar bear:

Recuperating in an Icelandic hospital, he confided to his buddy,

"I guess it would have been better if I'd tried to shoot the girl and kiss the bear!"

Boston Globe.



# tips ON TEACHING

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CLARIFY MAJOR PURPOSE

PREPARE THOROUGHLY



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# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Good is never a mere principle. It is only in existence when it is in operation, that is, when it is being incarnated and expressed in the deeds and purposes of men. Principles of themselves do not fight.  
—Dr. John A. Hutton.

## THE PRAYER-ROOM TODAY

Make me very sensitive, O Saviour Christ, to the coming and going of Thy peace within my heart. Make that peace so deep and real within me that I shall never be content to live an hour without the blessed gift. Make me swift to feel the slightest indication of Thy will. Help me to live so near to Thee that I shall know what Thou wouldst choose for me. And if, in my haste or self-will, I turn to paths where Thou canst not go with me, help me at once to know Thou art not there and swiftly to return to Thee. Teach me to bring every thought into captivity to Thy obedience, to love all that Thou dost love, nor desire aught that Thou canst not approve. So let Thy peace arbitrate indeed within my heart. Amen.

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## When I Have Time

When I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care;  
I'll help to lift them from their low despair—  
When I have time!

When I have time, the friend I love so well  
Shall know no more these weary toiling days;  
I'll lead her feet in pleasant paths always,  
And cheer her heart with words of sweetest praise—  
When I have time!

When you have time, the friend you hold so dear  
May be beyond the reach of all your sweet intent;  
May never know that you so kindly meant  
To fill her life with sweet content—  
When you had time!

Now is the time! Ah, friend, no longer wait  
To scatter loving smiles and words of cheer  
To those around, whose lives are now so dear;  
They may not heed you in the coming year—  
Now is the time!

—(Unknown)—The Cumberland Presbyterian.





# WALLET OF THE WEEK



A VENOM VACUUM has been devised for use by the Medical Corps in the tropics where poisonous reptiles are both vicious and numerous. It is a light, plastic vacuum extractor which maintains a continuous suction on a wound without constant pumping. In the case of being bitten by a snake, a tourniquet is placed on the arm or leg at once to prevent the distribution of the poison until the vacuum can be applied. The instrument utilizes the principle of the primitive practice of extracting the poison by sucking the wound with the mouth.

\* \* \*

THE TONGA, FRIENDLY, ISLANDS consist of about two hundred small land areas with a total population of thirty-three thousand people. Most of the islands are of coral formation and are uninhabited. A few of them are active volcanoes. Queen Salote Labou, D.B.E., descended from twin lines of kings, spiritual and temporal, has been the ruler since April 5, 1918, under the British Protectorate established in 1900. Captain Cook, who visited the main island in 1773, presented the island chief with a tortoise which is still to be seen on the palace grounds.

\* \* \*

FRANCO'S SPAIN is said to have decreed the closing of all Protestant schools in Spain. This decree, which was issued in January of this year, also forbade the reopening of Protestant churches which were closed during the civil war. According to reports, only in Madrid and Seville are there Protestant churches, and they are on back streets, without bells, steeples, or other marks which might identify them as churches. It would seem that Franco and his Spain have little to offer to those interested in freedom of worship or culture.

\* \* \*

PUBLIC RESENTMENT of the outrageous and scandalous preemption of the radio, for advertising beer and other alcoholic beverages, has at last created an impression upon our national law-makers in Washington, according to a statement made to the Senate by Senator Johnson, of Colorado. Senator Johnson said that various organizations had voiced protest and condemnation of such use of this very important medium of information and culture for the home. He instanced the case of a sermon from the Church of the Air being followed by an invitation to drink a certain brand of beer.

\* \* \*

THE CHURCH CONTRIBUTIONS of twenty-four major religious bodies in the United States have decreased a little more than thirty-one per cent from the figures for 1928. During these same years the national income increased more than fifty-five per cent, and Government expenditures increased from seven hundred million dollars in 1928 to seventy billion one hundred million dollars in 1942. These figures are based upon statistics gathered by the United Stewardship Council. It appears that the church gifts for 1943 may still be twenty per cent below 1928, while the national income is estimated at eighty-six per cent over the 1928 figure.

THE INTERNATIONAL ROUND TABLE of Christian leaders met in Princeton, N. J., not long ago and adopted a manifesto to the effect that a lasting peace must rest upon the basis of the Christian ethic, and that responsible leaders in enemy countries must be encouraged to help create in those countries a Christian world viewpoint. There were sixty representatives of fourteen nations participating, including Germany and Japan. In the case of Japan it was urged that the terms exacted, even if severe, be just, constructive, and not retributive.

\* \* \*

A "DURATION STRATEGY" was proposed to the recent General Assembly of the Presbyterian Church, U. S. A. The proponents showed that more than three thousand missionaries of the denomination are conducting work in the United States, Alaska, and the West Indies, and that the Church still has missionaries at work in fourteen of the sixteen nations where work was being prosecuted before the war began. Whatever the explanation may be, that is a remarkable record for these days of world war and disorder.

\* \* \*

THE BRITISH METHODIST CONFERENCE convened in Birmingham, on July 12, and its agenda, as outlined in *The Christian World*, featured a visit from the Archbishop of Canterbury, and Christian standards in sex relations, the Beveridge Report, world peace and Anglo-Saxon relations, anti-Semitism, and Jewish persecution, and the urgent need for post-war relief in Europe. It seems rather strange that Evangelism and the salvation of the people in the most tragic era of the world's history should be left to be assumed rather than made a major objective.

\* \* \*

THE CHURCH OF THE BRETHREN, says an exchange, increased its contributions to missionary work by more than six hundred and twenty-five thousand dollars during the past fiscal year. This was an increase of forty-six per cent over the contributions for the previous fiscal year. These figures, reported to the recent session of the General Conference of the denomination, show a remarkable devotion to the missionary ideal by the members of one of the smaller sects of America. In that regard, they set a mark for some of the more progressive groups.

\* \* \*

WAR SERVICE BY ANIMALS, says *Our Dumb Animals*, includes horses, mules, donkeys, burros, camels, elephants, and dogs. Carrier pigeons are serving as messengers, and even snakes are pressed into service in Australia to keep rats away from prison camps. Added to these are the millions of cattle, sheep and pigs being slaughtered to feed the armies and to provide shoes and clothing. Small groups of men may start a war, but the whole world becomes involved in its prosecution. What is more, our own war history shows that the tax burden grows with each succeeding war.



# New Orleans

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## EDITORIAL

### IS THE CHURCH MEETING THE NEED IN OUR WAR CRISIS?

We often hear it said that people are turning to religion as a result of the war crisis. Any deeply religious person would be glad to feel that such is the case, but there are indications that the impression may be based upon local observation and not upon a general knowledge of the facts—may reflect wishful thinking rather than a true analysis of the situation. A few days ago a gentleman from Chicago attended services at one of our Methodist churches in New Orleans, and he expressed surprise at the large attendance. He said that the people were not attending church that way in the North. He was seeking a place to worship, not simply offering criticism, and we take his statement to have been perfectly sincere.

We are of the opinion that, in so far as congregations may be an indication of religious interest, there has been a distinct upturn in our Southern city, but we do not feel at all sure that such may be true the country over. In England the facts seem to be otherwise. At the recent Conference of British Methodism, a sizable loss was recorded in every column of the membership tabulation, and the Conference interest and emphasis seemed to be social and semi-political—not deeply religious.

In our country the situation is in many respects not different. We quote a paragraph from a letter which we received within the week from a man on the Pacific Coast. He said:

"And the report from the Pacific Northwest appearing in the Christian Advocate tells of a loss of membership this year, and at least a half million people have moved into that area since the war broke out over the earth—and I venture, my brother, that among the half a million fine people who have come, there are more former Methodist Episcopal Church members than there are now members in the churches."

Whatever else may be true, this letter means that the Methodist Church in the "Pacific Northwest" is failing to meet the situation which it finds upon its doorstep as a result of war changes. It is actually losing in its membership despite a great influx of people already aligned with the Methodist Church. For a number of years, we have studied the reports of revivals. We have yet to run across any impressive evidence of the beginning of a great revival; not even a "going in the tops of the mulberry trees," nor a rustling of the "dry bones" in the valley. The people may be driven to the house of God by the fires of world catastrophe, but there will be no dependable movement toward the church until the people shall be drawn there by the rekindled fires of

spiritual fervor, which alone can solve the problems and meet the needs of our human distress.

### THE NONCOMBATANT FALLACY

The plea for avoiding injury to "noncombatant" civilians is creating confusion in the minds of many well-meaning people who do not take the trouble to think through its implications for our own soldiers. They do not realize that the severance between the so-called non-combatants and the military machine would mean to make the task of our soldiers harder and that victory would be purchased at greater cost to our men. We require them to fight and we do not believe that we have any right to impose restrictions which would add to the burden imposed. As we view it, "noncombatant" is a name for a distinction which simply does not exist. It makes no difference whether people are enlisted in the armed forces, working in war plants, or making it possible for others to contribute to the war effort, they are all combatants in the sense that they are in their way contributors to the war program and purpose.

The sentimental softness now being peddled regarding a distinction between civilians and the military forces is simply intellectual and moral moonshine issuing from balmy attics. If our civilian enemies were not war-minded, they could find a way out of the war, regardless of Hitler's "intuitions," the crafty Badoglio, or a "moronic" and "nonentity" crown rest in Rome. The trouble is that they want to save both their hides and the booty which they have acquired by intrigue, persecution, murder, and international pillage.

It seems to us that the quickest way to end this war is to confess with brutal frankness that this is war and quit trying to appease the emotional clamor artists who appear to be more concerned about noncombatant enemies than about our soldiers who must resist unto the death the wreckers of our peace and civilization. It is about time that we let Tojo and Hirohito know that this is a struggle between the "Son of Heaven" and the Sons of Thunder. We abhor war, but it has been thrust upon us, and we are for all-out war to the finish.

### AN OVERBORNE MAJORITY

Americans, true to their democratic tradition, keep up interest in themselves and their institutions by agitating. Agitation seems to be a realm Elysian for super-sensitive souls and a happy hunting ground for mountebanks. At first the common people formed the cornerstone of the



Republic, but Mr. Lincoln discovered that there were too many of them to be perpetually interesting. It then became necessary to find other bases for our social and missionary interest. We have run the gamut from sweatshop workers to the sharecropper, and about the only neglected group seems to have been the American Indian.

We are still agitating, but we are not so careful about our classification—we call these necessary objects of democratic interest minorities. From the ado which we make about them, one wonders if a minority might not have been something stolen from the Ark while it was in the land of the Philistines. It reminds us of that piece of sarcastic humor, "The Life and Opinions of Tristram Shandy." The author makes his hero say: "It is the nature of an hypothesis, when once a man has conceived it, that it assimilates everything to itself, as proper nourishment; and from the first moment of your begetting it, it generally grows the stronger by everything you see, hear, read, or understand." He gives also a perfect example of this octopus-like absorption in the case of a "Dr. Baynard, who being a great enemy of blisters, as imagining that half a dozen of 'em on at once, would draw a man as surely to his grave as a hearse and six—rashly concluded, that the Devil himself was nothing in the world, but one great bouncing *Cantharides*."

We hear so much about minorities that we are about to conclude that the world has suddenly become a "bouncing" minority with Washington as its loud speaker. The majority seems to have vanished like the Arab on the desert. A violin with one string may be soul inspiring when it is played by a Paganini, but when the execution is by an unartistic yokel it is monotonous and unbearable noise. It seems to us that it is about time for us to rediscover the majority, at least to remind ourselves that there is such a factor in our American society. We propose a toast to the health of a snubbed, submerged and ignored majority. Somehow we seem to remember that the majority has a pretty definite relation to democracy.

### NOW IS THE TIME

In time of inflation, the only dollar that has full one hundred per cent value is the debt-dollar. The only person who profits by inflation is that person who borrowed money or mortgaged his property when money was at face value and pays this obligation with money whose normal value has greatly decreased purchasing power. For instance, the man who borrowed ten thousand dollars a few years ago can now pay this obligation at face value with money worth seventy or seventy-five cents on the dollar. Smart persons are taking advantage of this situation to clear themselves of debt. The same reasoning applies to institutions.



B. P. Brooks

One of the great bishops of the Methodist Church made the statement in this community recently that more churches had absolved themselves from debt, more dedications of "free" churches had been made, and more church debts had been reduced in the last few months than in a like period of time in the history of Methodism. This is just plain, good sense. Nothing ex-

### NO PAPER ON SEPTEMBER 9

In keeping with our established custom, no paper will be issued on September 9, the week of Labor Day. It is the only rest we take from the weekly grind. So when your Advocate does not arrive that week remember this notice and do not write us that your paper failed to reach you. We are glad for our friends to miss it, but it is not easy to make explanations by letter. We appreciate the loyalty and patience of all our readers and we wish for all continued spiritual prosperity and all needed grace for the years ahead.—Editor.

cept sin itself has so crippled the efficiency of the church as debt. Its influence is dwarfed, its usefulness confined, its spiritual power is drained when a church is chained with burdensome debt. How often one hears the expression, "I hate to go to church. All one hears is money, money, money!" Church officials feel the strain of it, but sometimes nothing can be done about it. These obligations are a source of cost and annoyance—and that continually. They break in everywhere upon the harmonious relations of men and communities. As a result, the membership becomes discouraged, attendance slackens, interest (not the 6 per cent kind) wanes, and the church loses its spiritual force.

The Starkville, Miss., Methodist Church, of which the writer is a member, has for many years been laboring under the strain of a heavy debt. Each year the membership has struggled to pay large interest and a small proportion of the debt. Three or four months ago the bonded indebtedness was still more than twenty thousand dollars. The officials decided to make a drive to reduce this indebtedness. One of the happiest days in the church's history came last Sunday, when the announcement was made that every dollar of the bonded debt had not only been subscribed but the money, every dollar of it, had been collected and was on deposit in the bank. It is not necessary to relate the details of this achievement except to say that there was no fanfare, no beating of drums, no high-pressuring of the membership, no assessments—everyone gave according to his own judgment of his responsibility. So far as is known, no one's feelings were hurt, no outsiders were solicited, and no one was made to feel that he had not done his full share. As a result, the membership spent a few minutes in rejoicing and an hour in making great plans for the future. It is the sincere belief of all that the church can now take its rightful place of leadership and service in this delightful little community. Someone, perhaps a little inelegantly, but with considerable force, expressed the feelings of the whole membership when he said, "From now on, just watch our smoke."

This is written for the purpose of reminding others that, generally speaking, there has not been in a long time a more propitious time than the present to wipe out the debt that is sapping the energy of the church. May a great many of our churches be able soon to say we "owe no man anything but to love one another."

B. P. B.



# WITH THE PASTORS

## MISSION STUDY CLASSES

By Charles O. Ransford

Not all church people are naturally missionary-minded. The missionary spirit is not organizational, but the result of culture, teaching, and spiritual inspirations.

In the Apostolic Church the Holy Spirit had to work many miracles before the chosen twelve willingly went to Samaria and to the uttermost parts of the earth. God had to give Simon Peter a vision before he went to the home of Cornelius and preached to him the way of salvation.

By indirect means and the most urgent needs in a world cataclysm the church is beginning to see the need of an intenser missionary service. In practically every land the church missionary service is undergoing severe trials. In some lands Christian evangelism, teaching and service have been almost disrupted. Some of the most fruitful mission fields are practically without leadership. Missionaries have been called home. The churches, colleges, and hospitals are without trained workers. Only as the faithful converts assemble is any work carried on. Yet it is remarkable that in many lands and islands of the seas our young men in military services are receiving kindnesses from these converts and hear their testimonies of devotion to Jesus Christ their Savior.

The home churches always suffer from a lack of spirituality when not engaged in study and prayer for world redemption. Gifts and offerings in some congregations, uncalled for, and in others withheld, shut up the hearts of our compassions.

We hear preachers and laymen speak of a high state of spirituality or revival refreshings. Unfortunately, with only a very few churches are high spirituality and revival refreshings perennial. We may say they should be continuous, which one will admit, but somehow they are not.

Spirituality and revivals have deeper sources of inspiration than are ordinarily manifested in our regular church activities. The world is too much with us. We do not hold ourselves steadily in close fellowships with each other and with God. Revivals, so-called, too often are for effect or to secure a possible increase in membership.

Analysing church conditions one must confess something more is needed than professions and occasional evangelistic services, if we would develop in our churches high spirituality and abiding revival influences.

The mission study class opens a world outlook. The mission study class is creative of a new idealism. The mission study class reveals new world needs. The mission study class gives an interest in others.

Abiding spirituality gets new inspirations through knowledge, interests, and service for others. The disciples had an expanding view of world need, world interests, and service for others when their evangelism was extended to Samaria and Antioch, Asia Minor, and Europe. Shut up in Palestine, the gospel of Jesus would never have been known as a message of world redemption.

Our Woman's Societies of Christian Service are a testimony to the value of continuous mission study class values. A few notable pastors have created great churches by inducing their congregations to study and by special offerings support the world missionary service.

A personal missionary interest is the surest inspiration of high spirituality and an abiding revival power.

## BISHOP LEONARD'S LAST SERMON

Bishop Leonard's visit to Wesley's Chapel on Sunday, May 2nd, is now invested with a peculiarly pathetic interest for, owing to the lamentable crashing of the plane in which he was traveling to Iceland in the prosecution of his special mission to the chaplains of the American Army in Europe as Mr. Roosevelt's representative, the services of that day were the last he conducted on earth.

For Wesley's Chapel he had a deep veneration and affection. On his first Sunday morning in England, which was Palm Sunday, he and his escort attended morning service. Invited by Dr. Wiseman to occupy the pulpit at any Sunday service he was free, he gladly consented and finally offered the morning of the first Sunday after Easter. Notwithstanding the short notice, a goodly company were present at the service. After morning prayers read by Dr. Wiseman, the Bishop, who had taken his seat in saintly John Fletcher's chair, robed in the scarlet gown of Doctor rank, ascended the pulpit. His sermon, based on a passage in Exodus, dealt with the discipline of the Christian character as developed by Experience, Sacrifice, Disaster and Opportunity. The telling discourse briefly dwelt on the four points. But in his treatment of the third he seemed to be deeply moved. Disaster, he said, with great energy of conviction, must not be thought to signify the anger of God or the punishment of sin. But it might be overruled by God to bring about conditions in which His gracious purposes could be more readily and fully accomplished. After expatiating a little upon this thought, the Bishop seemed unable to leave it until he had once again and in practically the same words, repeated his caveat and his interpretation. In the light of the terrible disaster of two days later his words seemed premonitory. His friends in this country and the thousands of admirers in his own Church, must endeavor to regard their heavy loss from the standpoint he bid the Wesley's Chapel congregation assume. Without doubt, the "transporting word," though so sudden and unexpected, found him entirely ready to

Run up with joy the shining way  
To see and praise his Lord.

But the Methodist Church militant here on earth has lost one of its most experienced and reliable guides, a great soul with a lover's heart, a prophet's tongue, a statesman's eye, and an administrator's deft hand.

—Wesley's Chapel Magazine (London).

## MESSAGE FROM GENERAL COM- MISSION ON EVANGELISM

Adopted July 14, 1943, in Annual  
Meeting

We note with great joy and anticipation the signs of a religious awakening. We report with pride the growth and respect that is being accorded to the mission work in the Orient. Some of the most heroic chapters of religious resistance to autocracy and paganism are being written by our European brethren—especially those in Norway, Holland, Belgium, Denmark, Germany, and China. There is a continued flourishing work

among the sects and certain of the denominations that indicates that God is moving with his spirit to reclaim the minds and souls of men.

The Methodist Church is showing signs of being a part of this great awakening. The work of the Commission on Evangelism is in a flourishing condition and there is a miraculous response to the work of the Upper Room, Visitation Evangelism, our Schools of Evangelism, and the Youth Work. We thank God humbly for this and pray that He will continue to guide and inspire our Church to claim the minds and guide them in true Christian living.

The practical side of this awakening comes from the fact that the nation faces its hour of life and death. There is a crisis on the home front which is in the form of personal morals and personal living. Unless we win the battle against greed, drunkenness, lying, Sabbath desecration, race friction, hopelessness and disillusionment it will do little good to win the war.

Our positive message for this crisis is: a life of righteousness, abstinence, cooperation and understanding, peace, good-will, and plain common sense, honesty and integrity.

We believe that we need as a nation, people, and individuals to repent of our sins, our shortcomings, our paganism, and our materialism. Let us, unflinching, take a stand for Christ, for His Church, and for His life of decency and righteousness. This has been the Methodist way. It is more needed now than ever.

Now is the time for us to go to the highways and byways to invite people to the Eternal Feast which God has prepared for those who will accept Him and follow His call. Today we face the same kind of world that Simon Peter faced. God has not changed nor have His laws ceased to operate. Christ has not changed nor is He too weak to give the wisdom and strength that we need to be wholesome, upright and progressive citizens. It is our duty to live and proclaim the living Christ, that the changes within the nation and community that must be made, will be made.

In the center of this world's tragedy, we lift up the cross and say to the people of the earth: this is the symbol of the world's hope of redemption. This enables us to begin to think in terms of that new world that will arise out of the ashes of this war. This is our opportunity to do creative thinking and be ready, as leaders in the field of evangelism, to gear our task in with that of the total program of the church which must blaze trails and lay enduring foundations to make sure that the debacle in which we now find ourselves shall never happen again, and that the peace that is to come may be a just and lasting one.

It is our time in the church. There is a spiritual stirring among men which will demand a more aggressive churchmanship, both evangelistic and educational, than we now have. Most men agree today that without a great awakening in the nation there is little hope for the nation in the age ahead. This is not a sentimental sop thrown in for good effect; this is being said by men of the world, too, to-wit: Walter Lippman, and others.

One of our honored members, lately called to his eternal work, has called our attention to the importance of religion in the field of emotions. We think that it is time to train pastors and laymen how to use religion for the every-day sick and distressed experience of life. The Gospel is for these experiences as well as for the more pleasant

(Continued on page 16)



# CONFERENCE NEWS AND PERSONALS

Rev. J. B. Holyfield, pastor at Port Gibson, Miss., has our thanks for his generous word of appreciation of the Advocate and its messages.

A number of good meetings have been reported in the Ruston district, and Dr. Raulins, the district superintendent, is pressing the importance of these revival seasons.

Rev. R. E. Carter, new pastor at Marks-ville, La., has our thanks for his loyalty to the Advocate cause, especially since he is not altogether familiar with the work of that charge.

The Men's Bible Class at First Church, Hammond, La., proposes to keep abreast of the situation. They have not allowed the heat of summer to slow them down in their efforts to reach men in the interest of their Class.

Rev. R. H. Hearne, Claiborne, La., is reported to be well over his operation for appendicitis. He is at least thankful to be able to look back at the operation rather than have to look forward to it.

Miss Ruth Nuttall, who until recently was pastor at Lockport, La., has taken up her work as educational director for the Methodist Church at Texarkana, Ark., according to request for change of address on her paper.

Rev. W. D. Kleinschmidt is to have Dr. Carlyon, of Southern Methodist University, Dallas, Texas, for a Bible Conference in his church soon. The date was not given. Dr. Carlyon is to be at other points in the district also.

Rev. J. A. George, pastor at West Point, Miss., sends a list of 25 subscriptions to the Advocate, 21 of which are new. Bro. George says that he is very happy with the good people of West Point, which is indeed a goodly little city.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, La., is in a meeting at Pelican with Bro. A. D. St. Amant. Pelican is the birthplace and boyhood home of Bro. Bowdon and he has a peculiar pleasure in conducting a meeting at that place.

Reports for the third round on the Columbus district, North Mississippi, are said to be the best in the history of the district. While this is true of many sections of the Church, it does not subtract from the merits of any district which achieved such a record.

Rev. T. R. Poole, of Indianola, Miss., a recent graduate of Asbury College, has been appointed to the Cochran charge and is off to a good start. The parsonage is having a good going over and when the work is finished it will be up-to-date inside and out.

Rev. G. E. Allan, pastor at Poplar Springs Drive, Meridian, Miss., has been in revival services for six weeks without a break. He is now with Rev. E. M. Lane at Porterville. This is his sixteenth meeting in the Meridian district since he has been pastor at Poplar Springs.

Rev. J. D. Wroten, pastor at Columbus, Miss., is carrying on in his usual and effective manner. If he does not accomplish his aim upon the first effort, that is not the end of his program in that direction. His Advocate list just received has 29 new subscribers.

Rev. C. A. Parks, district superintendent.

Sardis, Miss., writes that he has good reason to believe that every charge in the district will pay all financial responsibilities in full and some charges will go beyond that mark. A number of good revivals have been held in the district.

Rev. C. L. Elliott, pastor at Choudrant, La., reports a good meeting at Douglas church on his charge. Rev. Roy Grant did the preaching, and while the number of additions was not great, the church membership was greatly revived. Bro. Elliott is now engaged in a meeting at Indian Village church, Rev. A. S. J. Neill assisting.

Rev. W. M. Campbell, Lake Cormorant, Miss., is reported to be improving since his return from Hot Springs, Arkansas. He is able to fill his appointments and has preached twice several Sundays. He is not able to drive his car yet and still has some pain from his arthritis. His friends will be glad to know of his improvement.

Rev. V. C. Curtis, district superintendent at Columbus, Miss., reports that that district has almost cleaned the slate of all church debt. Those paying out this year include Starkville, First Church, Columbus; Macon, and Artesia. West Point paid out last year. Dr. Curtis is now spending his vacation on the Campground at Biloxi.

Rev. Edgar C. Dufresne and his people at Opelousas, La., adopted the custom of featuring some member of their church now in the armed services on the front cover of the church bulletin each Sunday. The person honored is chosen by lot and parents or members of the family are notified in advance of the recognition to be given.

A letter from Col. J. H. Johnson and Mrs. Johnson, of Clarksdale, Miss., under date of August 4, says that he is on the verge of a breakdown and he was to have gone to his home in Hernando, Miss., on last Thursday, where he expects to take a two-weeks' rest in bed. Friends who desire to write him may address him at Box 212, Hernando, Miss.

Mrs. E. Leslie Alford, whose husband was a member of the Mississippi Conference until his death in 1923, writes that she is now living with her daughter at 8100 E. Jefferson Avenue, Alden Park Manor, Detroit, 14, Mich. Her daughter teaches in the city school system and she says that they like living in Detroit until the sub-zero weather comes, when they have a desire to migrate to their beloved Southland.

The friends of Rev. and Mrs. A. R. Hoffpauir, of Gretna, La., will rejoice to know that Mrs. Hoffpauir has been able to be car-

ried home after her long and desperate illness in the hospital. She is now able to sit up for a short time each day and the indications are that she will in the course of time be restored to health. She was gravely ill for weeks, and it was necessary for her to have a number of blood transfusions. We are glad to say that her improvement is such as to greatly relieve the anxieties of those who have watched by her bedside so long.

## ALDERSGATE PASTOR AND HIS WIFE HAPPY

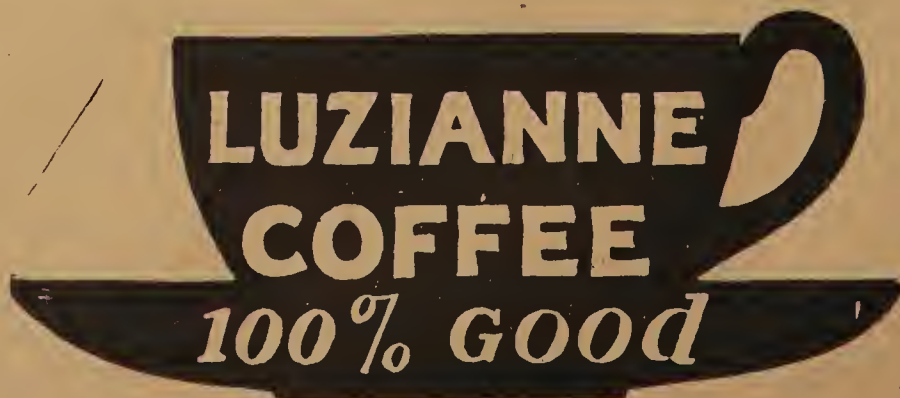
Rev. Robert B. Crichlow and Mrs. Crichlow were made very happy by the arrival of a baby girl, their very own, on August 2. She is to bear the name, "Carroll Franklin." Both mother and babe are doing well and the father's beaming face tells its own story. The Advocate joins with many friends in wishing for the father, mother, and Carroll Franklin an ever-increasing measure of joy and a widening horizon of service as the years come and go.

## MRS. EUGENE MURPHEY TRANSLATED

Mrs. Eugene Murphey, of Long Beach, Miss., died on July 22, following an extended illness. She was formerly Miss Margaret Joyner, daughter of the late Mr. and Mrs. W. L. Joyner, of Tupelo, Miss. Some months ago she was in a New Orleans hospital for surgical care, and the doctors held out little encouragement for her recovery. Following her operations, she returned to her home at Long Beach where she remained until just a week before her death, when she was carried to Macon, Miss., where she spent the last week of her life and where her body was laid to rest to await the call of the Resurrection Angel. She was a beautiful character and absolutely devoted to her home and to the husband and son who, with many friends, mourn her going. Her husband is a son of Dr. and Mrs. E. M. Murphey, of Macon, Miss. The only child, Eugene III, is a third-year medical student at Tulane University.

## THE WORK AT FLORA, LA.

Dear Sir: Am just a little late in giving you report of W. S. C. S. for second quarter. We have a small society of only 17 members, but the attendance has been good even through this siege of awfully hot weather. We so much enjoyed the lesson course, "A Just and Durable Peace," which we finished a couple of weeks ago.





Have just closed a series of meetings with Bro. J. L. Yeager assisting, which everyone enjoyed. Our pastor and wife, L. A. Bodie, had a nice vacation trip to Pastors' School at Lafayette.

With a prayer that we may continue strong in the Lord and that we shall have a durable peace for all time and it is the faith of the Christian people who will save this nation.

MRS. B. F. ROBERTS.

### LOUISIANA AUTHOR BRINGS OUT BIOGRAPHY OF COL. WILLIAM PRESTON JOHNSTON

The Louisiana State University Press has lately published a biography of Colonel William Johnston, written by Dr. Arthur Marvin Shaw, professor of English and executive secretary of Centenary College, Shreveport, La., for the past sixteen years.

Colonel Johnston was the oldest son of General Albert Sidney Johnston and served as aide-de-camp of President Jefferson Davis during the Civil War. After the war he served as a professor at Washington and Lee University under Robert E. Lee, and later he became the third president of the Louisiana State University and the first president of Tulane.

He was an eminent educator, lecturer, and author, his most important book being a biography of his father, to which task he devoted several years.

Dr. Shaw's book was written mainly from original documents, the most important of which were Colonel Johnston's private papers, which included many hitherto unpublished letters of Jefferson Davis and Albert Sidney Johnston. In spite of the fact that the book came from the press a short time ago it has already received favorable comment from scholars and reviewers from many parts of the South.

Dr. Shaw is the author of a number of brochures and articles on Southern literature and history. Some of his recent articles on Jefferson Davis and Albert Sidney Johnston have appeared in Southern historical quarterlies. He is the son of Dr. and Mrs. A. M. Shaw, Sr., of Oakdale, La.

### MERIDIAN DISTRICT SUPER-INTENDENT REPORTS

My Dear Co-Workers: Some mighty fine reports are reaching me about the revivals throughout the district, and I am happy. Let us continue to work for souls even after the "revival season" is over. The devil never stops his work.

Early in September—the exact date to be announced later—I want to have a meeting of all pastors and other selected workers in the district for a check-up of the work done so far, and the making of definite plans for the winding up of the year's work.

Between now and that time I would appreciate it if you would see that all sustentation funds—the 1 per cent by pastors and the 1 per cent by churches on the pastors' salary which was ordered by the last Annual Conference—be sent to Mr. Nate Williamson, treasurer for this fund.

The July report from Bro. Sells' office shows that only the following charges have made any payment to him on Church School Rally Day: DeKalb, DeSoto, East End, Meridian; Fifth Street, Meridian; Hawkins Memorial, Meridian; Quitman, Rose Hill, Scooba, and Union. I'm sure you know the tremendous importance of this offering and

that you will take it right away and send it to Bro. Sells' office.

A report from Dr. Snelling came recently, showing that only the following charges had sent him contributions for the Memorial Mercy Home-Hospital: Decatur, DeKalb, Enterprise, Central, Meridian; East End, Meridian; Hawkins Memorial, Meridian; Poplar Springs, Meridian; Philadelphia, Philadelphia Circuit, Porterville, Quitman, Rose Hill, and Shubuta. I really think there must be some mistakes in this report, and if you have sent funds to Bro. Snelling and you are not given credit in the above list please write me at once about it. If this offering has not been taken please do so at once and send it to Bro. Snelling.

Recently I had a letter from Dr. Duren, reminding me that final report on the Advocate campaign would be made September 2nd. Our district is near the bottom in the three supporting Conferences, showing only 202 subscriptions. I have read the Advocate for more than fifty years and it is a better paper today than ever before. I am depending on you to see that it gets into the homes of the people, and I'm sure that you will do all you can to put our district over the top.

J. L. NEILL, D. S.

### LOGANSPOUT CHARGE

We have had a great quarrel with the sun during July, but we adopted coatless services and went right ahead. During the month we held two Vacation Church Schools, two revivals, and conducted our Advocate campaign. All were very successful.

Rev. W. L. Wilson, of Grand Cane, assisted in our revival at Longstreet, and Mrs. Wilson taught in our Bible School. Their help was greatly appreciated. Record-breaking crowds attended every service. Eight members were received on profession of faith and one by certificate.

Our revival at Bethel opened on Sunday night, July 25th, with Rev. J. F. Wilson, of Bossier, doing the preaching. Again record-breaking crowds were in attendance, and everyone seemed delighted to have Bro. Wilson preach for them again. He was their pastor seven years ago. Bethel is a fine rural community, with an afternoon service. They have completed the four Sunday School rooms, and are now planning further improvements.

As I am Advocate representative of the Shreveport district, I would like to say a word about this. I do not know my full duty but I guess it is to encourage people to take the paper. This I have done on my work, and I think every pastor should do the same. "Read the report of the Board of Christian Literature, page 27, in the 1942 Annual of the Louisiana Conference." I have never asked the people to take the Advocate to help with our quota, but I sell the Advocate for its value as to Conference news and Christian literature. I am today reporting 31 subscriptions, and our campaign is not over.

Yours for a greater Church,

W. O. LYNCH.

### HAYNESVILLE, LA., SEEKS THE RETURN OF REV. LOUIS HOFFPAUR

Whereas, the Rev. Louis Hoffpaur, pastor of the Haynesville Methodist Church, has proved himself a wise and prayerful leader in the union of the local Methodist Episcopal Church, South, and the Methodist Protestant Church; and,

Whereas, church union always presents its own peculiar problems, very delicate in nature; and,

Whereas, the Rev. Mr. Hoffpaur, through prayerful and tactful methods, is fusing this union into one really united fellowship; and,

Whereas, through his wise leadership and personal contacts, the leasing of the Shady Grove church property for the development of oil and gas has brought to the church treasury sufficient funds to repair and redecorate both churches and for the improvement of the Shady Grove cemetery; and,

Whereas, the Rev. Mr. Hoffpaur has in progress a great work with the young men of the church who are in the services of their country by regular personal contact, correspondence, and by sending them certain religious books to read, he is keeping alive their interest in the church and those things spiritual, and at the same time he is most energetic in the formation of that type of church deserved by these boys when they return; and,

Whereas, the church is showing continual growth due to his leadership in co-ordinating the activities of all departments of the church; and,

Whereas, he commands the love, respect and esteem of not only his own congregation but also that of all churches in his community; and,

Whereas, he is public-spirited, always taking an active part in all activities dedicated to the upbuilding of his community and the Kingdom of God; and,

Whereas, Mr. Hoffpaur is truly a servant of God and a Christian gentleman of the highest order; and,

Whereas, so great is the unfinished work which is progressing so satisfactorily that we feel that it will be a great blessing to the church and to Mr. Hoffpaur for him to be returned to this charge for another year; likewise, we feel that a change at this time would be most detrimental to the church and to Mr. Hoffpaur, a consecrated worker for the Christian cause. Be it, therefore,

Resolved, that the official board of the Haynesville Methodist Church petition and pray that the Bishop and his Cabinet might see fit to leave the pastoral relationship of the Haynesville Methodist Church undisturbed for at least another year by returning to us Rev. Louis Hoffpaur and his good wife.

Be it further resolved, that a copy of these resolutions be placed in the records of the church, that a copy be sent to Bishop A. Frank Smith, Houston, Texas; a copy to Rev. D. B. Raulins, Ruston, La.; a copy to Rev. and Mrs. Louis Hoffpaur, Haynesville, La.; a copy to the Haynesville News, Haynesville, La., and a copy to the New Orleans Christian Advocate, New Orleans, La.

Resolutions Committee—J. H. Hearne, Shelby J. Beane, L. L. Sherman.

Signed: Official Board of the Haynesville Methodist Church—T. H. Arnold, Fuller Bond, J. A. Lowe, C. E. Miller, F. M. Graves, J. H. Garrett, W. S. Coleman, N. G. Hyde, J. T. Browning, Burrell M. Watters, C. L. Matthews, J. W. Cadenhead, S. E. L. Brown, J. Parks Lowe, Lannie Lowe, H. P. Camp, Sr.; J. B. Garrett, W. H. Sanders, Guy Lewis, D. B. Kilpatrick, A. H. Knox, D. E. Baucum, J. P. Hightower, C. W. Camp, W. E. Browning, Jr.; F. M. Taylor, G. H. Sherman, C. B. Miller, Thos. W. Camp, C. L. Seegars, A. H. Hunt, W. J. Sherman, E. B. Charleston, T. W. Sherman, J. L. Knox, J. D. Bailey, Dr. C. O. Wolfe, G. C. Greer, J. H. Odom, T. G. Knox.



## PERSONAL NOTES AND INCIDENTS

Rev. R. T. Pickett is in a revival at Day's church, on the Greensburg, Louisiana, charge this week according to a request sent to the Advocate office.

Rev. T. D. Lipscomb reports a good revival at Hopewell on the Kinder, Louisiana, charge. He will begin another at Pine Grove soon with two other meetings to follow.

Rev. Jerome Cain reports a great revival at Urania, La., recently, with Rev. J. T. Harris, of New Orleans, doing the preaching. There were 8 additions to the church and a general uplift of the entire membership.

Chaplain H. W. F. Vaughan, of the Mississippi Conference, 59th Station Hospital, Camp Chaffee, Arkansas, has recently been transferred to that place from Camp Young, California. His friends may write to him as above.

Bro. Jack Upchurch, member of West Laurel Church, and a good friend of the editor of the Advocate, sends us a list of eight subscriptions, all new, to be credited to Rev. A. B. Smith, pastor. Bro. Upchurch says that the work is going forward under able leadership and everything is being paid as they go.

A card from Dr. G. F. Winfield indicates his continuing interest in the New Orleans Christian Advocate, notwithstanding the fact that he is no longer in the active work. Following his serious break in health, Bro. Winfield was given the superannuate relation at the recent special session of the Mississippi Conference.

Rev. E. H. Cunningham, pastor at First Church, Water Valley, Miss., did the preaching in two revivals recently. One at Palestine, on the North Main Street charge, A. S. Briscoe, pastor, and the other at Salem, on the Salem and Friendship charge, O. L. Elliott, pastor. The Salem church is said to be the largest country church in the North Mississippi Conference.

Rev. Carl Lueg reports that he is still enjoying his work at Natchitoches. For the time being the church has decided to do some minor repairs on the old parsonage and rent it until such time as they may be able to build on their new lot. Additional pews have been placed in the church in order to take care of the Naval Cadets, of whom there are 650 enrolled in the pre-flight course.

## REV. J. H. GRICE WRITES OF THE WORK ON VAUGHAN CHARGE

Dear Dr. Duren: Just a line to say we have just closed our last meeting for the season on the Vaughan circuit.

We had the assistance of Rev. J. L. Carter at Ellison and Vaughan, and of Rev. A. L. Meaders at Union. Had seven accessions on profession, and a fine spirit on the part of all our people.

We have lost several of our best members by death, but the living are still carrying on in a fine way. They are very good to the pastor and his wife in every way. We love them and they love us. This, our fourth year, has proven thus far to be our best. Blessings on the Advocate, which we appreciate highly.

J. H. GRICE, Pastor.

## ATTENTION! FORMER METHODIST PROTESTANT CHURCHES IN MISSISSIPPI

It is desired that the local church history of every former Methodist Protestant church in the Mississippi Conference be recorded and preserved. To lead in the gathering of such history, the Rev. W. L. Hamrick, Route 6, Meridian, Miss.; the Hon. Nate S. Williamson, Meridian, Miss., and Miss Bettie Ridgeway, Ellisville, Miss., have been elected as a historical committee, and the various churches may get in touch with them.

However, it will be necessary for the pastors of these churches, and especially for the leading men and women, and oftentimes the oldest citizens of these churches and communities to get together and compile the most pertinent facts, such as: the date of organization, the date of the first building, and of successive buildings, the original or charter members, the first pastor or pastors, etc. This should be done before Annual Conference and sent to Rev. W. L. Hamrick. Only in this way can information be obtained about these churches for printing in the next volume of our Conference History.

GEO. H. JONES,  
Secretary, Historical Society.

## CENTENARY COLLEGE CLASS OF 1896

That Christian colleges train leaders in numbers disproportionate to their relatively small enrollments is strikingly illustrated by the record of Centenary College of Louisiana's class of 1896.

According to Dr. A. M. Shaw, Jr., Executive Secretary of the College, three of the four members of this class are still alive, and each of them has to his credit a fine record of distinguished service.

They are Mr. W. F. Holcombe, president of the Franklin-Edison Company, New York City; Dr. S. C. Barrow, practicing physician in the city of Shreveport and a specialist in radiology; and Dr. C. D. Atkinson, a retired minister of Lecompte, La., who gave fifty years of service as an active Methodist minister.

Judge S. C. Fullilove, of Shreveport, La., also a member of the class, died a few years ago while serving as judge of the juvenile court of Caddo Parish.

## CHRISTIAN WORKERS NEEDED

From scores of institutions of The Methodist Church—schools, hospitals, homes, and social service units, especially—come calls for Christian men and women, young and old, for a large variety of services. These institutions have been hit by the manpower shortage, and at the same time there is increasing demand for the humanitarian services of these bodies because of the war.

Teachers of mathematics, Spanish, home economics, science, physical education, commerce, social studies, and of elementary studies, are needed in Methodism's Home Mission Schools for Negro, Spanish-American, and mountain boys and girls. General duty nurses, dieticians, and technicians are needed in Methodist hospitals in the States and in Alaska. Directors of religious work are needed on college campuses. Matrons, farmers, and maintenance men are needed in Home Mission Schools for children, and in the homes for the aged or crippled.

If you are interested in securing informa-

tion about these urgent needs, or know of anyone who is available for such service, please write and send a statement of qualifications to the Personnel Department of the Board of Missions, 150 Fifth Avenue, New York, 11, N. Y.

## SOUTHWESTERN LOUISIANA INSTITUTE

Lafayette, La., August 2, 1943.—The Southwestern Louisiana Institute summer session commencement speaker will be Dr. A. L. Crabb, Professor of Education at George Peabody College for Teachers, Nashville, Tenn.

Dr. Crabb is editor of the "Peabody Journal of Education," and he is the author of several books on education.

Regular, formal graduation exercises will be held for those who are to receive degrees at the end of the summer session, according to Dean M. D. Doucet, director of the summer session, and President Joel L. Fletcher, of Southwestern.

The graduation exercises will be held Friday evening, August 27, at 7 o'clock in the Martin Hall auditorium. The public is cordially invited to attend the commencement exercises.

## REPORT FROM LOTTIE CHARGE

The second four months of this Conference year were almost as eventful as the first four, when this charge paid the Benevolences in December, the 7 per cent for Conference Claimants in January, and all other Conference askings, and \$47 to Memorial Mercy Home-Hospital in February, with 33 subscriptions for the Advocate completed in March.

For the second four months—in April, changing of windows and screening at New Roads, and \$133.50 collected for the Ruston Orphanage, 50 per cent more than the offering for 1942. In May and June, Rosedale and Lottie also remodeled their swinging stained glass windows and screened their churches. In July, new blocks were put under the parsonage. Just before August little Waxia church comes through and gives their church inside and out two coats of paint or varnish—floors, walls, and seats. You would not know that swarthy old temple with its new bonnet.

Our grand total for the first eight months of the Conference year is \$100 more than that for last year, and with the painting of Waxia church that \$100 has increased to \$225. Why is the Lord so good to us this year?

It is possible that New Roads church will be painted and that the parsonage will be recovered, remodeled, and painted before Conference. These are some of the projects for the last three months of the Conference year. If we can't secure carpenters, painters, and the necessary material, we hope to raise the money. We have received only 24 members this year, but hope for more by Conference.

These things have been accomplished through our Sunday services, backed up by prayer, pastoral visitation, and occasional letters of information.

Each preacher at our revivals has been a blessing to our people—E. W. Day, at New Roads; W. L. Doss and R. M. Brown, at Rosedale; A. P. Boyd, at Lottie; and E. C. Gunn, at Port Barre and Waxia—joint revivals.

Surely the older we become do we rejoice with Paul: "To me is this grace given that



I should preach—the unsearchable riches of Christ.”  
C. M. MORRIS.

## HISTORY OF CHURCHES ORGANIZED 1870-1900 WANTED

A large number of churches in the Mississippi Conference were organized during the period 1870 to 1900, and an even larger number erected new buildings and built or bought parsonages for the first time. Pastors and leading laymen are urged to inquire and see if their churches are in this group, to record as accurately as possible the pertinent facts concerning the organization and building of the churches, together with the names of the charter and other leading members of early days, and to mail this information to Rev. W. B. Jones, Logtown, Miss., who is now gathering material for a volume of Conference History covering the years 1870 to 1900.

Many churches, especially the smaller ones, are likely not to be mentioned by name in this history unless this is done.

GEO. H. JONES,

Secretary, Historical Society.

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

J. D. McCants—Istrouma, La.....	4
J. Henry Bowdon—Lake Charles, La.....	3
W. H. Giles—Lafayette, La.....	28
L. E. Douglas—Sulphur, La.....	9
J. J. Davis—Trout, La.....	22
W. H. Carroll—Wisner, La.....	9
W. S. McAlily—Cruger, Miss.....	14
J. A. George—West Point, Miss.....	25
L. T. Nelson—Madison, Miss.....	4
J. B. Holyfield—Port Gibson, Miss.....	2
H. L. Johns—Rayne Memo. N. O.....	13
R. E. Carter—Marksville, La.....	9
J. H. Sewell—Jeanerette, La.....	6
T. T. Howes—Ferriday, La.....	3
J. W. Matthews—Belcher, La.....	2
T. A. Brown—Quitman, La.....	2
J. D. Wroten—Columbus, Miss.....	33
J. D. Huff—Bonita, La.....	2
Stanley Kirkland—Church Point, La.....	12
T. O. Prewitt—Vicksburg, Miss.....	2
Mrs. C. M. Martin—Meridian, Miss.....	2
E. E. Sylvest—Colfax, La.....	12
A. A. Collins—Eunice, La.....	8
R. L. Cooke—Shreveport, La.....	19
W. O. Lynch—Logansport, La.....	19
J. F. Wilson—Bossier City, La.....	4
W. F. Roberts—Jena, La.....	16
F. J. McCoy—Lecompte, La.....	6
J. P. McKeithen—Mangham, La.....	4
Miss Mollye Stewart—Pollock, La.....	7
J. M. Alford—St. Francisville, La.....	2
F. L. Hearne—Eros, La.....	7
B. S. Rainer—Hollandale, Miss.....	2
N. H. Melbert—First Church, N. O.....	20
W. L. Blackwell—Gallman, Miss.....	4
W. B. Hollingsworth—Jackson, La.....	2
A. S. Oliver—Hawkins Mem. Meridian..	2
J. A. Wells—Jackson, Miss.....	4
C. M. Morris—Lottie, La.....	4
G. H. McBride—Vancleave, Miss.....	2
L. A. Bodie—Flora, La.....	12
C. W. Rodgers—Lake Charles, La.....	3
A. B. Smith—West Laurel, Miss.....	8
Jerome Cain—Urania, La.....	6

The man who ascends the pulpit without knowing exactly what he is to say will most likely descend from it without knowing what he has said, and his hearers will be in the same mystified condition.—Arthur Allen, in “On the Art of Preaching.”

## EVIL AND MAN'S NEED OF GOD

(An address on certain current books, delivered before the Board of Stewards of Galloway Memorial Methodist Church, Jackson, Miss., July 7, 1943).

By James William Sells,  
Pastor, Crystal Springs Methodist Church

“Surely man is, as Pascal insisted, at once the shame and the glory of the universe, capable of rising to heights of incredible heroism and sinking to depths of equally incredible savagery.”—Page 341, “God and Evil.”

At the dedication of the new parsonage on the Richton charge it was announced that Mr. Ben Stevens had donated \$300 to the parsonage to be used in purchasing new books for the use of the pastor. This is the first time such a gift has been recorded in my twenty years in the pastorate, and brings up a matter of great interest to the ministry.

To a country preacher the purchase of a new book is an event. It is sometimes bootlegged into the house for fear the preacher's wife will know that she lost an argument as to how the last amount of salary was to be spent. It has long been the custom of laymen to give articles of a small value to their preachers, providing they liked the preacher personally, but the giving of gallons of gasoline or new books has never become a habit. In fact, I have never had a man give me the price of a new book and suggest that I purchase a book and do some serious reading.

Perhaps some of the laymen out in the country churches are waiting for some of the laymen in the city churches to take the initiative and set the example.

If the laymen are not doing anything about it, the pastor of this church is doing his best to make the traffic in ideas easy of access for the average country Methodist preacher.

In the preaching quality of sermons or the average intellectual and spiritual level of the sermons, the country church has been greatly raised by the sermons of Dr. Chappell. Through the years he has not hesitated to make new sermons and print these new sermons so that men not so gifted in sermonic art might have something new to present to their congregations.

His latest book is a marvel of adventure into what is unknown territory in the experience of the average person. In this series of sermons that is sermons on Revelation, Dr. Chappell has made clear and easy of understanding an intelligent approach to this book of Revelations. It should be one of his most popular books. In fact, I have not dared preach any of these sermons, for certain laymen have been reading my copy of this book and I have not been able to get it back from them.

The Board of Missions of our Church has made an effort to make it easy for the country preacher to keep abreast of new ideas in preaching. They have just published a book of sermon-outlines contributed by twelve country preachers. Each preacher submitted a sermon for four Sundays in a given month, and in this way the reader has before him a complete service for each Sunday in the year. It is not supposed that he will preach these sermons; some of them may not be preachable, but it is suggested that they be used as starters. That is, that a man reads a sermon outline over and says to himself: “Well, is that the best he can do. Now let me show him how it

ought to be done.” Then he takes the text and writes a new sermon. This should be said, however, these sermons are by country preachers, and each sermon is keyed to the season of the year and is timely. This is a new approach—to have country preachers write and publish sermons. Most of the books of sermons come from city preachers.

It would not be fair to touch lightly on this year's religious books without commenting on Lloyd Douglas's latest book, “The Robe.” This book is long, should have been blue-penciled in spots, but is thoroughly readable and gives insight into political and social conditions existing in Palestine in the days immediately after the death of Jesus. The story is concerned with the fate of the robe of Jesus that Roman soldiers gambled for. This book will be of perpetual interest for the sidelights it throws on the experiences of those who first believed in Jesus. “The Robe” should be read in the pre-Easter season, but it is good reading, even for summer.

Two books have been included in this list for their implications. One, a book of sermons, “Light in the Darkness,” because it is an average book of sermons and shows what congregations have to feed upon. The other, “Upon This Rock,” is a spiritual biography of a man who lost his son in an air raid over Germany. It is an account of how the father found a rock of faith under his feet.

A book of considerable interest to older Jacksonians is the biography of Dr. Louis Tucker, “Clerical Errors.” Dr. Tucker is a retired clergyman of the Episcopal Church. His father was rector of St. Andrews during the days of Reconstruction, and Dr. Tucker also lived in Mobile and Louisiana shortly after the turn of the century. For a picture of the life and feelings of a Southern clergyman I would suggest a reading of this book. However, if you think those who are in the ministry are more angelic than human, do not touch the book. Dr. Tucker himself quotes the idea, first given by a Frenchman in the fifteenth century, that there are three sexes—men, women, and clergymen, and he continually rebelled

(Continued on page 16)

## NORTH MISSISSIPPI CONFERENCE

### Sardis-Grenada District Fourth Round

Lake Cormorant Circuit, at Lake Cormorant, Aug. 29, 11 a.m.  
Arkabutla Circuit, at Arkabutla, Sept. 12, 11 a.m.  
Batesville, Sept. 12, night.  
Olive Branch, at Olive Branch, Sept. 19, 11 a.m.  
Byhalia Circuit, at Byhalia, Sept. 19, night.  
Mt. Pleasant, at Marshall's Institute, Sept. 21, 11 a.m.  
Pleasant Hill, at Lewisburg, Sept. 22, 11 a.m.  
Red Banks Circuit, at Marvin, Sept. 23, 11 a.m.  
Tyro Circuit, at Lookahoma, Sept. 24, 11 a.m.  
Sardis, Sept. 26, 11 a.m.  
Jomo, Sept. 26, night.  
Longtown Circuit, at See's Chapel, Sept. 28, 11 a.m.  
Courtland Circuit, at Shiloh, Sept. 29, 11 a.m.  
Shuford Circuit, at Mt. Olivet, Sept. 30, 11 a.m.  
Sardis Circuit, at Davis Chapel, Oct. 1, 11 a.m.  
Crenshaw-Sledge, at Sledge, Oct. 3, 11 a.m.  
Hernando, Oct. 3, night.  
Cochrum Circuit, at Greenleaf, Oct. 8, 11 a.m.  
Coldwater Circuit, at Coldwater, Oct. 10, 11 a.m.  
Marks-Beien-Darling, at Marks, Oct. 10, night.  
Horn Lake Circuit, at Hinds Chapel, Oct. 12, 11 a.m.  
Duck Hill Circuit, at Hopewell, Oct. 13, 11 a.m.  
Holcomb Circuit, at Sparta, Oct. 14, 11 a.m.  
Senatobia, Oct. 17, 11 a.m.  
Lambert-Crowder, at Crowder, Oct. 17, night.  
Oakland Circuit, at Enid, Oct. 19, night.  
Grenada, Oct. 24, 11 a.m.  
Charleston, Oct. 24, night.

The fourth quarterly conference is one of the most important of the year. If the business of this conference is to be attended to wisely, careful preparation must be made. Every pastor is therefore urged to give careful attention to questions 1, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, of the quarterly conference minute blank. The roll of all nominations of officials and committees submitted to the fourth quarterly conference should be made in triplicate on the official Quarterly Conference Roll and Record Blank. If this is done it will save time and expedite matters at the conference. Please give attention to references to the Discipline in these matters.

C. A. PARKS, D. S.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, AUGUST 15, 1943

By Rev. W. C. Newman

### GOD'S PROVISION FOR OUR MATERIAL NEEDS

Lessor Text: Exodus 16:11-18; 17:3-6.

Golden Text: Give us this day our daily bread.—Matt. 6:11.

Once upon a time, when life for the people of this country was relatively simple, and they got their food by their own labor and from the fertile earth, it was perfectly natural and perfectly easy to believe that



every provision for our daily needs was providential. Wet weather and drouth, cold and heat, had so much to do with the scarcity or plenteousness of food—and all weather came from God—while man's daily contact with the natural world, the good earth, growing plants, sun and wind and the night sky, the woods and fields, gave inspiration to his thoughts and declared the "glory of God."

Now that so many of us procure our daily bread from the store, and have no more intimacy with nature than to come home from occasional picnics mosquito-bitten and too weary for meditation, many people have lost this sense of God's providence and our utter dependence upon him. To some of them it seems ridiculous to bow our heads at the table and give thanks for a steak for which we have paid an exorbitant sum of money and our last ration stamp.

#### What May We Expect from God?

This is neither a selfish nor an irrelevant question. Long ago a questioner in the Book of Job asked it. "Who is the Almighty that we should serve him? And what profit shall we have if we pray unto him?" he said. It is an intelligent question when asked in reverent quest for a fuller knowledge of God and of his will for us, and in quest of a fuller relationship with him.

In our lesson the children of Israel had been complaining of the hardships and privations suffered on their journey from the land of slavery to the land of promise. Especially hard had been the hunger they had experienced. They even preferred to be back in slavery where at least they had food.

And it was in answer to their complaint that God sent the miracle of the quail and manna and the flowing rock. Is this to imply that whenever we ask it God will perform a miracle for our convenience? That we may simply let things slide and God will take care of us regardless of our stupidity or our slothfulness?

The answer is that the only providence of God in which we are justified in believing is a providence consistent with the

teachings of Jesus who is the one revelator of God. So we will do well to turn from Moses to Jesus for our answer.

#### God's Providence is Not Partial

How easy it is for us to imagine that we are favorites of God, and therefore entitled to special consideration. We even set a price on our goodness, bargaining with God, offering to be good if He will bless us, or claiming blessings from him because we have been good in the past, and doubting Him if He does not come through with what we want.

A minister friend of mine tells of a lady in his congregation who always gave the same testimony at every experience meeting. She told how she was awakened in the night to find a neighbor's house in flames, and while others rushed to put out the fire, she went into her prayer room to ask God to save her home. And she said He did. He changed the direction of the wind so that it blew the flames away from her house and burned up all the other houses on the other side of the block.

To believe that is to make God a partisan. Jesus said, "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." The only providence of God that is consistent with Christ's teaching is a providence toward all people.

#### How Much is Enough?

In the model prayer which Jesus gave us He taught us to ask for our daily bread. Moreover, He went on to say that it is not necessary for us to tell God in detail what we need. "Your heavenly father knoweth what ye have need of before ye ask him." Again He indicated that God is more ready to give than we are to receive the things that we need.

All of which seems to imply that while Jesus relied fully upon God for that which is essential to great living He did not ex-

pect or want God to lavish upon Him a multitude of luxuries. He did not hesitate to ask God for daily bread, but He did not ask Him for new clothes or an automobile.

Once a friend of mine sternly rebuked me for my anxiety concerning a problem. He glibly quoted the scripture, "Whatsoever ye shall ask in my name, that will I do." I asked him if he really believed this literally, and when he indignantly replied that he did, I said to him, "Then you are guilty of a terrible sin. If it is so easy to solve every problem just by asking God to solve it you should have abolished war, eliminated poverty, and banished grief from the whole human race just by your prayers."

Jesus was not concerned to see that we should get possession of a multitude of things, but that we should have the materials of an abundant life. In Tolstoy's story, "How Much Land Does a Man Need?" the Russian farmer found at last that six feet of earth can hold all of a man's body but that it takes a universe to hold his soul. We are justified in asking God for unlimited spiritual blessings, but only such material things as are essential to the most effective Christian living.

Our child's religion is largely dependent upon our own. For that reason parents need to examine the basis for their own faith.—Iris V. Cully.

#### The Spirit of Prayer

Prayer demands mental, moral, religious, and every other sort of integrity. No prayer is valid that requests God to be a party to any unholy enterprise or expects him to tear up the charter of his universe. The doctrine of omnipotence does not hold that he can and will do everything, but only that he can and will do, in and through the universe as he made it, whatever is at once in accord with his holy character.

—Wm. R. McNutt.

### MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write  
M. L. SMITH, President



## "CHAPLAINS' ACTIVITIES"

By Post Chaplain, Fred C. Reynolds  
Fort George G. Meade, Maryland

Generally speaking the work of a chaplain in the Army is the same as that of a clergyman in civilian life. The high ranking chaplains, usually holding administrative positions somewhat comparable to those of Bishops and District Superintendents, assign the various chaplains to their respective units. In other words, they make the "Appointments" and supervise the work of the chaplain.

The Army is a gigantic, complicated and self-sufficient organization. Chaplains are assigned to all kinds of units, such as Reception Centers, Training Centers, Hospitals of various types, ports of embarkation, and Army transport ships. Most of the chaplains, however, are assigned to combat troops, infantry, artillery, air force, and paratroopers.

Chaplains at Reception Centers greet the men when they first come into the Army; assist them in getting adjusted to this new and strange way of living; assure them that everything possible will be done for the protection and development of their moral and spiritual life; encourage them to maintain their high ideals of conduct and become active in the religious life of the Army.

Thousands of men who have not attended a religious service of any kind for years in civilian life have gone to church the first Sunday morning in the Army. This fact is proven by statistics taken at the Sunday morning services at the Reception Center Chapels. Moreover, the Reception Center chaplains speak to all the men within a few days after their induction at the so-called sex-morality lecture. Every man—Protestant, Catholic and Jew, black, white, and what-not—is required to attend. There the chaplain has a wonderful opportunity to appeal to all that is highest and best in the men for the sake of God, country and home.

The chaplain goes with his men wherever they go. He hikes with them day and night through the dust or mud or snow, in the training camps or on maneuvers. He sits down with them along the side of the road when the unit stops for rest and talks to them naturally about baseball or home or God. The wise chaplain knows what to talk about, and when. He knows the right thing to do at the right time. The chaplain sleeps with the men, under the trees or out in the open. He eats with them around the kitchen in the woods. He laughs with them; he plays with them; he prays with them; he preaches to them—no, that isn't the way to say it—he talks to them in groups, large or small, about their ideals, their temptations, about "a grace sufficient for every need," about a power available to enable a man to triumph over every temptation, every difficulty, to meet victoriously every hardship, all suffering, and even death.

The chaplain rides with his men on the train or army truck to maneuvers or the port of embarkation. He puts on his life preserver and strolls around the decks of the transport ship as it makes its dangerous voyage through sub-infested oceans. He talks to the men privately about their personal problems, problems in relation to the Army, problems back home, financial and domestic, the very secrets of their souls, and advises them what is best to do.

He goes with them into the actual fighting. The chaplain is with his men in the places of greatest excitement and danger.

He radiates calm in excitement, courage in danger, comfort in suffering, hope in death. He is a "Man of God." Chaplains of the Christian faith are representatives of Jesus Christ. Wherever they go, whatever they do, they should show forth the spirit of Jesus. This is the preeminent value of a chaplain as it was and is the preeminent value of Jesus. He is the source of wisdom, courage, comfort, cheer, inspiration and hope.

The special offering on World-Wide Communion Sunday (October 3) will go half for service to our Methodist soldiers and sailors, and half for Overseas Relief. Let us rally to this great cause and make a worthy response.

## THE PATH TO PERFECTION

American Protestantism will be glad to learn that the new book, "The Path to Perfection," by Dr. W. E. Sangster, minister of Central Hall, Westminster, London, will be published in this country in early September.

The British press, radio, and religious leadership has given the book a very grateful and substantial welcome. Dean W. R. Matthews, of St. Paul's Cathedral, in his Palm Sunday broadcast, said:

"Don't let there be any mistake. . . . John Wesley taught that it was possible to become a perfect Christian and not only so but that several of his friends and helpers had actually reached this condition. This perhaps sounds startling, but we Anglicans ought to remember that, in our communion service, we are taught to pray that we may perfectly love God.

"I like Dr. Sangster's treatment of this question and his discrimination between different kinds of perfection. I like still more his plea for a new emphasis on holiness. 'The Church,' he writes, 'is living far below the New Testament offer and promise. There is not enough difference between the people inside the Church and those outside to be impressive. In her multitude of needs, what need, if any, out-tops all the rest? The need is holiness!'"

Other comments include the following:

The **British Weekly**: "We are meeting life in all its tenses in the books of the hour. One type looks back over the road that has been traveled to correct errors and gather wisdom for the future. Such a book is 'The Path to Perfection.' It is a moving, personal, and deeply devotional book by one who, coming in contact first as a stranger with the spiritual heirs of John Wesley, found among them the same stream of sanctity, not perhaps as strong as it was, but still flowing deep and distinctive after two long centuries."

The **Manchester Guardian**: "The penetrating power of holiness of which Dr. Sangster speaks is no empty phrase. It lies at the very heart of personal religion; were it more widely received it would transform the Church and shake the world. To this high and worthy end this book will move all who bring to the reading of it some measure of the earnestness and care with which it has been written."

The **Church Times**: "Scholarly and competent. . . . It deals with a subject which has been much discussed by the historians of modern theology. It clarifies an important aspect of Wesley's teaching and helps to re-establish his reputation as a theologian."

The **Methodist Recorder**: "Lucidly and beautifully written. This work is long overdue. Dr. Sangster sounds forth the truth and necessity of Wesley's fundamental endeavor. Not only is it the work of a care-

ful and accurate scholar, but it has the lucidity and simplicity of a great preacher who keeps his eyes on human beings. Its pages glow with evangelical fervor."

The circumstances under which "The Path to Perfection" was written are worthy of note. It was during the two years that Dr. Sangster spent in air-raid shelters after being bombed from his home that he devoted much of his time to an examination of Wesley's doctrine of Christian Perfection, and in writing his new book. Regardless of the soul-trying conditions under which it was written, "The Path to Perfection" is a thoroughgoing, scholarly, yet sympathetic study of Wesley's approach to the Bible.

The publication of "The Path to Perfection" is scheduled for September 15 by the Abingdon-Cokesbury Press of Nashville, Tenn. Price, \$2.

## PRAYERS OF A TROUBLED WORLD

(A little girl's idea of the symphony of prayer today)

By Edith Forn Sandofur

In a little village church at night  
The small choir sings by candle light;  
The reverent Pastor leads in prayer,  
Followed by others who are there.

The Reverend lifts a sturdy hand,  
Prays for peace throughout the land.  
And when he says a soft "Amen,"  
The choir begins to sing again.

In a tiny cottage—still and quiet,  
Sits a tired old man and his little wife,  
Looking at pictures and thinking aloud  
Of the soldier son, of whom they're proud.

The album is finally put away;  
A father and mother kneel to pray.  
"Father, our boy is shooting a gun;"  
"Great Master, be near unto our son."

In a crowded room on the edge of town,  
A soldier's wife lays her baby down.  
She hums a tune; she recalls the day  
She cried at the station when Jim went away.

She sits in her room—the lights are dim;  
She sits there alone to dream of her Jim.  
She had worked at the factory all that day;  
Still, she wasn't too tired to kneel and pray.

Those were the prayers of a troubled world.  
The confessions—the prayers of hearts unfurled.  
And God, from His throne up above,  
Reached down with an arm of comfort and love.

God knew each heart and heard each prayer,  
Lightened each burden and removed each care.  
God gave help and comfort to them,  
Because they believed and trusted in Him.

An exchange says, "Our fathers existed without sugar until the thirteenth century; coal fires were unknown until the fourteenth century; buttered bread came in the fifteenth century; potatoes and tobacco in the sixteenth; coffee, tea and soap in the seventeenth; pudding in the eighteenth; gas and electricity in the nineteenth and twentieth. If our sturdy forefathers survived such restrictions we should be able to live through our present rationing period without grumbling."



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### New Studies

By Mrs. G. W. Dameron

Many of you are beginning to plan your study for the fall months. There are three new study topics to be used in 1943-44. They are all interesting and very challenging, and you may choose which one will best suit your needs for the first new study. Below are the topics and texts:

1. **Topic:** The Church and America's Peoples.

**Texts:** We Who Are America, by Kenneth D. Miller. Unity, A Challenge To American Democracy, Report of the Committee to Study the Status of Minority Groups in America.

2. **Topic:** Christian Ventures in Learning and Living.

**Text:** For all of Life, by William H. and Charlotte V. Wiser.

3. **Topic:** Study Based on the Bible: The Problem of Suffering.

**Text:** God and the Problem of Suffering, by Mary DeBardeleben.

All of these study topics may receive Special Jurisdiction Recognition if all the requirements for such classes are met.

\* \* \*

### Special Missionary Projects

Special missionary projects have been a source of confusion to us for quite some time. One of the many benefits I received from attending the School of Missions at Mt. Sequoyah was an understanding and clarification of special missionary projects. Because I am not able to speak with each one of the local secretaries of Missionary Education and Service, or to write each one a personal letter, I should like to refer you to the June, 1943, issue of The Methodist Woman. On page 19 you will find fifteen questions concerning Special Missionary Projects, asked and answered, thus giving rather complete information about missionary projects—what they are, and how a society may secure one. Since returning from Mt. Sequoyah, I have received from Dr. Mary Shannon, the Jurisdiction Secretary of Foreign Work, a list of special missionary projects, from which I am now able to suggest when societies write to me for a project.

\* \* \*

### Educational Seminars

At our Conference meeting in the spring, the Conference body accepted the recommendation that educational seminars be held in each district this fall. We are still planning for these meetings, though definite information cannot be published at this time. However, they probably will be held the latter part of September, with the exception of the Shreveport and Ruston districts,

which will hold their seminars in connection with an Adult Camp for these two districts scheduled for August 21 and 22, at Camp Caney Lake, near Minden, La.

The educational seminars will give us a chance to look at the total educational program of the Woman's Society, to discuss the best methods and plans for carrying forward this part of our work, and to outline briefly but definitely the three new studies mentioned above. There will also be opportunity for those attending the seminars to ask questions and share information. Please be on the lookout for definite information regarding the place and time of the educational seminar for your district.

\* \* \*

### The Study Committee

One of the most important working groups discussed at Mt. Sequoyah was the Conference and local study committee. As you know, this committee is composed of the secretaries of Missionary Education and Service, and Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life, and any coopted members the committee may feel that it needs. It is the responsibility of this group to select the topics, leaders, and activities for each study in which the society is to engage. It is time now to call the local committee together and plan for the fall study in the light of the needs of your society, your church, and your community.

### HUMAN AND DIVINE LOVE

By Mrs. Irvin Rowland

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

How remarkable the unselfish love of a parent for a child! The child's interest is always first and his desires foremost. The missiles of life which inevitably must come make even a deeper wound in the heart of a parent, for he would protect from every disappointment and unpleasant situation if humanly possible and if it were best for the child. The parent can see in his child many possibilities which others overlook. He will love and sacrifice for it as no one else will. When the world turns against it, a real parent will stand by and inspire confidence.

Yet, in the face of the great human love a true parent bears for his child, it can not compare with the divine love which the Father gives to his children or with the great gift of life He offers to those who seek Him. An earthly parent is eager to shower his child with an abundance of this world's goods and to help him have a more enjoyable life. The Heavenly Father desires to give us things which will last into eternity, things which would make us have a more abundant spiritual life, things which would make us more like Him, and He would be a Guide over the sometimes dark and rugged pathway. God's wonderful gifts are awaiting—why do we not seek and ask for more of them?

### A LETTER FROM OREGON

Rev. W. L. Duren,  
New Orleans, La.

Dear Mr. Editor:

As a minister of the former Methodist Episcopal Church, I extend to you my heartiest congratulations upon your continuing publication of the New Orleans Christian Advocate.

I first saw a copy of your valuable paper in June while conducting a series of "Home and Family Evangelism" services in the First Methodist Church in Mooringsport, La., Rev. Van Carter, pastor.

Brother Carter and I were friends and fellow workers in the great days of the former International Sunday School Association. In that attractive field of service Bro. Carter distinguished himself as a leader in Christian education as State secretary, first in North Carolina and later in Louisiana, where he is widely known and well remembered for his wonderful work with young people.

While favoring the union of our churches, I wished always to preserve the unique customs and traditions which naturally grew out of the lives of our people. I thought then, and believe now, that the preservation of the local Annual Conference and State papers would carry over from one generation to the next those matters of superlatively vital concern which should never be lost out of our treasuring remembrance and grateful appreciation.

"There will always be an England!"—and there ought always to be a "South!" I write this with all my heart.

Distinguishing and notable achievements steadily mark the history of Methodism in all lands—and peculiarly in our own "land of the free and home of the brave." How true this is in every section of our nation—in the North, in New England, in the Northwest, and most surely in the South—achievements notable and outstanding, for which all United Methodism, with thankful and informed hearts, would join enthusiastically in singing praises to Almighty God.

Of course, I favor an official Christian Advocate. But it is because I know the utter impossibility of any one person adequately interpreting the tidal movements of the Spirit of God in the Churches that I am pleading ever for the local Conference and State papers. I need not remind you that there are four writers of the glorious Gospel of our Lord and Saviour Jesus Christ. Had there been one official editor in the beginning days of the Apostolic Church there never would have been anything worth recording after a very little while!

And so I extend to you and to your self-sacrificing fellow servants on the New Orleans Christian Advocate my sincerest good wishes and heartiest congratulations. God bless you ever more abundantly and always, and may the Lord God Almighty do for you and through you far more exceeding abundantly above all I ask or think!

(REV.) WILLIAM A. BROWN.

Cave Junction, Oregon.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Mississippi Leadership Training School, M. I. College, Holly Springs, Miss.

The Mississippi Leadership Training School opened Monday morning, July 19, with an enrollment of 156 of which 93 were women.

The following courses were offered: Christian Worship, Mrs. R. P. Neblett; The Prophets and Their Messages, Rev. Luther A. Bennett; The Ethics of the Ministry, Bishop J. H. Moore; Common English Usage, Rev. D. M. Montgomery; Vacation Church School, also course on Guiding Children in Christian Growth, Mrs. E. W. Harris; Organization of Missionary Society, Miss A. E. Kelly; The Christian Church and A Just and Durable Peace, Dr. G. E. Haynes.

The evening guest speakers were: Rev. J. Noel Hinson, representing the Board of Christian Education of the North Mississippi Conference; Chaplain Henry C. Bunton, Camp Van Dorn, Miss.; Rev. C. A. Kirkendoll directed the youth group in a Victory Program. Monday evening the faculty was introduced and a get-together hour was enjoyed.

The certificates were awarded at the assembly hour on Friday, closing with an impressive consecration service and administration of the Lord's Supper.

The societies sending delegates are as follows: Aberdeen District: Amory, Abbeville, Coffeeville, Okolona, Pontotoc, Verona, Water Valley, and Waterford; Columbus District: Columbus, Louisville; Corinth District: Baldwin, Booneville, Byhalia, Corinth, Guntown, Holly Springs, Iuka, New Albany, Oxford, Ripley, Tupelo, Walnut; Greenwood District: Doddsville, Drew, Durant, Greenwood, Lexington; Greenville District: Coahoma, Clarksdale, Indianola, Merigold, Shelby, Tunica; Sardis-Grenada District: Como, Hernando, Sardis.

There were nine delegates from the Mississippi Conference and seven from the Presbyterian Church.

A very hopeful sign is that the C. M. E. Church and the County Home Demonstration Councils sent a number of delegates and quite a few paid their own expenses. The work of the school is of a high standard, all courses were accredited except those on handicraft and on Peace. The handicraft course was under the competent leadership of the Negro State Extension agent of Woman's Work. This school means to the C. M. E. Church what our school at Mathiston for pastors and Christian workers means to us.

Mrs. R. P. Neblett, Counselor.

\* \* \*

Miss Glenn spent the past two weeks with her mother and father at Midway, Alabama. This is only half of her vacation allowance of one month each year. At present she is helping with a Daily Vacation Church School at Arcola and Murphy. Soon she will be in the midst of a revival held here at Malvina Community Center. Rev. Mr. Martin, from the Rosedale Baptist Church, will be the preacher.

\* \* \*

Malvina Community Center was happy to have three visitors from Greenville W. S.

C. S. on Sunday, July 25. They brought boxes of supplies that were very much appreciated. We were surprised to learn that they had never been to the Center. Mrs. Guy Drew, Mr. and Mrs. Irving, and Mrs. Rivers. We wish more of you who contribute to the Center would come for a visit.

Rev. J. M. Guinn of Merigold and Sherard gave us a splendid service on Sunday, July 25. He is very faithful to come each Fourth Sunday.

\* \* \*

### Daily Vacation Church School Shelby, Miss.

Dear Mrs. Moore: I had intended to write you much sooner and tell you about the Daily Vacation Church School we had the third week in June so that you might put it in the Advocate. I hope it is not too late for we did have a very successful school.



MR. C. M. WAGGONER,  
New President Wood Junior College,  
Mathiston, Miss.

Miss Glenn, our Rural Worker, was a wonderful help to us. She gave us many helpful suggestions in planning our school and met with the teachers to discuss and plan the school. Then when we held the school she came and assisted and supervised. I feel that we owe most of our success to Miss Glenn.

Miss Margaret G. McDonald and Miss Doris Murphree had charge of the Beginners. Mrs. Bagwell and Miss Dot Carnes taught the Primaries. Mrs. Wade and Miss Gene Carnes had the Juniors. Rev. Mr. Philips, Presbyterian pastor for the summer, and Miss Martha Frances taught the Intermediates. Mrs. W. W. Hall, Jr. was in charge of the music for each group. Mrs. John Wilkinson had charge of the refreshments each morning and was assisted by different women of the church. Mrs. Montgomery, president of the W. S. C. S., was general supervisor, assisting Miss Glenn. Mrs. Montgomery collected the materials needed for each group and had it ready for

us when we needed it. Mrs. Neblett was hostess to Miss Glenn.

The school lasted one week, held at the Shelby school house from 9 a.m. to 11:30 a.m. Each department was divided into periods: worship, story time, work time, music, and refreshment and play. Punch and cookies were served each morning. The play period was out of doors and each department played at a different time. In the primary department we studied about Bible homes when Jesus was a boy. The games played were those played when Jesus was a boy. The children loved the games which were similar to ones they play today. The handiwork fitted perfectly with the study. They made a Palestinian Village, made clay models of furniture and utensils used when Jesus was a boy. They made scrolls and copied verses they learned on the scrolls. The Shema was the first verse they learned. Each child made a Mezusaa and in it put a copy of the Shema. They had a little play on "Observing the Sabbath Day." They thoroughly enjoyed putting on this play. They gave it twice and changed characters so all could act. As they studied about things they made them and so it made a greater impression on them.

The Beginners studied about "God's Out-of-Doors." They made birds, and learned many verses from the Bible. It was surprising how much they learned in such a short time. They almost beat the primaries on the memory work.

The Juniors studied "The Land Where Jesus Lived." They made a Palestinian Village, shepherds out of clothes pins and pipe cleaners, scrolls and posters.

The Intermediate group studied "What's In Our Bible." They made scrolls, but made them much larger than those made by other departments.

The collection taken each morning will be used to help a little boy Miss Glenn told us about who lives in our district. He is eight years old and his eyes are so crossed he cannot go to school. Glasses will enable him to see out of one eye so that he can go to school. The children were so happy to have a small part in helping Marvin. Miss Glenn promised to let the children know of Marvin's progress.

A good many songs and hymns were learned. They all enjoyed their music period. On Friday, when the school ended each group had a social. Some had picnics, others had swimming parties.

The Daily Vacation Church School was open to all the children of Shelby and vicinity. We had some from all the churches, Methodist, Presbyterian, Baptist and Catholic.

MRS. J. A. BAGWELL,  
Chairman Publicity Committee.

The acts of breathing which I performed yesterday will not keep me alive today; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works of God.—Toplady.



# THE CHRISTIAN FIRESIDE

## YOU CAN'T FOOL AN ELEPHANT

By Vincent Edwards

At Saigon, in French Indo-China, there used to be a one-hundred-year-old elephant who entertained all the zoo visitors with his reckless spending of money.

As fast as he was tossed a coin by anybody in the crowd, he would grab it with his long trunk and then reach out with it to buy peanuts and bananas from the native who had a cart ready for selling such things.

Ordinarily, people were pretty careful to give the big beast a sound money-piece. They had heard plenty about this venerable pachyderm and how, if he didn't get full value from the man with the cart, he would make a terrible time, trumpeting and carrying on in his own jungle way of protest.

One day, however, four French sailors decided to have some fun. They were all dressed in white uniforms, so they looked exactly alike. But when they started to toss coins to the elephant, one of them threw a circular leaden slug.

The big animal seemed to know right away something was wrong. When the counterfeit coin struck the floor, it gave out a dull, unmusical note. First, the elephant smelled of it with his trunk, then picked it up somewhat doubtfully and offered it to the fruit dealer.

The native, noticing it was nothing but lead, tossed it back to the elephant. Thereupon, the beast fixed his tiny pig-eyes on the French sailor, looking him over closely as if he were making a note of everything about him.

The sailor thought nothing of it at the time. He and his companions went away, and all supposed the trick was forgotten. But an hour later they all returned to the zoo.

For some reason, the elephant seemed overjoyed when he saw those boys with the white uniforms in the very front of the crowd.

To everybody the pachyderm extended his trunk, just as if he were counting the group of onlookers. When the elephant came to the sailor who had tricked him, he paid him special attention. Never had a zoo creature appeared more friendly. The Frenchman was quite taken in by the gesture, and offered a handful of peanuts.

The elephant reached out his trunk as if to accept them. Then, as if he had carefully planned what he was going to do, he let fly two gallons of water straight in the sailor's face.

Coming so unexpectedly, it knocked the counterfeit-coin passer flat upon his back. It took all the efforts of the other sailors to bring their friend back to consciousness and carry him to a safer place.

—Our Dumb Animals.

## THE INCREDIBLE HAPPENS

"What! Women learn to read! Never! Give them a hoe and they will know how to handle it. But put a book into their hands and they simply won't know what to do with it."

So spake the men of Kenya when the missionary first started her "literacy for women" campaign. Everywhere she was

met with sheer hopelessness on the part of the women, and ridicule on the part of the men. It was such a good joke—this wild idea of teaching women to read!

With much shyness and giggling, however, they started. In their hearts they themselves believed that book-learning was only for boys and men—and what use could it be to them, anyway? What man would want a wife who could read? A wife's job, their mothers told them, was to hoe on the farm, cook the food, look after the babies. But they made a start—a clumsy, blundering start.

One young woman, slow off the mark, took two years to learn to read, working against her own doubt and other people's ridicule. She stuck to it, even when Sister was on furlough. In her village, a score of women are sweating on that job now; one has learned to read in six months, and others are galloping along the same course, the cry being, "If Martha can learn to read, why can't Jane?"

The mere ability to read alters a woman's whole outlook. The sense of inferiority vanishes; there is an entrance into a whole world of pastures new. There are more ways than one of becoming a "new creature in Christ Jesus," and salvation by book is not unknown in Africa. The new order that is coming is not to be labelled "For men only."—Methodist Recorder.

## A CHALLENGE TO CHURCH MEMBERS

To save Christendom without losing Christian standards is the dilemma of this war. Here at home, far from the fighting fronts, outbursts of hate and violence, juvenile crime and shocking immorality, especially among young girls, are a challenge to every devout man and woman.

Church members who want to help their daughters face war-born temptations find that girls need not only religious guidance but a program of practical constructive things to do. Who will provide it?

The Girl Scout national organization, for one, is prepared to cooperate with religious groups at this time in bringing young people the kind of wholesome recreation and war work that is suited to their years. At the request of government, civic, and religious leaders, the Girl Scout organization is conducting a drive to bring scout training to every girl who wants and needs it. Communities that do not have Girl Scouting will be given special assistance from national headquarters, and communities that have some troops will be given help in forming more.

Many churches, of course, already provide Girl Scouting for their young members and find Scout activities today more valuable than ever. The Girl Scout program, with its pledge of service to God and country, has long been endorsed by religious leaders of all faiths.

Girl Scouting supplements the work of the church by providing practical experiences in which a girl may apply the ethical teaching of her creed. Girl Scouts care for the children of mothers who do volunteer defense and welfare work; they collect tons of scrap as well as materials for the Red Cross; they act as junior aides in hospitals,

and offer friendship and help to newcomers in the community.

Church members who want to help the girls of their community should get in touch with their local Girl Scout office, or, if there is none, write direct to Girl Scouts, 155 East 44th Street, New York, 17, N. Y.

## ARCHBISHOP OF YORK ON BOMBING POLICY

The Bishop of York writes: "I am receiving letters asking me to protest as a Christian against the bombing of German and Italian towns. War is always horrible, and this is true of war from the air. Most of us would wish to see aerial warfare totally abolished, for the non-combatant is almost certain to suffer with the combatant. In the most hateful form it was used by the Germans when they bombed undefended Rotterdam, Belgrade and other cities, murdering thousands with the deliberate intention of striking terror into the hearts of the civilian population. This kind of bombing has not been undertaken by the Allies. They have aimed at military objectives, with the purpose of breaking down the military opposition of the enemy, though unavoidably many civilians have also had to suffer. The real justification for continuing this bombing is that it will shorten the war and may save thousands of lives. Those who demand the suspension of all bombing are advocating a policy which would condemn many more of our own soldiers to death, and would postpone the hour of liberation which will alone save from massacre and torture those who are now in the power of the Nazis.

"Often in life there is no clear choice between absolute right and wrong; frequently the choice has to be made of the lesser of two evils, and it is a lesser evil to bomb a war-loving Germany than to sacrifice the lives of thousands of our own fellow-countrymen who long for peace and to delay delivering millions now held in slavery. I cannot help thinking that some of those who write to me in impassioned terms about the sufferings of the Germans in the bombed cities forget the prolonged and awful sufferings of the Poles, the Czechs, and the Jews of all nations. However much we deplore the sufferings of the civilian population and the destruction of their homes, and of beautiful buildings, we must continue to use our superiority in the air as a means of ending the war as speedily as we can, and then build up some strong central international order which will by force maintain peace until it is willingly accepted by all the nations."—The Spiritual Issue of the War.

## COURAGE

By Ethel Green Russell

Courage is a tree  
As tall as the pine against the darkening sky—

As far reaching as the arms of the oak—  
Deep rooted in life's silent wood  
It stands, wearing its cloak  
Of solitude.

1304 Emerson Ave., Monroe, La.

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## ANDREW BEADLE—RESOLUTIONS OF APPRECIATION

Whereas, the inscrutable will of Divine Providence has called Andrew Beadle from the cares of this life to the peace of life hereafter, and

Whereas, Andrew Beadle was faithful and loyal to the Methodist Church throughout his life, regularly attending the services and providing for the support of the church, and,

Whereas, in his life and work Mr. Andrew Beadle always did his utmost to make his life a practical application of the principles of Christianity; and,

Whereas, Andrew Beadle was a member of the Board of Stewards of the First Methodist Church, having served on said Board for some time. Now, therefore, be it

Resolved, by the Board of Stewards of the First Methodist Church of Lafayette, La., that this Board expresses its deep sense of loss in the passing of Andrew Beadle, and it does hereby express its sincere sympathy to the family and loved ones. Be it further

Resolved, that copies of this resolution be spread on the minutes of the Board of Stewards and forwarded to the bereaved family.

BOARD OF STEWARDS,

J. J. Davidson, Jr., Secretary.

## AN APPRECIATION OF MRS. CORA SHOWS

On June 13, 1943, Mrs. Cora Shows passed away to be with loved ones and the Heavenly Father.

Her going has left a vacancy in our church and community that cannot be filled.

For several years she served as president of the Missionary Society in Mount Pleasant Church, a position she filled faithfully and loyally; her love for her work manifested itself in her cooperation in every way.

Mrs. Shows responded with cheerfulness to all calls made upon her. Those who served with her through the years realize what she meant to the church. Her faith in God was strong; through that faith she gave her best to home and community.

As members of this society, we wish to pay tribute to one whose faith and loyalty is an inspiration to all who knew her.

It is desired that a copy of this tribute be sent to her husband and family, a copy placed upon the minutes of the society, and a copy sent to the New Orleans Christian Advocate.

W. S. C. S. Cross Roads Methodist Church,  
MRS. DAN P. YEAGER,  
MRS. J. D. CROSBY;  
MRS. S. A. LOVITT, Secty.

## JOHN H. OSBORNE

Bro. John H. Osborne was a native of Gleason, Tenn., but had resided in Jackson, Miss., for the last forty years. He left this world for "a City . . . whose Builder and Maker is God" March 8, 1943. He was a retired railroad man and a member of draft board No. 2 in Jackson. He was a steward in Glendale Methodist Church, where he had been a member for about seven years. For several years he was a member of the Board of Stewards of Capitol Street Methodist Church in Jackson and was held in high esteem by this Board.

He was converted a little late in life and some few years later he saw what John and Charles Wesley saw, viz, that he "could not be saved without holiness, followed after it. . . . He saw, likewise, that men are justi-

fied before they are sanctified; but still holiness was his object." There came a day when he came into possession of this experience and ever afterwards enjoyed it and stood for it without stint or reservation.

He loved the Methodist Church as it came from the hands of John Wesley and Francis Asbury. He traveled many miles during the years to hear the Great Depositum of Methodism preached. Indian Springs, Ga., camp meeting was his favorite place to hear what his heart yearned for. He heard at his own church some who have preached at Indian Springs. He deplored the fact that in recent years modernism has crept into the Methodist Church, yet he stood by his pastor and his church to the end. This pastor lost in Bro. John one of his best friends. He is missed by the church, the board of stewards, and, especially, his pastor.

Surviving him are his wife, Mrs. Willie Howard Osborne; two sons—Glenn Scott Osborne, Navy ensign, stationed at Miami, Fla.; Marvin H. Osborne, student in Mississippi College, Clinton, Miss., and a brother, Will T. Osborne, of Gleason Tenn.

J. A. WELLS.

## H. C. LIPSCOMB

Henry Clay Lipscomb was born June 26, 1872, in East Feliciana Parish, nine miles south of Clinton, Louisiana, and passed into eternal rest May 17, 1943, from his home in North Highlands, Baton Rouge, La. He was the oldest son of the late Thomas D. Lipscomb and Louisa Mildred Dreher, both pioneer families of East Feliciana.

Clay was a good, moral boy, and in his early twenties he had a bright experience of salvation and joined the Methodist Episcopal Church, South, at the old Bluff Creek Camp Meeting, where he, with a friend, Dave Phares, now deceased, had cut the first bush several years before when it was decided to establish said camp meeting. After his conversion he took an active part in church work, and when his father passed away in 1902 he was elected a steward in his father's place, which place he filled until he moved to Baton Rouge a few years ago. He also was a faithful member of the executive committee of the Bluff Creek Camp Meeting during this same time.

Clay was friendly and kind and had a host of friends. He was patient and sweet-spirited, and did not complain. He was a faithful husband and a devoted father. He was charitable and responsive. He was a churchman, and was interested in everything that pertained to the welfare of the church, for he was a Christian. And so he lives on in the lives and memories and love of friends and loved ones. He had been an invalid, unable to use his crutches for the last ten years, but he was interested in the welfare of our government, and in all man-

kind, and the church, and had hope for the world, and looked for a better day. His illness was caused by a long spell of typhoid fever which he had when a young man, after which he never had good use of his lower limbs and gradually lost use of them and resulted in complete loss of them over ten years ago. One person said of him, "He is a shining example of Christian patience and fortitude, faith and endurance." Another said of him, "His life was an epistle, known and read of all men who knew him as telling the story of a wonderful redemption." Hundreds of passages were marked and underlined in his New Testament and Psalms. He loved God's Holy Word and endeavored, by grace divine, to live by it. He suffered a great deal, but his suffering and sorrows are over. He was conscious to the last, and when unable to speak he pointed upward, and passed quietly and peacefully into the city of God. Remembering his courage, patience and faith, we find consolation in the fact of his Christian life lived so well.

Clay was married to Cora E. Powers, of a prominent family of East Feliciana Parish, who, with one son, Clay P. Lipscomb, survives. He is also survived by three brothers, namely, W. P. Lipscomb, of New Orleans, La.; Rev. T. D. Lipscomb, of Kinder, La., and John H. Lipscomb, of Jackson, Miss. Many people spoke of the beauty of his casket, which was made of cedar and designed by himself many months before he passed away.

The funeral services were impressively conducted in a funeral home in Baton Rouge in the presence of a large number of relatives and friends, May 18, by Rev. John B. Koelemay, assistant pastor of the First Methodist Church of Baton Rouge, who had faithfully visited him in his last illness. He was assisted by Rev. H. A. Gibbs, pastor of Istrouma Methodist Church, after which the body was laid to rest in the family cemetery on the old home place where he was born, to await the resurrection of God's people and the great reunion in the perfect day. Bro. Koelemay again officiated at the grave, completing the service in a beautiful manner amid loved ones and friends of our departed brother. The floral offerings were many and beautiful, attesting in some measure love and friendship.

We have a living hope that we shall meet again.

His brother,

DUNCAN.

"Aristotle made a statement which has never been improved upon when he compared the body and the mind to two chariot horses and the spiritual part of man to the driver. He said that the stronger the horses, the stronger should be the driver, lest his steeds run away and wreck the chariot."—United Presbyterian.

## BREVARD COLLEGE

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The Registrar, BREVARD COLLEGE, Brevard, N. C.



## EVIL AND MAN'S NEED OF GOD

(Continued From Page 9.)

against the implications involved in that statement.

Two books, that are not religious by nature but an outgrowth of the war, are here listed to introduce the topic of this address: *Evil and Man's Need of God*. These two books are: "We Thought We Heard the Angels Sing," by Lieut. James C. Whittaker, and "The Story of Dr. Wassell," by James Hilton. The first book is by a member of Rickenbacker's crew, and the second tells the story of a U. S. Navy doctor who rescues seven men from Java and takes them to Australia, for which heroic action he was awarded the Navy Cross by the President.

Lieut. Whittaker frankly says that out of that experience of being lost, shipwrecked, and having a narrow escape from death, he made life's greatest discovery—the discovery of God. James Hilton quotes Dr. Wassell as saying "Yes sir, we prayed hard, and I don't really figger anything else could have got us through."

These two stories point up this fact: Out of this tremendous conflict of evil men are turning to religion, to prayer and to God. This is not a new experience, but it is a new experiences for the jaded worldlings of this age—those who lived through the dark days of the spirit of the twenties and the thirties; those who worshipped at the altar of humanism and found no need for God and no belief in God possible.

C. E. M. Joad, a professor of Philosophy in the University of London, and one of England's most fertile literary minds, has just published a remarkable book. Remarkable, not in its results, but in what it says and also in what it doesn't say. Joad is the author of eight books on philosophy, an avowed agnostic for the past thirty years and a man who has ridiculed the idea of religion and man's dependence upon God. He has been faced by the evil of this present world and has felt man's need of God. In this closely knit book he has traced his spiritual pilgrimage from agnosticism to something akin to friendly belief in God.

This is not a book for the average man to read. It is not a book for the average preacher to read. It is not a book to do a man's faith any good. For Joad has not come to the end of the road. He has stopped at the half-way house and called it his satisfactory destination. I think that before he is through with worshipping his reason—for about the only God he has worshipped has been his own reason—he will be driven to find refuge in a faith more satisfactory and more reliable than the one he is experiencing at the present time.

But this book is another sign-post on the way. Man is again discovering the evil in the world and recognizing that without God he can do nothing about it and cannot live in the midst of it. There is something vastly different between sin and evil. Sin is that act by which the individual breaks his relationship with God. Evil is that vast spiritual force in the world that is antagonistic to God and all that God is interested in. It is this evil, incarnated in this age of godless men and men who need no God, that is jarring the world to its foundations. Not in hundreds of years has this world witnessed the brutality, the beastiality, the open rebellion against God that it is witnessing today. It is this vocal evil that has touched every hamlet in the universe and compelled thinking men to re-examine their convictions and see whether their self-complacency is sufficient.

Whittaker, and those multitudes of nameless heroes who are experiencing the same thing, say that evil—that man by himself—is not sufficient. For man, by himself, is necessarily evil. There must be something else to make life complete—and that something else must be none other than God.

For those of us who live in our quiet worlds, those of us who are so busy about the complicated efforts of trying to make profits and meet taxes in a world at war, all of this sounds distant and unrelated to the life we face. What I am trying to say is this: These men who have either experienced or thought, have been faced with this fact: Man in himself is insufficient. The evil in this world drives a man to find God. If he cannot find Him, life is not complete.

The last book I would mention is one I would recommend to those intellectuals who like to roll a smooth morsel of thought, or a quiet crumb of an idea, under their tongue and savor its implications. This book is by an English professor, too. C. S. Lewis, of Magdalen College, Oxford, has by some circuitous method secured certain letters from "an elderly devil in hell to his junior on earth." In the *Screwtape Letters* this elderly devil—Screwtape—writes to his junior devil on earth—Wormwood—concerning the fate of a particular man who is seeking to live the Christian life. It is Wormwood's business to prevent this man from being a Christian and to see that this patient is safely ushered into Hell.

Every statement in this book is written in reverse, and as it is full of theological implications and meanings must be taken, not only with a grain of salt, but with a little quiet thought. In *Screwtape's* phraseology God is "The Enemy," and the Devil in Hell, is "Our Father." Such reverse phrasing keeps the one who is reading on the alert to really understand what is meant. However, some things are understandable and pertinent, such as:

"You must therefore conceal from the patient the true end of Humility. Let him think of it not as self-forgetfulness, but as a certain kind of opinion (namely: a low opinion) of his own talents and character." Or again: "Get it quite clear in your own mind that this state of falling in love is not, in itself, necessarily favourable either to us or to the other side. It is simply an occasion which we and the Enemy are both trying to exploit. Like most of the other things which humans are excited about, such as health and sickness, age and youth, or war and peace, it is, from the point of view of the spiritual life, mainly raw material."

And with that we might as well close: Every experience in life is raw material. Out of it the Evil in the world will make of us brutes, beasts, sinners all; or out of it God will make saints, characters worthy of being known as Children of God, men who have dominion over the world and are capable of fellowship with God.

## MESSAGE FROM GENERAL COMMISSION ON EVANGELISM

(Continued from page 5)

days and events. The backwash of the war makes it highly imperative that the Commission on Evangelism pioneer here and as a church be ready for the troubles of the post-war era.

Perhaps the words of Paul are a fitting summons to our report. "I can do all things through Christ, who strengtheneth me." Let us, also, thank God and take courage.

## RESOLUTIONS OF SYMPATHY

From Methodist Church School, Lake Providence, La.

Whereas, on July 18, 1943, death removed from our midst our pastor and friend, Rev. H. N. Brown.

Resolved, that we, the members of the Methodist Church School, Lake Providence, La., bow in humble submission to the will of God, as we give expression to our love and appreciation of Bro. Brown. He was untiring in his work for others and his Church, always visiting his members and friends in time of sickness or sorrow. He was unswerving in his duty to God, his Church, and his fellowman.

Resolved, that we sincerely and deeply sympathize with his bereaved widow, his daughter, and other relatives. We pray that God's love and grace may be with them in their sorrow, bestowing upon them a "peace that passeth understanding." Bro. Brown died as he lived—unafraid to meet the issues of life, courageous in life, courageous in death. He was not afraid to live, not afraid to die.

Whereas, we desire a copy of these expressions of love and sympathy be sent to his family, a copy be spread on the Church School record, and a copy each to the *Banner Democrat* and the *New Orleans Christian Advocate* for publication.

Surely a good man has gone to his reward. We shall miss him.

"I cannot say, I will not say,  
That he is dead; he is just away.  
With a cheery smile and a wave of the hand  
He has wandered into an unknown land,  
And left us dreaming how very fair  
It needs must be since he lingers there."

MRS. A. J. WYLY,  
MRS. ALEX S. HILL,  
MRS. J. P. DAVIS.

## PROF. TOUCHSTONE ELECTED TO STAFF OF LAY ACTIVITIES

Professor James H. Touchstone, head of the department of science at Philander Smith College, Little Rock, Ark., was elected associate secretary of the General Board of Lay Activities to work in the Central Jurisdiction, at the annual meeting of the board in the LaSalle Hotel, Chicago, July 20-23.

Headquarters of Professor Touchstone will be in Atlanta, Ga., but he will work closely with the staff of the Board in Chicago, it was explained by Dr. George L. Morelock, executive secretary.

A native Georgian, Professor Touchstone was educated at Clark University, Columbia University, and the University of Illinois. He is a chemist-analyst-physicist, and a member of the American Institute of Chemists. He is in his mid-forties, and has three daughters.

As a leader in lay work, Professor Touchstone last year served as lay leader for the Southwest Conference of the Central Jurisdiction.

I do not go to church to hear lectures on economics, or philosophy, or birds, or flowers, or social problems that never will be solved until Christ comes again. I go to church to hear the sweet old story of the Saviour's love. I go to church to have my soul warmed and moved by the power of the gospel. I go to church to have my soul feed upon the bread of life.—Exchange.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Without the ultimate interpretation of this universe in terms of spirit, we cannot explain men's passion for truth, nor their courage, nor those high loyalties which produce devotion unto death.—Walter Russell Bowie.

## THE PRAYER-ROOM TODAY

Lord Jesus, I believe Thou art the same as in days of old. Thy touch has still its ancient power; let me feel its power today. I need Thee as much as any of those whom long ago Thou didst heal. "Poor, wretched, blind," I am indeed, powerless to help myself and despairing of any help but Thine. Yet I know Thou canst give me all I need, "sight, riches, healing of the mind." Lord, I believe; help Thou my unbelief. Let me know Thy touch of healing upon me now, Thy strength taking hold of my weakness, Thy peace coming to dwell in this troubled heart.—Amen.

Rev J B Cain  
Oct 44

## Retrospect

(Written and read by the Rev. Arthur Lanzenby  
"on being granted the retired relation"  
by the West Virginia Annual  
Conference)

If I have lightened heavy loads  
That pressed with sorest pain and chafe  
Upon the hearts of God's own folk,  
My day has been worth while.

If I have brought one ray of light  
To darkened souls that grope  
Along life's dim and winding paths,  
My task has reached its goal.

If I have turned the thoughts of men  
From sordid, low-lived, hurtful ways,  
To Life Abundant in the Word,  
My work has been repaid.

If I have lived and talked and wrought,  
So sin-sick souls and broken hearts  
Have felt the healing touch of Christ,  
My life-work has its crown.





# WALLET OF THE WEEK



PERMISSION FOR BINGO AND ITS REGULATION in New York State received a decided setback recently, according to news reports. It appears that the legislature passed a law permitting it as a church, social, and charity revenue-raising game, but the bill was vetoed by Governor Tom Dewey. In our opinion the Governor was right in his action. No church or charity should be allowed to create gamblers by entering into competition with gamblers unless they are willing to be classed as gamblers. The place does not redeem the practice.

\* \* \*

THE DENVER JUVENILE COURT, which achieved fame under Judge Ben Lindsey, is again in the news. In an address on juvenile delinquency, Judge Gilliam admonished parents: "Take—don't send—your children to church." He based his admonition upon the fact that he had never had an active church boy in real trouble. It is his idea that the child problem is promoted by a form of neglect which results in spiritual ignorance and moral vagrancy. He declared that we must save our children for the world as well as save the world for our children.

\* \* \*

THE STATE OF CALIFORNIA is said to afford hospitality for more religious sects than any other state of the Union. The list includes the shouting groups, mystic cults, health cults, and incense-burning sects. Within this range, all orders of society are being reached. Los Angeles is the center of the small sects, but Detroit, with an estimated two thousand small sect preachers, is making a strong bid for first place in that type of religious work. Independent ministers preach to their shopmates at lunch time in great war plants.

\* \* \*

THE FEDERAL COUNCIL OF THE CHURCHES has called attention to the fact that large numbers of congregations of all American denominations go through an entire year without a single accession on profession of faith. This is the more significant since one-half of all the people in America are not members of any church—Jewish, Catholic, or Protestant, and fifteen million school-age children are receiving no religious training whatever. Such unfruitful congregations are justly entitled to be considered cumberers of the ground.

\* \* \*

CURTAILMENT OF LIQUOR has been effected by government action in every warring country on both sides except in the United States, says an exchange. Dr. J. Raymond Schmidt, general superintendent of the National Civic League, declared: "Stop the manufacture and sale of alcoholic beverages for the duration and it will not be necessary to recruit married women for work in munitions and armament factories." The Manpower Commission is heralding the need for a million three hundred thousand new workers, there is a hue and cry against absenteeism in war plants, and in the face of it all a reduction of the price of liquor has just been announced. Perhaps it might help if our legion of stuffed shirts would do a little checking up.

MASS BOMBING OF CITIES by a corps of flying missionaries after the war has ended, is a proposition which the Church of God has under consideration. The plan, which antedates the present war, contemplates a program of evangelization by dropping leaflets from the sky. The Church of God proposes to clothe the raining of manna in the Mosaic drama in a modern dress by dropping God's Word from the skies to feed the spiritually famine-stricken who wander in our modern wilderness of sin. The appeal of the plan is at least romantic.

\* \* \*

LORD WEDGWOOD, a descendant of the founder of the famous Wedgwood Pottery Works in England, who was a great friend of the Zionists in their efforts to make Palestine a Jewish national home, has been remembered for his great friendship and liberality toward the Jews by a \$50,000 "Josiah C. Wedgwood Fund for the Settlement of Jewish Youth in Palestine." Lord Wedgwood was a great Christian, a great humanitarian, and a great friend of the Jewish people. The Fund in his memory is being raised by the Hadassah organization.

\* \* \*

A CIVILIAN PUBLIC SERVICE UNIT for women has been organized by American Quakers. The first group of seven women includes the wives of three conscientious objectors. The members of the unit will work as attendants in the mental ward of the Philadelphia State Hospital located at Byberry. Some members of the unit have had a measure of special training for that type of work and others have done social service work. They will receive sixty-one dollars per month beside quarters and maintenance. This is the first unit of the kind to be organized.

\* \* \*

THE GROWTH OF HOLINESS SECTS has been referred to more than once on this page. A recent study of this situation reveals the fact that at least two hundred small sects, many of them holiness sects, are finding new opportunities in the wartime stress for gaining converts to their cause, for winning over many members from other denominations, and even taking over whole congregations from each other. There seems to be no evidence of a coalition of small sects, but an enlistment under new independents operating particularly in the vicinity of war camps and war industries.

\* \* \*

PRESBYTERIAN-EPISCOPAL UNION, which some believed to be well on the way to consummation, seems to be out for a period of years at least. Both majority and minority reports of the Protestant Episcopal Church Joint Commission agree in saying that far more time is needed before any definite move toward organic unity should be taken. With these reports, it seems that the proposal which has been under discussion for fifty-seven years is back "in the land of beginning again." The majority report will recommend the continuation of the Commission for another triennium.



# New Orleans

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## EDITORIAL

### BRITISH METHODISM—1943

The recent session of the British Methodist Conference held in Central Hall, Birmingham, is described as a "skeleton" Conference. It does not appear that attendance was restricted except by war conditions, but the smallness of the body in the great hall was noticeable and the wags resurrected the question of the old prophet: "Can these dry bones live?" It is difficult and might be unfair for an American to undertake to appraise the situation, but it seems to us that British Methodists have reason to humiliate themselves before God in repentance and in intercession for a new baptism of the Holy Spirit such as was experienced in the Wesleyan Revival two hundred years ago.

Two items seem to have drawn the fire of the veteran debaters. Dr. Maltby opposed vigorously the move to make the chairmanship of a district a full-time appointment, thus relieving him of responsibility for a circuit. Conference voted to submit the proposal to the Synods and to bring the question up for action upon their vote next year. The other matter which was debated with considerable heat was the action on dancing a year ago. Dr. Scott Lidgett, 89, and Dr. F. L. Wiseman, 85, measured swords on that issue. The Conference, however, refused by a good margin to vacate its former action.

On evangelism, the interest out of which Methodism took its rise, there was less heat and seemingly less assurance. It is no longer a major interest in the sense of being separate, but is an adjunct of the Home Mission program. Neither is it any more a year round, in season and out of season activity, but the emphasis is upon "Commando campaigns" and a reporter describes the progress as a "growing, not with observation, but inwardly, and that is what really matters." It reminds us of what we have often heard over here: "We had a good revival, no members were received, but the church members were greatly revived."

The lack of emphasis on evangelism would not be so significant if it were not for the fact that British Methodism has been consistently losing members for the past quarter of a century. Mr. Wesley's revival program was no hit-and-run affair and he did not speak of the power of the Holy Ghost in the lives of those to whom he preached as an "inward" and occult influence. His evangelistic militancy was the basic factor in the building of a great church and did much to save England in a day of great spiritual desolation. Formalism, compromise, and occult effects hold little encouragement for the future of British Methodists, and we on this side of the Atlantic

will do well to study carefully the developments in the British Church.

### WHITHER?

In a recent issue of the Advocate we discussed briefly the confusion resulting from the red tape and the bickering in political circles, particularly in Washington. It seems to be the policy to keep the bureaucrats in until the situation gets so bad something has to be done about it. They dismiss a glamour girl and then a howl is raised about a dancing "economist" and he gets his resignation sent to him, but not until a grinning, dancing picture of a man in trunks has made the whole thing nauseating and disgusting. The red tape continues and the criticism goes on unabated, and we are even threatened with plastic poker-chip tokens for "point change."

The increasing number of instances in which contracts and public trusts have been mishandled, for which indictments have been returned, and the talk about the gross abuses of government support of dependents of men in the armed services is tending further to break down both civilian morale and morals. The seeming lack of unity and understanding among the Allies in the prosecution of the war, and the lack of a general outline for the peace when the fighting ends is far from reassuring.

A few mornings ago, we chanced to hear part of a conversation between three men as we were getting off a street car—a middle-aged car operator, an elderly man, and a young man. They appeared to be discussing the payment of \$41,000 for luxurious offices for some government officials. They then agreed that the result of this war would be the raising of another brood of millionaires, and that they felt that while there was such profligate spending of tax money, labor should get its part. They were talking in all seriousness.

As for the pattern of the peace when the war is over, we do not wish to see it shaped by visionary idealists, radical social leaders, and revolutionaries. On the other hand, we certainly do not want a peace formulated by cut-throat international diplomacy negatively assisted by a conquered foe. It seems to us that signs are pointing in that direction at the present moment. The public does not understand the onesidedness of American collaboration—why China has not had greater support, and why promises to Russia have not been kept in a manner to prevent Russian criticism of our course, and why the long drawn-out controversy over the French situation. We do not think that the details of our military policy should be disclosed, but we do think that talk regarding our pur-



poses should be understandable and such as to create confidence in the minds of the public. That, it seems to us, would prevent some of the unfavorable reactions which have developed.

We have the conviction that there is need for wholesome supervision of public spending; that Congress should institute a searching audit of emergency projects with belettered designations; that bureaucratic regimentation of American life should be simple, in the interest of the prosecution of the war and the efficient and equitable supply of public needs on all fronts; and that the leadership of the nation should begin to shape its thinking for a constructive and an honorable peace to be approved by Constitutional process. If we go on talking and acting as though the United States were one great eleemosynary institution, we are simply heading for national disaster.

### EDUCATION BY ACCELERATION

It would seem that as a nation we had almost run the gamut of possible tones, overtones, cacophonies, harmonies, and what not, in the diatonic scale of education. We have played the classics, the romanticists have had their day, and lately the jazz and swing, with a revival of Alexander's Ragtime Band, have held high revels in the halls of education. We can't make up our minds what tempo is suitable for education; what medium to use—if it is to be the orchestra, the brass band, or the gentle wooing flute.



Dr. A. P. Hamilton

Dissonance seems to be the order of the day, or seems to have been so, for the past few decades. There have been many prophets with many panaceas, in fact, as many panaceas and programmes as prophets; but too many of these have proved to be false prophets. We are sure of this fact, because there seem to be just as many at large, telling us what is wrong with education, as there ever have been in the past. That is, too many still have the uneasy feeling that all is not well, in spite of the millions that have been spent in this country alone, since the beginning of the Republic.

Fifty years ago anyone could have, with an air of finality, given you a definition of education; but today there are as many definitions as there are proponents of theories, and a new one is born every minute.

It is a curious fact that the very word in Greek from which we derive "school" means **leisure**. The Greeks had the idea that the learning process demanded time, but above all a mind "free from every cumbering care," so to speak.

Now we have education by acceleration. That is, the tempo is stepped up in everything, for the duration. That is well, if it is merely for the duration. But on every hand there are those who are saying: "If it is good for war, why not also for peace?"

We are all familiar with the difference between fruit that is developed in a hot-house and that which grows out in the open under the natural processes of season, climate, sun, and soil.

It is true enough that technical skill, that which trains the hand and physical reactions to certain stimuli, can be accelerated. But to acquire maturity of thinking, or

to develop skill to think at all, requires growth, time to weigh and consider; the method of trial and error must be used here if anywhere at all.

Take, for instance, the acquisition of a language. Anyone who has taught in this field knows that there is a certain ripening, a growth that must take place gradually, before there can be mastery in this area. And I am perfectly aware of the accelerated language courses that are being given right now to speed up the war effort, and that remarkable things can be done in a few months, in acquiring a sort of glib proficiency in bandying phrases back and forth with a native, to find one's way around, to ask for articles of food, and all that sort of thing. All of which may be well enough in time of war, but education is more than this sort of thing. It means intellectual mastery of idioms, ways of thinking, ideas of government held by the people of the country, literary appreciation, ways of life, history, all the overtones that go to make up the civilization and culture of a nation or race.

Education, then, should mean more than a parrot-like repetition of formulas and figures; it means intellectual grasp, development of the power to appreciate and appraise the things that make a man a human being, and not just an automaton or robot. It is spiritually apprehended, as well as mentally and mechanically.

A. P. H.

### PRAYER MEETING DIES A HORRIBLE DEATH

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong healthy child, fed largely on testimony and spiritual holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning marts of trade and places of world amusements. Her older brother, Bro. Class Meeting, has been dead for many years.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives, and religious education, but to no avail. A post mortem showed a deficiency of spiritual food, coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to bear her remains tenderly away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going the church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.—The Hammond Vindicator.



## WITH THE PASTORS

### CHURCH SCHOOL STUDY CLASSES

By Charles O. Ransford

The despair of many pastors is to find persons who have knowledge and are interested in the church activities. Happy the pastor who has a church school superintendent who is open-minded and is always seeking new ways of working. Blessed indeed is the church school with a corps of faithful teachers, who know their task, study, and hold the enrolled pupils in regular attendance.

Just anybody as a superintendent will not satisfy the demands of our modern church schools. Just anybody as a teacher will not hold lively children and growing boys and girls in the church school classes.

Church school statistics, except in growing communities, are usually static. There are slight variations in the enrollments over extended periods. Yet we occasionally have new pupils and there are annually a few new enrollments in the primary department.

A study of the teen-age groups shows that when growing boys and girls, who have advanced in high school studies, and begin to have other than school and home interests, unless special efforts are made to create new relations with the school, become irregular in attendance and drift away.

Bright boys and girls want to learn. In the adolescent period life gets an expanded view of all human and world relations. They have learned in school. They are beginning to read books and papers. Life becomes exuberant. Vital forces create new inspirations and enthusiasms. With the intellectual and virile new forces are like the sparkling waters of a strong flowing hillside stream, bounding around the curves and dashing in spraying cascades over the rocks.

The real teacher who loves youth and loves to teach, whose ambition is to mould character and prepare young people for place and service in life, spends many wakeful hours in study and prayer that he or she should not fail in this God-called service.

The Methodist General Board of Education and likewise other denominational Boards, have prepared numerous study courses to meet these needs and to teach and train the teachers. Not one phase of religious education has been overlooked, from the primary to the adult departments. The Boards of Education under the direction of university trained teachers and child guidance specialists have prepared study courses for every type of teacher and for every type of problem arising in the church schools.

These studies may be taken individually, in groups in local churches, in district and conference institutes, and in all our conference and area summer assemblies. These study privileges are brought immediately to all church school workers. They are given every month in our best church school literature.

The superintendents must have these studies to know and become efficient. The teacher must study to hold his pupils and save their souls. All advanced young people and adults should take these studies. Every church school every year should have a series of study classes. Every church school each year should send one or more teachers and pupils to the summer assemblies.

New methods must be acquired, if we would maintain a continuous interest in our

church schools. New methods must be adopted, if we would hold our pupils and maintain a high service in Christian teaching and culture.

### A MAN-MADE CHURCH

By Dr. Forney Hutchinson

"And he said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." (Matt. 21:13.)

Jesus had just made His second visit to the Temple and had once again driven away the money-changers and cleansed the outer courts. By way of explanation, He quoted from Isaiah: "My house shall be called a house of prayer, but ye have made it a den of thieves."

I wish to use only a portion of the text, "My Father's house shall be called a house of prayer, but ye have made it . . ." And with that quotation in the background, I desire to ask this vital question: What have men made of the Church of God?

Let me compare briefly a God-made and a man-made church. It is not difficult to describe a God-made church. It is a house of prayer, a place of worship. The motive that moves to attendance is that of finding God and holding communion with Him. No nobler objective could possibly be imagined. It should, therefore, be a sacred and awesome place. A purely man-made church may be an entirely different proposition. Of course, of such churches there may be a large variety, some more and some very much less desirable.

First of all, I should like to consider the church the Jews made, the church as Jesus knew it in His day. He boldly denounced it and declared they had converted His Father's house into a "den of thieves." Now, a den of thieves is not a place where thieves operate, but rather where they congregate. The Jewish leaders did not come together in the Temple of that day primarily for the sake of robbing the poorer class of Jews who came from remote districts, but rather to soothe their consciences and gather inspiration for further and outside operations. The whole tendency was to commercialize the Church of God. This they succeeded in doing to a very large degree. In John's Gospel, instead of "a den of thieves" the word "merchandise" is used. In other words, the Jews had commercialized the house of God. They had perverted the purpose of His house. Jesus undertook to restore it to its original purpose. The animosity of Annas toward Jesus in all probability grew out of the former's greed. He feared that the Master would interfere with his exploitation of the people who came up to Jerusalem to worship and bought their offerings from him and his associates. Already this reprehensible traffic had made him and his family immensely rich. He had no thought of being deprived of his ecclesiastical gift.

My next question is, What have the Catholics made of the Church? For nearly three hundred years after Pentecost the apostolic church went forth with the tread of a conqueror. She suffered persecution, and many disciples achieved martyrdom, but she never lowered her standard and was uniformly victorious. Then came Constantine and the first division of the Church. Ultimately the Eastern branch, usually known as the Orthodox Greek Church, found her largest following in Russia. The Czar of Russia simply took her over, rewarded her with

gifts, afforded her protection, and utilized her to his own advantage. She became thoroughly nationalized and was sarcastically and perhaps truly referred to as the agency that furnished the "opiate of the people." The collapse of the Russian army is one of the unsolved mysteries of World War I. Raymond Robins, who made a special study of it and tried to explain it, said: "The Russian soldier realized that his government had betrayed him, but he fought on; he discovered that the economic order had exploited him, but he was still courageous; finally he saw that his church had forsaken him, and then his morale broke." That is, no doubt, in part at least, the explanation.

The Western wing compromised the Church to win the favor of Constantine. She entered with him into a relation of Church and State, which continued through the centuries. She sought to dominate, and the time came when the world witnessed a great Emperor standing barefooted in the snow in front of the Pope's Palace, pleading for admission and forgiveness. Not until Bismarck's time did the state again have the courage to say: "We are not on our way to Canossa."

More vital to us, however, is what Protestantism has made of the Church. This brings the question down to date and puts it up to us.

First of all, we divided it. The Church, known as the body of Christ, has been torn into shreds through Protestant denominationalism. Like a pendulum, humanity swings from one extreme, and when, under Martin Luther, we broke loose from the vice-like grip of Rome, we swung to the other extreme. Liberty became license, and today Protestantism is not a church, but a group of religious denominations. Abraham Lincoln said he would have joined a church if he had known which one to join. It is sometimes said that, while we are divided outwardly, we nevertheless have "unity of spirit." However, in the light of history and conditions, even that claim may be hard to make out. Protestantism today has no voice with which to deliver itself on any moral issue. She did not when the World Wars Nos. I and II were impending. The Federal Council of Churches, to which most Protestant bodies subscribe, is at best a very loose federation.

In the second place, Protestantism has secularized the Church. It has made her popular at the expense of her power. The line of demarcation between the Church and the world has been pretty nearly rubbed out. Too much effort is made to entertain. Many would turn the Church into a sort of glorified rotary club. We are constantly tempted to emphasize operatic music, clever speaking and social relationships. There are those who even join the Church hoping thereby to attain to a higher social position. We tax ourselves to attract the crowds. Our test of success lies in the size of our congregations and in the amount of our budget.

Her methods are also largely secular. In the raising of her monies she is hardly as dignified as some of our great fraternal orders. God surely has a plan for financing His Church, but we don't seem to have found it; or, having found it, decline to accept it. Recently a preacher raised the question: Shall my church go out of business? We are in outright competition with more than one line of business carried on by our members. On our way to worship we must run the gauntlet of ticket sellers and bazaar hawkers. Announcements are made which

(Continued on page 16)



# CONFERENCE NEWS AND PERSONALS

Rev. Allie J. Ellender, recently appointed to the Gonzales charge, begins his work with the enthusiasm of a real crusader and a determination to go over the top.

Rev. A. C. McCorkle, now in his sixth year at Charleston, Miss., reports good progress in his work. He is much attached to the people whom he has served so long.

Rev. J. H. Holder, pastor at Winona, Miss., seems to be carrying forward with his old-time vigor and optimistic outlook and good spirit. He is doing a splendid work in his present pastorate at Winona.

A note from Dr. H. L. Johns, pastor at Rayne Memorial Church, New Orleans, says that he is now really and not just officially on vacation. He and his family are taking a brief outing at Bay St. Louis, Miss.

Rev. J. F. Kilpatrick, pastor at Hodge, La., is now in a meeting at Chalmette, New Orleans, where Rev. J. W. Booth is pastor. Bro. Kilpatrick paid the Advocate office an appreciated call on Tuesday of last week.

Rev. R. S. Lawson, retired member of the North Mississippi Conference, living in Memphis, Tenn., writes that his health is very poor and that his nervous system is shattered. He spends almost half of his time in bed.

Bishop A. Frank Smith, who is in charge of the area including the Louisiana Conference, is taking a two weeks' vacation with his family at Boulder, Colorado, according to a letter received in the Advocate office a few days ago.

Rev. Bufkin Oliver, who enters Drew School of Theology, is the son of Rev. A. S. Oliver, of the Mississippi Conference, and his wife is the daughter of Mrs. J. C. Park and the late Rev. J. C. Park, of the North Mississippi Conference.

Miss Clara E. Chalmers, sister of the publisher of the Advocate and President of Colegio Irene Toland, Matanzas, Cuba, recently spent several weeks with her father, Mr. C. O. Chalmers, on the Seashore Campground, at Biloxi, Miss.

Friends of Mrs. H. N. Brown will be interested to know that she is now living at 125 Montgomery Ferry Drive, N. E., Atlanta, Ga., with her daughter Helen, Mrs. Gene Martini. After September 1 they will be located at 546 Mayson Avenue, Atlanta.

Mrs. W. E. Dean, Cascilla, Miss., expresses her great appreciation of the Church School Lesson prepared by Rev. W. C. Newman. She is but one of many who appreciate this splendid service which Bro. Newman is rendering to the Advocate constituency.

Requests for changes of address indicate that Rev. S. S. Holladay has been changed from Gilbert to Coushatta, La., and that Rev. F. C. Collins has been changed from Greenwood to Gilbert, La. We have no indication of the other changes which these moves involve.

Four men from the Meridian district are now in chaplaincy service, two in the Army and two in the Navy. All of them give thrilling accounts of their work with the men of the armed forces. Chaplain Don O'Connor was to baptize and receive 35 into the church on Sunday, August 8.

Dr. D. B. Boddie, pastor at Morgan City

and Berwick, La., paid the Advocate office an appreciated call on Tuesday of last week. Bro. Boddie reports progress in his work and his church calendar shows a round of endless activities. We know of no man who presses his work more energetically than does Bro. Boddie.

Capt. H. J. Thompson, member of Carrollton Avenue Church, New Orleans, and one of the faithful and dependable bar pilots, paid the Advocate office an appreciated call on Thursday of last week. The Captain is in good health and maintains his interest and optimism regarding today and tomorrow.

Rev. T. B. Winstead reports good progress on the Ovette charge. Good revivals have been held on the work. Bro. Winstead sends us information concerning Rev. Martin Kinsey, who was hurt in an accident in Houston, Texas, recently. His injuries, which we have already reported, were serious but he is said to be improving.

Rev. J. L. Neill, district superintendent at Meridian, Miss., says that Bishop Decell has appointed Rev. Bryan Broadus as pastor of Andrew Chapel charge, Meridian district, in the place of Rev. Bufkin Oliver, who has entered Drew University School of Theology. Bro. Broadus is the son of Rev. G. A. Broadus, pastor of Philadelphia circuit.

Bro. C. V. Hathorn, of Columbia, Miss., and his grandson, Karl Rossell, were visitors in New Orleans one day last week and remembered the Advocate office. Master Karl, with his mother and sister, is spending a summer vacation with the grandparents in Columbia. Their home is in Atlanta, Ga.

Dr. George W. Truett, eminent Baptist minister of Dallas, Texas, is in the Baylor Hospital under the care of specialists who are giving him extensive examination for a painful rheumatic condition from which he has suffered for more than a year. Several complications developed and it became necessary for him to have hospitalization.

Rev. Jeff P. Paul reports fine revivals on the Pleasant Hill charge, in the Louisiana Conference. Bro. Paul had the assistance of Rev. W. C. Mason, Rev. R. T. Pynes, Rev. J. P. McKeithen, and Dr. A. M. Freeman, district superintendent. At the time of his writing he was engaged in a meeting at Zion's Rest, which was begun by Rev. J. C. Price. A number of members were received on profession of faith in these revival efforts.

District superintendent J. L. Neill reports that three more dedications of churches will occur before the next session of the Annual

Conference; two of them are new churches which were paid for as they were built. This will bring the total dedications for the year to eight. In addition to this, good revivals are being held throughout the district, and Kemper County is planning a county-wide revival to be held in DeKalb in the fall, in which all the 25 churches of the county will participate.

## MINISTERS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The ministers of the eastern part of the Lake Charles District met in St. Martinville on August 2. Those present were: Rev. B. H. Andrews, Rev. R. H. Staples, Rev. W. H. Giles, Rev. J. H. Sewell, Rev. C. W. Quaid, Rev. C. J. Thibodeaux, Rev. J. B. Grambling, and Rev. A. A. Collins.

The meeting began promptly at 10:30 a.m., with Rev. R. H. Staples presiding. After a word of prayer, Rev. B. H. Andrews, district superintendent, was asked to bring before the group such matters as he considered important for the concluding of the work of the Conference year.

A suggestion was made that the ministers familiarize their people with the important legislation to be presented at the meeting of the Annual Conference. Two matters of legislation deferred from the last session were especially mentioned. One of these was the motion concerning the changing of the date of the meeting of the Annual Conference. The other was legislation concerning the control of Conference property.

A survey was made of the payment of the Golden Cross offering by the charges represented. In this connection, Rev. W. H. Giles gave a report of some of the work being done at the hospital at Lafayette.

The report of the charges represented revealed that all who had not already reached the Advocate quota would do so in the near future.

At noon the ministers and their wives were the guests of Rev. and Mrs. J. H. Sewell and the members of the St. Martinville church at a fish dinner.

ALBERT A. COLLINS,  
Acting Secretary.

## FINAL RITES HELD FOR MRS. MARGARET MURPHEY

The death of Margaret Joyner Murphey, wife of Eugene M. Murphey, Jr., at the home of Dr. and Mrs. E. M. Murphey, on last Thursday, brought genuine grief to many relatives and friends. Her death came after a four months' illness from a malady which all medical science and knowledge have failed to conquer. During most of her ill-





ness she was at her home in Long Beach, Miss., but one week before her death she was brought to Macon, as it was her request that she be laid to rest in the Murphey burial lot in Macon.

Funeral services were held at the family residence Friday afternoon at 4 o'clock. Rev. N. D. Guerry, Methodist minister, conducted the services, assisted by Rev. T. A. Filgo.

The deceased was a native of Lee County and was born in Tupelo, Miss., February 9, 1897. She was the daughter of Mr. and Mrs. W. L. Joyner, both deceased. She graduated from Tupelo high school and also from M. S. C. W.

As a young teacher, just starting out on her career, she came to Macon as a member of Macon high school faculty.

It was here she met and married Eugene M. Murphey, Jr., in January, 1920, soon after he came from World War I.

They were residents of West Point, Miss., and Itta Bena, Miss., for a while, but the greater part of their married life was spent on the Gulf Coast at Long Beach.

Soon after moving to Long Beach she accepted a position as primary teacher in the Long Beach Consolidated school, where she taught sixteen years.

The solicitation of friends during her illness and the comforting messages of condolence, generous with expressions of grief over the loss her death meant to their community, were an attestation to her fine Christian character, to her loyalty and devotion to principles.

Not only in her home which she loved so much was her influence felt, but in her church and in the school room.

She is survived by her husband, E. M. Murphey, Jr., and one son, E. M. Murphey, III, who is now in the Army Medical Corps at Tulane University.—The Macon Beacon.

## TO ALL HOLDERS OF FREE TRANSPORTATION OF THE METHODIST CHURCH

Our beloved Church has received many great and valuable favors in the past from the American railroads. Tens of thousands of dollars have been saved for the treasuries of our Church because the railroads have given us passes.

Now we have a chance to reciprocate these favors, at least in part.

You know the very great strain under which the American transportation system is working. Just now they need our help. I know you will cooperate when you know what you can do.

The railroads are asking their own employees to refrain from using their passes on

Labor Day, September 6—also on September 3, 4, 5, and 7.

Thanksgiving, November 25—also on November 24, 26, 27, and 28.

Christmas and New Year's, December 23-January 3, inclusive.

Let's do the same! That's fair, isn't it?

If we have any influence with our employees, let's urge them to use Tuesday, Wednesday, or Thursday for any vacation travel. Never Sunday, Monday, Friday or Saturday. You have no idea how much that will help the railroads.

Brethren, we all appreciate what the railroads have done and are doing for the Church, but American people tend to take such institutions as the railroads for granted. If we are guilty of this, this is a good time to show our appreciation. The railroad men are human, same as we are, and relish

an act of genuine appreciation when they so rightly deserve it.

The railroads give us these special favors because they believe that the Church influences its members and the communities to be brotherly and better citizens. When we travel, therefore, let us make our trips count for the cause of the Kingdom, wherever we go, so that the best efforts of the railroads in our behalf will not be in vain. That is the best payment we can make them.

W. M. CASSETTY, JR.,

Executive Secretary.

## NOTE OF THANKS

Dear Dr. Duren: I desire to express to you and through you to our many friends our appreciation of the kind expressions of love and sympathy for Mrs. Hoffpauir and myself and family, during the severe illness of Mrs. Hoffpauir. Mrs. Hoffpauir was in the hospital for seven weeks, has been home for a week now, and is now on the road to complete recovery. Again thanking one and all for the real sympathy and prayers that were offered for us. May Almighty God bless you all.

Your friend,

A. R. HOFFPAUIR.

## VIRGINIA'S ABC "EXPERIMENT"

Mr. F. W. Gwaltney, Executive Secretary of the State Department of Mental Hygiene and Hospitals, gives in his official report a statement of conditions, which have followed the substitution of the Alcoholic Beverage Control system for Statewide Prohibition. Mr. Gwaltney states:

"Six hundred men and women yearly are in the State hospitals from alcohol; 30 per cent of all admissions are traced to alcohol; 20 per cent of all fatalities in highway accidents are from drunk driving; of 104,000 commitments to jail over 50 per cent were from alcohol." Taxpayers pay the bill. Mr. Gwaltney emphasized the continuous upgrade of consumption of intoxicants from 1935, when the ABC system was substituted for State prohibition, to 1942. "In 1935 the consumption of beer, wine and spirits was 9,648,636 gallons, an average of four gallons per capita, and a cost per capita of \$9.02. In 1942 the consumption was 36,195,644 gallons, or 13.52 gallons per capita, a cost per capita of \$28.30, over three times as much."

Mr. Gwaltney declares "that more money was spent in 1942 for intoxicants than for education, welfare, health and religious purposes combined." He adds: "Since the purpose of the ABC system is to decrease the consumption of alcohol, should not the state eliminate all forms of liquor advertising?"

It is also noteworthy that arrests for bootlegging have doubled, and five times as many illegal stills have been destroyed in 1942 as in 1935.

What will the citizens of Virginia decide to do about the shocking results from the ABC system? Complacency, because of revenue, in the face of multiplied millions wasted, unprecedented juvenile delinquency, drunkenness and crime, is a terrible blot upon the good name and the reputation for morality of the people of Virginia. Certainly, if Statewide Prohibition was, as has been emphasized in the Times-Dispatch, of Richmond, an "Ignoble Experiment," these official, shocking facts and figures prove undeniably that the ABC system is three times as "Ignoble."

JAMES CANNON, JR.

## CONFERENCE MERGER—RESOLUTIONS

The matter of uniting the two Conferences in Mississippi into one Annual Conference was brought before the Cabinet of the Mississippi Conference at a meeting of the Cabinet, held in Jackson, on June 1, 1943. The Cabinet concurred in having the matter one of the topics discussed in the forum at the Pastors' School; and, in agreeing to cooperate in submitting the matter for determination by the Annual Conference at its next session.

The Cabinet has voted unanimously to adopt the following resolutions and request their publication in the New Orleans Christian Advocate:

"Resolved, that under the circumstances we, the members of the Cabinet of the Mississippi Annual Conference, rescind our agreement to have submitted a joint resolution to the forthcoming session of the Conference petitioning the 1944 Jurisdictional Conference to authorize uniting the two Annual Conferences in Mississippi into one single Annual Conference.

That we recommend the question of consolidating the two Conferences in Mississippi not be presented to the forthcoming session of the Annual Conference."

OTTO PORTER,

Secretary of the Cabinet.

## SOME HALLOWED RECOLLECTIONS

Seeing the notice of the 71st session of the Seashore Camp Meeting, beginning as I write this day, I cannot refrain from asking the editor to grant me the privilege, as one of the original frequenters of that sacred institution, of a few lines in reverent reminiscence.

The transcendent excellence of those early spiritual refreshings cannot be known to the present generation experimentally, no more than it can know the experiences of the people at the descent of the Holy Ghost on Pentecost. The spirit is wanting. The modern reader, therefore, will bear with me as with holy reverence my thoughts go back to those hallowed days of the camp meeting's beginnings.

Our meetings began (say) on Thursday and continued over two Sundays, closing out the second Monday. The order of the day was as follows: 7 a.m., general morning prayers at the tabernacle; 8 a.m., breakfast; 9 a.m., prayer meeting and testimonies; 11 a.m., preaching and altar service; 12 noon, dinner (if the meeting broke up in time—generally not); from the noonday service until 3 p.m., rest and visitations—no frolicking; 3 p.m., preaching and altar services; in the interim between the 3 o'clock service and 8 p.m., private prayers, meditation, songs and Christian fellowship; 8 p.m. (or horn-blowing), preaching and altar service—until mourners "came through."

No one man did the preaching. At every service there was, out of the forty or fifty always in attendance, a different preacher, all revivalists in spirit, from the bishop down to the humblest mission preacher.

H. B. URQUHART.

San Antonio (1), Texas.

142 E. Huisache.

Fight like a good soldier; and if thou sometimes fail through frailty, take again greater strength than before, trusting in His more abundant strength.



PERSONAL NOTES AND INCIDENTS

Rev. W. F. Ragsdale, pastor at Provencal, La., reports a Vacation Bible School at Shady Grove church with about 15 or 20 splendid young people attending.

Rev. Ira W. Flowers reports revival services at Franklin, La., recently, in which he had the assistance of Rev. Virgil D. Morris, of Homer, La. Bro. Morris' messages were strong and forceful and the meeting produced good results.

Rev. J. B. Cain reports a good day at Topisaw Camp Ground on August 12, which is by tradition their centennial year. Bishop J. L. Decell preached at eleven o'clock. Rev. Van R. Landrum is doing the preaching and Rev. Frank Dement, Jr. is leading the singing for the camp meeting.

Rev. W. D. Kleinschmidt, pastor at Springhill, La., will have Dr. J. T. Carlyon for a series of Bible lectures on the books of Daniel and Revelation beginning Sunday, August 22 and running through Wednesday, August 25. Lectures will be held at 10 o'clock each morning and at 8 o'clock each evening.

Rev. Lastie N. Hoffpauir, retired, writes that he is preaching every opportunity he has. He filled the pulpit of Rev. R. T. Pynes, at Many, La., for two Sundays recently; he teaches the Bible class and conducts prayer services each Wednesday night. He will preach for Rev. A. A. McKnight, at Leesville, La., on August 22.

Rev. W. L. Hamrick, pastor of Vimville charge, Mississippi, writes that he has just closed six weeks of revival services with still another to go. All these meetings were held at different places and a goodly number were received into the church on profession of faith and both interest and attendance were good throughout the meetings.

Spring Cottage church, in Marion County, Miss., will have a homecoming on August 29. The church has but five members, but they have painted the church recently and made other improvements, and they are carrying on regardless of their number. Rev. J. P. Nix, of the Hub-Hickory charge, is the pastor.

Rev. D. E. Vickers reports good meetings at three churches on the Lorman charge. Rev. M. H. Wells did the preaching and led the singing in two of the meetings. A Vacation Church School was held at Lorman recently which was well attended. A Training School is to be held beginning August 23, to be taught by Rev. J. A. Lindsey, of Rose Hill, Miss.

The Mississippi Methodist Historical Society is planning a historical service in commemoration of the 125th anniversary of the opening date of the Annual Conference at John Ford's in 1818. The service will be held at Sandy Hook church about five miles north of Angie, La. The date is October 29, with a service on Sunday afternoon, October 31.

Chaplain R. L. Walton, of the Mississippi Conference, assigned to the Walterboro Army Air Field, Walterboro, N. C., says of his work in the Army: "I can say that I am perfectly satisfied. Of course I miss the fellowship with the members of the Mississippi Conference and all the friends there. Until this nasty job of this war is completed I shall not be satisfied to be in any other work."

Friends of Rev. Walt Holcomb, of the North Georgia Conference, will regret to learn that he has been forced to give up his work at Wesleyan Memorial, Atlanta, on account of ill health. Upon the advice of his physician, he asked to be released, and Bishop Arthur J. Moore has appointed Rev. W. T. Hunnicutt, retired, to fill the appointment until Conference.

Four Little Words

Now is the word that spells hope and success,  
Later a word which spells pain and distress.  
Can is the word which speaks out for itself,  
Can't is the word which just lies on the shelf.  
—William Bean, Jr.

ADVOCATE CAMPAIGN—PRELIMINARY REPORT TO AUGUST 16

LOUISIANA CONFERENCE

Alexandria District—R. R. Branton, D. S.			
	1942	1943	
Alexandria—B. C. Taylor	22	5	
Ball—G. J. L. Brown	6	..	
Boyce—J. E. Selfe	22	..	
Bunkie—A. W. Townsend, Jr.	42	16	
Campti—J. L. Lay	..	8	
Dolfox—E. E. Sylvest	14	14	
Elizabeth—L. W. Cain	3	..	
Ferriday—T. T. Howes	21	6½	
Glenmora—A. D. George	21	2	
Jena—W. F. Roberts	18	18	
Jonesville—H. B. Crammer	4	2	
Lecompte—F. J. McCoy	23	19	
Marksville—R. E. Carter	14	9	
Melder—To be supplied	35	..	
Melville—Clyde Shaw	9	9	
Montgomery—G. H. Corry	8	10	
Mt. Zion—Tillman Brown	17	2	
Natchitoches—Carl F. Lueg	26	28	
Oakdale—J. C. Sensintaffar	12	13	
Opelousas—E. C. Dufresne	45	1	
Palestine—J. B. McCann	30	..	
Pineville—R. M. Bentley	56	4	
Pleasant Hill—Jeff Paul	16	1	
Pollock—	7	7	
Provencal—W. F. Ragsdale	2	2	
Rochelle—G. H. Corry	17	22	
Sicily Island—H. B. Teer	17	2	
Trout-Goodpine—J. J. Davis	19	22	
Fullos-Urania—Jerome Cain	13	6	
Weaver—L. A. Boddie	19	12	
Winnfield—H. B. Hysell	23	4	
White's Chapel—J. A. Jones	19	22	
Baton Rouge District—W. L. Doss, Jr., D. S.			
Amite—A. T. Law	13	12	
Angie—C. J. T. Cotten	2	9	
Baker—Harvey D. Watts	17	11	
Baton Rouge—J. H. Crowe	30	7	
Istrouma—H. A. Gibbs	33	19	
North Baton Rouge—D. T. Williams	..	6	
University, Baton Rouge—W. E. Trice	..	1	
Blackwater—J. P. Bonnacarrere	21	25	
Bogalusa—G. W. Pomeroy	19	7	
Bogalusa—T. V. Peters	4	6	
Clinton—Fred S. Flurry	15	7	
Covington—J. C. Rousseaux	19	8	
Denham Springs—L. W. Cain	..	..	
Fisher—A. W. Coody	5	8	
Franklinton—Ira W. Flowers	20	10	
Gonzales—Allie Ellender	22	7	
Greensburg—R. T. Pickett	9	11	
Hammond—H. D. Marlin	20	10	
Jackson—W. B. Hollingsworth	6	5	
Kentwood—J. A. Knight	8	..	
Live Oak—E. L. Tatum	9	2	
Lottie—C. M. Morris	2	37	
Pearl River	37	1	
Pine Grove—J. R. Strozier	2	1	
Plaquemine—A. T. Boyd	4	5	
Ponchatoula—H. T. Carley	26	21	
Slaughter—Robt. H. Jamieson	..	4	
Springfield—M. D. Felder	20	22	
St. Francisville—J. M. Alford	4	9	
Tickfaw—P. W. Sibley	16	10	
Walker—E. W. Corley	12	12	
Zachary—B. T. Galloway	16	7	
District Conference	12	23	
Lake Charles District—B.H. Andrews, D.S.			
Abbeville—Otis Spinks	24½	35	
Cameron—B. F. Roberts	..	1	
Church Point—Harold Hine	15	21	
Crowley—J. B. Grambling	10	12	
Dequincey—W. T. Gray	21	31	
DeRidder—D. W. Poole	15	6	
Ebenezer—C. J. Thibodeaux	8	1	
Eunice—A. A. Collins	14	10	
Gueydan—C. W. Quaid	13	12	
Hornbeck—E. H. House	18	18	
Indian Bayou—T. J. Holladay	14	2	
Iowa—Sam Nader	10	16	
Jeanerette—J. H. Sewell	11	15	
Jennings, First—E. P. Drake	6	..	
Jennings, Tabernacle—J. W. Waltrip	..	..	
Kinder—T. D. Lipscomb	13	12	
Lafayette, First—W. H. Giles	30	32	

Lafayette, Davidson Memorial	4	..
Lake Arthur	11	..
Lake Charles, First—J. H. Bowdon	40	19
Lake Charles, Simpson—E. R. Haug	4	6
Leesville—A. A. McKnight	23	24
Many—R. T. Pynes	24	2
Merryville—W. C. Barham	14	3
New Iberia—R. H. Staples	25	10
Raymond—J. C. Krumnow	6	..
Rayne—D. F. Anders	25	3
Sulphur—L. E. Douglas	28	31
Vinton—J. A. Bell	13	..
Welsh—W. H. Bengston	8	..
Westlake—Martin Hebert	7	2
District Conference	18	37
Monroe District—H. M. Johnson, D. S.		
Bastrop—C. E. McLean	18	13
Bonita—J. D. Puff	17	12
Columbia—W. R. Wendt	16	18
Columbia Circuit—Lea Joyner	4	2
Delhi-Crowville—J. E. Hearne	25	22
Gilbert—J. C. Collins	16	17
Grayson—C. W. Lahey	15	6
Lake Providence	13	13
Mangham—J. P. McKeithen	17	8
Mer Rouge—A. C. Lawton	22	..
Monroe, First—A. M. Serex	83	33
Monroe, Gordon Ave.—W. C. Mason	11	8
Monroe, Stone Ave.—I. L. Yeager	10	10
Newellton—W. A. Reeves	..	..
Oak Grove—S. J. McLean	18	13
Oak Ridge—J. F. Dring	14	16
Olla—W. A. Cross	8	..
Pioneer—Chas. L. Moore	15	13½
Rayville—J. H. Midyette	15	1
Sterlington—H. E. Pfost	11	13
Sunrise—I. A. Patton	1	1
Swartz	..	..
Tallulah—H. A. Rickey	25½	21
Waterproof—C. M. Hughes	15	1
West Monroe—C. K. Smith	16	23
Winnsboro—O. L. Tucker	16	11
Wisner—W. H. Carroll	13	10
District Conference	20	21
Ruston District—D. B. Raulins, D. S.		
Arcadia—R. M. Brown	12	..
Athens—B. P. Durbin	4	4
Bernice-Dubach—J. W. Ailor	..	13
Bienville	..	..
Calhoun-Downsville—A. G. Taylor	5	2
Chatham—J. T. Garrett	8	28
Choudrant—C. L. Elliott	2	7
Claiborne—R. H. Hearne	13	1
Clay-Ansley—A. M. Martin	10	2
Cotton Valley—J. W. Lee	10	2
Eros—F. L. Hearne	10	7
Farmerville—J. F. Stone	6	..
Gibbsland—G. A. LaGrange	15	20
Haynesville—Louis Hoffpauir	18	7
Heflin—A. M. Wynne	14	5
Hodge—J. F. Kilpatrick	11	13
Homer—V. D. Morris	16	12
Jonesboro—W. D. Milton	50	..
Lisbon—F. A. Matthews	9	2
Minden—J. J. Rasmussen	23	..
Quitman—Roy Grant	..	3
Ringgold—E. W. Day	33½	23
Ruston—Guy M. Hicks	66	7
Shongaloo—Percy Hoffpauir	..	..
Sibley—Rex Squires	11	..
Simsboro—L. P. Moreland	22	4
Springhill—W. D. Kleinschmidt	16	22
District Conference	12	..
New Orleans District—W. W. Holmes, D. S.		
Donaldsonville—W. W. Perry	13	13
Franklin—J. B. Harper	12	15
French Mission	..	..
Golden Meadow—C. B. Powell	6	3
Houma, First Church—A. S. Hurley	10	..
Houma Heights—O. C. Stapleton	20	16
Lockport	..	1
Lutcher-Reserve—O. Risinger	8	..
Morgan City—D. B. Boddie	22	12
New Orleans—		
Aldersgate—Robt. W. Crichlow	7	..
Algiers—Don Risinger	15	2
Canal Street—J. T. Harris	12	3
Carrollton Avenue—E. C. Gunn	44	18
Chalmette—J. W. Booth	8	6
Eighth Street—Dana Dawson, Jr.	2	4
Felicity—W. D. Boddie	6	6
First Church—N. H. Melbert	54	29
Gentilly—G. Reginald Hardy	13	1
Gretna—A. R. Hoffpauir	4	1
Munholland Memorial—K. B. Tooke	13	..
Napoleon Avenue—R. H. Harper	7	2
Parker Memorial—E. B. Emmerich	23	23½
Rayne Memorial—H. L. Johns	100	113
Saint Mark's—R. L. Clayton	14	2
Second Church—A. L. Smith	5	1
Slidell—M. S. Robertson	14	50
Shreveport District—A. M. Freeman, D. S.		
Belcher-Gilliam—J. W. Matthews	9	3
Bossier City—J. F. Wilson	18	16
Converse	..	1
Coushatta—S. S. Holladay	15	..
Grand Cane—W. L. Watson	15	14
Greenwood—F. C. Collins	18	1
Hall Summit—E. M. Mouser	16	1
Haughton-Doyline	3	3
Ila-Hosston—Thurmon Spinks	13	15
Logansport—W. O. Lynch	31	34
Mansfield—M. S. Monk	20	3
Mooringsport—Van Carter	10	2
Oil City—Marvin Corley	6	10
Pelican—A. D. St. Amant	19	12
Plain Dealing—L. A. Carrington	18	8
Robessa—Jack Cooke	11	1
Shreveport—		
Broadmoor—R. L. Cooke	18	22
Cedar Grove—G. A. Morgan	14	6
First Church—Dana Dawson	21	..
Mangum Memorial—P. M. Caraway	23	3



Noel Memorial—F. M. Freeman	2	2
Park Avenue—S. A. Seegers	9	2
Wynn Memorial—B. D. Watson	27	14½
Summer Grove—S. S. Bogan	10	10
Vivian—N. E. Joyner	8	10
Zwolle	18	7
District Conference	27	7

## MISSISSIPPI CONFERENCE

## Brookhaven District—V. R. Landrum, D. S.

Adams—S. B. Watkins	11	1942	1943
Barlow—N. A. Dickson	13	..	5
Bogue Chitto—D. H. McKeithen	7	3	3
Brookhaven—M. L. McCormick	3	4	4
Crystal Springs—J. W. Sells	10	1	1
Foxworth—F. M. Casey	5	15	15
Gallman—W. L. Blackwell	10	9	9
Georgetown—W. Baylis Alsworth	2	4	4
Harrisville—W. J. Dawson	1	4	4
Hazlehurst—C. W. Wesley	13	20	20
Magnolia—J. E. Gray	13	1	1
McComb, Centenary—J. W. Moore	4	2	2
McComb, LaBranch—F. E. Dement, Jr.	4	7	7
McComb, Pearl River—H. L. Daniels	1½	1	1
Meadville & Bude—Wesley Ezell	5	16	16
Monticello—T. M. Ainsworth	14	2	2
Nebo—J. N. Lambert	4	1	1
Osyka & Fernwood—H. S. Westbrook	1	1	1
Prentiss—Roy Wolfe	4	28	28
Sartinsville—N. S. Loftus	10	6	6
Scotland—W. R. Irving, Jr.	11	18	18
Silver Creek—S. C. Moody	4	..	..
Summit & Felder—T. E. Nicholson	5	4	4
Tylertown—Jas. Connor	16	..	..
Jtica—E. E. McKeithen	3	1	1
Nesson—W. S. Cameron	1	1	1
District Conference	14	35	35

## Hattiesburg District—B. L. Sutherland, D. S.

Bay Springs—H. E. Raley	37	32
Bonhomie—R. M. Matheny	9	6
Bucatunna—E. D. Simpson	15	13
Clara—Percy Emanuel	14	4
Collins—T. R. Holt	14	24
Cross Roads—D. P. Yeager	7	10
Ellisville—J. M. Jones	16	15½
Hattiesburg, Broad Street—J. D. Slay	18	37
Hattiesburg, Court St.—L. D. Haughton	27	19
Hattiesburg, Main St.—B. M. Hunt	23½	2
Hattiesburg Circuit—T. E. Hightower	8	6
Heidelberg—J. B. Vardaman	7	22
Laurel, First Church—J. W. Leggett, Jr.	41	5
Laurel, Kingston—D. T. Ridgway	18	11
Laurel, West Laurel—A. B. Smith	2	11
Magee—B. H. Williams	53	11
Montrose—W. T. Mangum	6	15
Moselle—J. A. Bridewell	1	5
Mt. Olive—S. W. Granberry	14	13
New Augusta—H. B. Hilburn	20	37
Ovette—T. B. Winstead	12½	9
Petal—A. M. O'Neil	14½	..
Richton—E. A. Kelly	15	14
Sanatorium—T. M. Dye, Jr.	14	3
Sumrall—J. E. J. Ferguson	14	9
Taylorville—L. J. Snelgrove	14	22
Waynesboro—J. H. Jolly	26	4½
Waynesboro Circuit—T. A. King	5	4
Williamsburg—F. W. Thompson	30½	40
District Conference	11	40

## Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows	7	16
Bolton & Raymond—A. M. Broadfoot	2	7
Brandon—G. L. Oliver	11	25
Camden—Ellis Williamson	1	..
Canton, First Church—J. L. Carter	11	11
Canton, North Side—R. E. Jolly	..	16
Carthage—J. S. Noblin	15	6
Carthage Circuit—J. C. Jackson	2	1
Clinton-Ridgeland—M. E. Burnett	..	8
Fannin—Norman Purvis	..	3
Flora-Benton—J. T. Weems	11	5
Florence—G. A. Jones	5	1
Forest—C. A. Schultz	2	1
Greenfield-Richland—Noel Ulmer	..	4
Harperville—W. J. Walters	4	6
Homewood—R. E. Case	6	4
Jackson, Bessie Shands—C. E. Downer	..	10
Jackson, Capitol St.—R. H. Kleiser	7	16
Jackson, Galloway Mem.—C. G. Chappell	9	5
Jackson, Glendale—J. A. Wells	5	20
Jackson, Grace—W. B. Alsworth	..	3
Jackson, Millsaps Mem.—H. A. Gatlin	22	1
Lake—Miller Schultz	1	5
Lena—J. H. Dillard	1	10
Madison—L. T. Nelson	10	5
Mendenhall—L. M. Sharp	14	..
Morton—M. K. Miller	4	24
Pelahatchie—R. I. Moore	..	4
Raleigh—Murray Cox	6	1
Sharon—Percy Vaughan	..	202
Terry—T. A. Carruth	47	5
Vaughan—J. H. Grice	3	7
Walnut Grove—J. W. Loudenslager	7	27
District Conference	27	27

## Meridian District—J. L. Neill, D. S.

Andrews Chapel—Bufkin Oliver	..	8
Chunky—J. H. Cameron	1	2
Cleveland—J. W. Courtney	..	7
Collinsville—R. L. Langford	6	12
Decatur	3	8
DeKalb—A. F. Gallman	4	4
DeSoto—Roger Cameron	11	3
Enterprise—G. L. Sigrest	8	1
Hope—Y. A. Smith	1	3½
Lauderdale—Hugh McRaney	3½	1
Matherville—Floyd O. Lewis	1	1
Meridian, Central—T. M. Brownlee	3	43
Meridian, East End—E. L. Ledbetter	40	6
Meridian, Fifth Street—T. J. O'Neil	17	5
Meridian, Hawkins Mem.—A. S. Oliver	3	5
Meridian, Poplar Springs—G. E. Allan	7	1
Meridian, 34th Ave.—J. F. McClelland	2	1
Meridian, Wesley—B. B. Rogers	1	20
Pachuta—G. Elliot Jones	5	17
Newton—Geo. H. Jones	16	17

Philadelphia—H. C. Castle	7	13
Philadelphia Circuit—G. A. Broadus	3	5
Porterville—E. M. Lane	..	2
Quitman—V. G. Clifford	3	11
Rose Hill—J. A. Lindsey, Jr.	2	5
Scooba—J. R. Grisham	2	1
Shubuta—C. H. Strait	2	13
Southwest Kemper Circuit—Bryan Judge	..	..
Union—R. L. Lane	31	2
Vimville—W. L. Hamrick	2	23½
District Conference	13	..

## Seashore District—J. F. Campbell, D. S.

Americus—V. S. Coleman	6	3
Bay St. Louis	17	1
Biloxi, Main St.—C. H. Gunn	16	1
Biloxi, Epworth	..	25½
Brooklyn-Bond—E. E. Samples	8	4
Carrier—Warren Pittman	..	4
Coalville—J. H. Moore	7	2
Columbia—J. B. Cain	50	32
Escatawpa—W. R. Murray	5	5
Gulfport—C. C. Clark	151	130
Handsboro—D. W. Ulmer	9	4
Hickory Grove—J. P. Nix	..	..
Kreole—J. P. Payne	1	..
Leakesville—W. L. Elkin	1	..
Logtown—W. B. Jones	5	5
Long Beach—G. P. McKeown	10	5
Lucedale—Wm. Fulgham	15	14
Lumberton—F. L. Applewhite	10	2
Mentorum—J. W. Holston	..	..
Moss Point—A. J. Boyles	8	8
Ocean Springs—W. C. M. Baggett	8	1
Pascagoula—E. W. Ulmer	30	52
Picayune—J. H. Moore	13	1
Poplarville—S. F. Harkey	8	1
Purvis—G. S. Schultz	14	3
Saucier—E. W. Scott	7	11
Vancleave—G. H. McBride	9	9
Wiggins—P. O. Nix	3	3
District Conference	11	..

## Vicksburg District—O. S. Lewis, D. S.

Amite—D. H. Cassels	..	6
Anguilla—E. A. King	1	24
Centerville—D. M. Ulmer	3	1
Eden—C. Y. Higginbotham	1	10
Edwards—L. L. Matheny	14	9
Fayette—M. H. Wells	14	5
Gloster—R. A. Allums	13	9
Hermanville—J. A. Peyton	4	6
Lorman—D. E. Vickers	7	1
Louise—H. A. Wood	2	10
Mayersville—E. C. Presley	..	7
Natchez—H. M. Bullock	7	..
Oak Ridge—M. E. Sharp	..	7
Port Gibson—J. B. Holyfield	11	1
Rolling Fork—J. O. Ware	..	17
Roxie—R. E. Alsworth	1	15
Satartia—F. J. Jones	2	15
Silver City—B. M. Lawrance	3	24
Vicksburg, Crawford St.—T. O. Prewitt	5	3
Vicksburg, Gibson Memorial—O. H. Scott	20½	9
Washington—A. W. Wilson	3	6
Woodville—L. P. Anders	6	35
Yazoo City—R. H. Clegg	3	17
District Conference	25	17

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District—N. J. Golding, D. S.

Aberdeen—E. M. Sharp	11	1942	1943
Algoma—Bob P. Buskirk	1	2	1
Amory—R. G. Moore	10	17	8
Becker—W. D. Waugh	12	..	..
Buena Vista—T. W. Smallwood	3	9	14 2-3
Calhoun City—H. S. Spragins	9	15	5
Coffeeville—G. H. Ledbetter	15	12	1
Derma—J. D. Simpson	12	1	8
Greenwood Springs—C. Bowen Burt	1	8	2
Houlka—W. V. Stokes	8	5	8
Houston—G. R. Williams	5	13	17
Mooreville—E. C. Abernathy	13	21	10
Nettleton—W. C. McCay	21	16	..
Okolona—Marlin McCormack	16	14	13
Paris—P. B. Grisham	..	14	13
Pittsboro—Bruce—H. R. McKee	14	12	11
Pontotoc—G. A. Baker	12	7	11
Prairie—Milton J. Peden	7	2	..
Salem-Friendship—O. L. Elliott	2	13	5
Shannon—G. R. Meaders	13	1	1
Smithville—J. F. Elliott	1	..	..
Toccoola—J. C. Nelson	..	3	10
Tremont—H. G. Wallace	3	29	15
Tupelo—W. A. Tyson	29	3	17
Vardaman—W. R. Liming	3	12	17
Verona—W. C. Mattox	12	20	12
Water Valley, First—E. H. Cunningham	20	2	2
Water Valley, Main—A. S. Brisco	2	2	24
Woodland—R. C. Mayo	2	9½	..
District Conference	9½	..	..

## Columbus District—V. C. Curtis, D. S.

Ackerman—W. L. Stormont	2	1
Artesia—S. W. Hemphill	6	6½
Bellefontaine—C. M. Ray	3	8
Brooksville—W. M. Wright	8	1
Caledonia—J. L. Nabors, Sr.	1	1
Chester—J. E. Roberts	12	35
Columbus, First—J. D. Wroten	62	28
Columbus, Central—T. E. Gregory	18	1
Crawford-Mayhew—T. E. Shelton	6	10
Ethel—E. G. Potts	7	2
Eupora—M. E. Scott	14	9
Eupora Circuit—To be supplied	..	35
Kilmichael—S. B. Potts	1	16
Kosciusko—T. B. Thrower	35	2
Kosciusko Circuit—J. L. McElroy	11	26
Longview—W. H. Heath	11	2
Louisville—J. J. Baird	27	5
Louisville Circuit—J. W. Holliday	5	2
Mathiston-Maben—H. D. Suydam	2	..
Macon—N. D. Guerry	1	2
Macon Circuit—T. A. Filgo	..	5
Noxapater—E. B. Sharp	5	9
Sallis—E. M. Allen	10	..

Shuqualak—R. A. Thornton	13	23
Starkville—J. R. Countiss	13	1
Sturgis—G. W. Curtis	8	7
Weir-McCool—J. N. Humphrey	2	11
West Point—J. A. George	30	31
District Conference	17½	14

## Corinth District—J. E. Stephens, D. S.

Abbeville-Waterford—Glen Miller	..	..
Ashland—J. B. Burns	2	1
Baldwyn-Wheeler—A. C. Bishop	6	7
Belmont—N. M. Hamill	4	4
Blue Mountain—H. L. Beasley	22	4
Booneville—T. H. Ferrell	20	13
Booneville Circuit—L. K. Alexander	14	..
Burnsville—W. L. Whitener	1	3
Chalybeate—N. L. Threet	5	2
Corinth, First—W. C. Newman	62	60
Corinth, South Side—W. R. Goudelock	6	9
Corinth Circuit—W. R. Hammontree	18	2
Hopewell-Rocky Springs—H. M. Bennett	..	1
Dumas—R. B. Burks	4	1
Fulton—E. L. Jernigan	5	21
Guntown—H. L. Smith	5	1
Hickory Flat—To be supplied	5	..
Holly Springs—Seamon Rhea	22	14
Iuka—E. G. Mohler	16½	..
Iuka Circuit—Joe Carothers	7	6
Kossuth—T. G. Lowry	5	..
Lowry—S. T. Ledbetter	..	..
Mantachie—W. T. Bazzell	2	1
Marietta—C. L. Ivy	3	5
Myrtle—W. M. Hester	11	17
Oxford-University—W. J. Cunningham	21	1
New Albany—C. T. Floyd	73	34
New Albany Circuit—K. E. Clark	15	11
Potts Camp—Z. A. Jumper	12	12
Rienzi—B. F. Bullard	5	13
Ripley—E. R. Smoot	19	15
Sherman—Guy Ray	1	1
Tishomingo—J. L. Nabors, Jr.	8	8
District Conference	18½	15

## Greenville District—J. W. Ward, D. S.

Arcola—E. S. Lewis	8	..
Boyle-Pace—E. F. Tucker	2	10
Clarksdale—S. H. Caffey	8	1
Cleveland	5	3
Coahoma-Jonestown—M. E. Armstrong	13	1
Dubbs—J. B. Conner	1	4
Dublin-Mattson—W. R. Crouch	3	1
Duncan-Alligator—W. W. Jones	1	..
Friar Point—W. D. Smith	..	1
Glen Allan—W. D. Bennett	2	1
Greenville—L. P. Wasson	9	1
Gunnison-Hillhouse—A. M. West	1	1
Hollandale—G. C. Gregory	11	2
Indianola—S. E. Ashmore	21	38
Leland—W. B. Baker	10	5
Lula-Dundee—J. C. Wasson	8	3
Merigold-Sherard—J. M. Guinn	2	4
Rosedale-Benoit—W. W. Hartsfield	2	..
Shaw-Litton—C. W. Avery	1	1
Shelby—A. R. Beasley	14	10
Tunica—W. L. Pearson	2	2
District Conference	24	20

## Greenwood District—R. G. Lord, D. S.

Acona—W. M. Langley	1	5
Belzoni—G. H. Boyles	24	..
Black Hawk—R. E. Wasson	16	10
Carrollton—C. L. Oakes	12	2
Drew—H. H. Wallace	12	17
Durant—H. P. Lewis	11	16
Ebenezer—E. M. Shaw	3	11
Greenwood—W. R. Lott	3	40
Itta Bena—R. T. Hollingsworth	15	22
Inverness—T. M. Bradley	7	10
Lexington—A. Y. Brown	8	31
Minter City—W. P. Bailey	6	15
Moorhead—S. A. Brown	1	8
Pickens-Goodman—E. C. Driskell	7	8
Poplar Creek—B. B. Brantley	2	..
Rock Hill—G. T. Sledge	5	5
Ruleville—W. C. Beasley	1	13
Schlater—J. W. York	4	2
Sunflower—J. W. Gibson	4	22
Swiftown—W. W. Bruner	6	6
Sidon-Cruger—W. S. McAlilly	8	22
Tchula—W. T. Phillips	15	16
Tutwiler—J. V. Stewart	20	20
Vaiden-West—A. L. Davenport	27	27
Webb-Sumner—A. W. Bailey	5	18
Winona—J. H. Holder	10 2-3	18
Winona Circuit—J. T. McCafferty	..	6
District Conference	118	15

## Sardis-Grenada District—C. A. Parks, D. S.

Arkabutla—H. E. Carter	3	1
Batesville—W. M. Jones	2	38



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The people were silent, pondering over this teaching, and after a moment Jesus said:

"It is in the hearts of men that God has his dwelling. Let him who seeks the kingdom cease not till he find it. Strive to know yourselves, and you shall be aware that you are the sons of the Father. No man has seen God, yet if we love one another we live in God and God is in us. This is the true bread, the bread that God gives, that gives life to the world."

—By an unknown Disciple.

\* \* \*

### Second Annual Spiritual Life Retreat

Mrs. E. E. McKeithen, Conference chairman of Spiritual Life, announces the second annual Spiritual Life Retreat of the Woman's Society of Christian Service of the Mississippi Conference, to be held at Belhaven College, Jackson, Miss., August 24-26, 1943, beginning with the evening meal on Tuesday, the 24th, and closing Thursday morning.

Room and board for the entire time will be only \$3, and those attending will not have to take their linens, as they will be furnished by the College. Those arriving in Jackson by bus or train, may get on the Belhaven bus anywhere on Capitol Street and get off at the college.

The program for the Retreat has been arranged by our own Mary Thornton Lindsay, and is based on E. Stanley Jones' book, "Is the Kingdom of God Realism?" with the theme, "Thy Kingdom Come."

The worship services are built around the five-fold classification of worship by the Archbishop of Canterbury. In his latest book he says that to worship is to quicken the conscience to the holiness of God; to feed the mind on the truth of God; to purge the imagination by the beauty of God; to open the heart to the love of God; and to devote the will to the purpose of God. May God grant that each person participating in the days of this Retreat shall return to her home conscious of the realization of these five phases of true worship.

Theme hymns: "Dear Lord and Father of Mankind," and "O, Master, Let Me Walk With Thee."

Retreat guests: Mrs. V. H. Hawkins, Birmingham, Ala., and Miss Julia Wasson, Ethel, Miss., former missionary to China.

#### Tuesday afternoon

4:00-6:00—Registration.

6:00—Supper.

#### Tuesday Evening

7:00-8:00—Fellowship Hour.

8:00-8:30—Worship Service: Mrs. E. E. McKeithen.

8:30-9:30—Message: Mrs. V. H. Hawkins.

9:45-10:00—Goodnight Service: Miss Ruth Carryer.

#### Wednesday Morning

7:15—Breakfast.

8:30-8:45—Worship Service: Miss Julia Wasson.

8:45-11:00—Discussion of "Is the Kingdom of God Realism?" led by Mrs. S. A. Mansfield, assisted by Mrs. A. F. Watkins, Mrs. Paul Arrington.

11:00-11:30—Message: Mrs. V. H. Hawkins.

12:00—Lunch.

#### Wednesday Afternoon

2:00-3:00—Quiet Hour.

3:00-3:30—Service of the Favorite Hymns of the Group.

3:30-4:00—Talk: "Look to This Day," Mary Thornton Lindsay.

4:00-4:45—Message: Mrs. V. H. Hawkins.

#### Wednesday Evening

6:00—Supper.

7:00-7:30—Vesper: Mrs. Gordon Patton.

7:45-8:15—Worship Service: Miss Julia Wasson.

8:15-9:15—Message: Mrs. V. H. Hawkins.

9:30-9:45—Goodnight Service: Ethel McKeithen. (This will be followed by silence until the benediction Thursday morning).

#### Thursday Morning

7:15—Breakfast. Meditation led by Mrs. W. F. Mahaffey.

8:00-9:00—Love Feast, led by Mrs. E. E. McKeithen.

9:00-9:30—Closing Message: Mrs. V. H. Hawkins.

\* \* \*

### We Thank You

To all of those who have written us a message of sympathy, who have offered a prayer for us, who have been so understanding about the absence of this page during the past two weeks, while we met a tragedy growing out of the war-time situation, we wish to express our deep appreciation. It is in times like this that we learn the real meaning of "the tie that binds our hearts in Christian love."

\* \* \*

### The School of Missions

The largest number of persons ever attending from the Mississippi Conference were in Lake Junaluska, N. C., during July 22-August 3, 1943. Twenty-one young people attended the Youth Assembly; nine women from the W. S. C. S. attended the School of Missions; one attended the rural work conference; one the Wesleyan Service Guild week-end, and Mr. W. D. Hawkins attended the Missionary Conference.

Since the editor of this page was called away, Mrs. R. E. Rollings, who went "on her own" just to enjoy the fellowship and inspiration, has very kindly written the following account:

"Our own Mrs. Paul Arrington taught the timely study, 'The Church and America's Peoples' in the School of Missions. It was with joy that we learned that she was to be one of the instructors in the school and her classroom overflowed with students. Much information and inspiration was given to her students who enthusiastically attended the class periods, commenting on her excellent teaching as she guided us in the study of our opportunity to reach the unreached of America's peoples, building a bridge of love from their hearts to ours—a bridge across which Jesus might walk into their hearts.

"In spite of the gas situation and crowded transportation conditions, to the shores of Lake Junaluska came this year the largest attendance on record from the seventeen

conferences of the Southeastern Jurisdiction. Junaluska is fast becoming not only a mountain-top of spiritual life and culture, but an arsenal of goodwill, where men and women of different races meet on common ground to become better acquainted and discuss ways and means of putting into practice principles of Christian living.

"A notable example of this was seen in the two interracial meetings on Sunday, under the sponsorship of the Wesleyan Service Guild. The first meeting held in the auditorium was featured by talks given by Russian, French and German refugees who are studying in the Americanization Seminar being conducted at Black Mountain College, North Carolina, and who are preparing to become naturalized citizens. They were Mrs. Lily Koerber, Russian writer; Mrs. Oliver Freud, from occupied France; Dr. Erwin Strauss, German physician. They expressed the hope that by mutual interchange of spiritual and cultural resources, friendship would be promoted between their countries and America.

"The classes and seminars on the Woman's Work were held at Mission Inn, and 207 credits were given.

"Seminars were held on all phases of the work, with special emphasis on Young Women and Girls' Work, Student Work, and Wesleyan Service Guilds.

"Mrs. John Cirlot, our Seashore District secretary, attended the School of Missions in the place of Mrs. Glendell Jones, and took the course arranged for leaders of Young Women and Girls, also attending the seminar.

"Mary Thornton Lindsay, formerly our secretary of Student Work, came over from Scarritt College for the week-end. Mrs. R. H. Rollings, our present secretary, was prevented from going to Lake Junaluska by illness in her family.

"The week-end conference for Wesleyan Service Guilds was attended by our secretary, Mrs. John Pearson, who was present for the entire School of Missions.

"The platform hours were made interesting by the presence of a number of missionaries: Rev. and Mrs. Janis Laupmanis, of Latvia; Dr. Gloria Wysner, of North Africa; Dr. Y. C. Yang, of Soochow University, China; the Stonce brothers, of India and South America. The high spot came on Sunday, when approximately 3,000 persons were present to hear Bishop Arthur J. Moore. Giant dahlias and gladiolas, grown by Mr. Ivy at Lake Junaluska, made the platform beautiful at all times.

"One evening the young people presented a missionary drama, 'The Voice Said 'Go,' which emphasized the need for mission work.

"While the women studied at Mission Inn and the men held their missionary Conference at the auditorium, over 400 young people were attending the Youth Assembly, with sessions in the Educational Building. They took their lessons seriously, attending classes regularly, conducting worship programs and vespers. Many of these young people reconsecrated themselves to God and the service of the church, some offering themselves in life service, while all were

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### August Program of Work

1. Business meeting.
2. Report of Negro woman who attended Holly Springs School.
3. Cooperate with Holly Springs delegate in promoting Vacation Bible School, or some other project, in the Negro churches.
4. Send secretary of Missionary Education and Service to Coaching Day program. Send secretary of Christian Social Relations and Local Church Activities to the District Institute.
5. Send the secretary of Spiritual Life Group to District Institute.
6. Send the secretary of Children's Work to the District Institute.
7. Monthly meeting, with items from the Methodist Woman.

\* \* \*

### Resting During This Month?

#### Begin Now to Plan—

1. For the Week of Prayer and Self-denial.
2. For Thank-Offering Service.
3. For your Christmas Supply Boxes.

\* \* \*

### What About That First Meeting in September?

1. The lesson is on Cuba and Puerto Rico.
  2. You are asked to do the following during this preparation month:
    - a. Ask some member two months before the meeting to keep on the lookout for news on these two islands. She should clip and save everything she can find from newspapers and current magazines. She might make a poster, using these clippings; or perhaps she could have five minutes for a current events talk.
    - b. It might add local color if the leader would have on display some of the products of these two islands—sugar, coffee, citrus fruits.
    - c. Would not your W. S. C. S. have something to talk about for weeks if you had for them at this September meeting a motion picture: "Greetings From Puerto Rico?" Order from Department of Visual Education, 150 Fifth Avenue, New York.
- If you do give your group a treat like this let us know how you came out.

\* \* \*

### Order Program Materials

Order program materials for 1944 now, so that Program Committee can have plenty of time to make plans.

Theme: "The Lord's Song in a Strange Land." Includes the program book and worship services; 50 cents. (Ready about September 1).

The Week of Prayer and Self-Denial. (Ready in September).

Worship and program materials. In quantities, 6 for 35 cents; 12 for 65 cents. Gift envelopes free.

A packet containing one each of the above and the poster will be sent by Conference officers to each society in the local church. If any society does not receive its free packet, please notify the Conference officers, not Literature Headquarters.

### Supply Work

August: We are suggesting that during August and September, the women who have their own gardens see that fruits, vegetables, and their own home-canned goods, are supplied to our institutions. In this time of rationing, food limitations, and high prices, this service is especially needed. These are good months to emphasize handwork for institutional supplies. Perhaps layettes, little dresses and suits, comforters could be made. If these items are not requested in the list sent the local society, the supply secretary can secure from the Conference secretary of Supply Work the names of institutions where they are needed.

September: In September the new list of requested supplies will reach the local society.

The above was copied from the Methodist Woman. Now let us apply it to our local needs.

MRS. H. E. WOOLEVER,

Chairman.

On page 51 of the 1943 Minutes we find a list of supplies for our use this year. Recently two requests have come to me concerning the needs of Malvina Community Center, and the history of the Center's establishment. For this latter I refer you to the Conference Minutes of 1941, 1942, and 1943. In each of these you will find very interesting reports of the reason why in the 1941 Minutes. This was written by Miss Mavis Shinn, who was the first resident deaconess at Malvina Community Center. If you would like the story told in consecutive order in leaflet form, write Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for a leaflet, "Jerry of Malvina, A Story of Malvina Community Center, Malvina, Miss."

Cash Offerings: Malvina Community Center, Lewis Memorial Hospital, Africa, India, Latin America, China Relief, Ministerial Fund. Send all money to Mrs. D. H. Hall, New Albany.

Box Offerings: Malvina Community Center—Nursery school supplies, simple layettes, sheets, towels, pillow cases, to be loaned in case of sickness; Christmas boxes for children and young people. Report the number of used garments sent.

Wood Junior College: Guest and hospital linens.

Rust College: Christmas boxes for Negro girls.

All supplies to be reported to Mrs. G. B. Blake, chairman.

\* \* \*

### Gunnison W. S. C. S.

The Woman's Society of Christian Service had its regular meeting in the home of Mrs. G. F. Warfield, Sr. Members who attended were: Rev. and Mrs. A. M. West, Mrs. L. S. Blanchard, Mrs. J. E. Waters, and Mrs. Irene Bedford. At the conclusion of the meeting delicious refreshments were served.

\* \* \*

### Benoit W. S. C. S.

The Methodist W. S. C. S. met at the church with Mrs. Patterson leading the business meeting and year book program.

Mrs. Eades Hogue exhibited an enlarged poster explaining the W. S. C. S. membership pin.

### WHAT IS CHRISTIANITY?

By Rev. C. B. Powell

Several years ago I was pastor of a little country church in the State of Arkansas. At the time I was also a member of the Little Rock Conference. This little church was about six miles out from the town in which I lived. One Sunday morning, as I was preparing to leave for my appointment, a man, altogether a stranger, came up to me and said, "Can I ride with you?" He seemed to be going in the direction of the little church and I said, "Yes, I will be glad to have you ride with me."

He told me about his family, and how he had been brought up in the Church, taught to read the Bible, and even taught in the Sunday School. Yet he could not understand what it was all about, and said to me, "Frankly, what is Christianity, anyway?" Friend, if you have never had it put to you in just this way, it might start you to thinking deeper and more original thoughts of your own and not what some one else has taught you to think.

He went on quite a bit, describing many forms and ideas of ritualistic worship, but he said, "In none of these do I find the answer to my question." It was a job on my hands. However, I proceeded to tell him that it was not the church, nor any organization, nor any kind of worship, but something far beyond all these. I told him the story of the old man and his wife who had been left alone, children all gone, some to a better world, and how this old man would pray every night before retiring that God would bless him and his true companion and take care of those dear children. But that was not Christianity. All the preaching in the world is not Christianity, nor all the singing, working, fasting, signing of cards, and membership in some church. Beyond all these is a great power and purpose, and these things are only the results of that power and purpose.

Christianity, then, must be the persistent, loving purpose of God to man through Christ, and this purpose is revealed to man down in his own heart. "You must know," said I, "that God had in the very beginning a purpose or plan by which to save man." It was a persistent purpose, a loving purpose, and a revealed purpose. Then, what did I say Christianity is? A persistent, loving purpose, revealed through Christ and made known to man, and all the good deeds and works of the individual are only the fruits of these things.

At last, Christianity, as I see it, is one thing and the fruits of it are another. That is why we read in II Peter, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

This statement seemed to satisfy my friend.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Many will remember with great pleasure the furloughs this past year, of three missionaries from Brazil—Miss Rachel Jarrett, Ruth Hillis, and Mary McSwain. All three studied at Scarritt and attended the Assembly at Columbus, the South Central Jurisdictional Conference at Oklahoma City, and also, I believe, the Schools of Missions last summer at Mt. Sequoyah and Lake Junaluska. During their stay in New Orleans, just before sailing back to South America, these three were most generous in the giving of their time to our churches, and they endeared themselves to the New Orleans church women.

Miss Hillis had spent five years at People's Institute in Rio. She is now teaching in Piracicaba in our oldest Methodist school in Brazil, Colegio Piracicabano, which was founded more than sixty years ago.

Miss McSwain has returned to Ribeirao Preto to the Methodist Institute, where she works with Miss Sara Bennett, niece of the editor of the New Orleans Christian Advocate.

Quoting Miss Elizabeth Lee, executive secretary of Latin America, among the forty-four missionaries of the Woman's Division of Christian Service in South America, only one is engaged in church work. This is Miss Rachel Jarrett, who is called the evangelistic missionary. Central Church in Sao Paulo, Miss Jarrett told us, is very similar to Rayne Memorial Church in New Orleans, both in size and architecture. Sao Paulo boasts a population of two and one-half to three million people. The following letter from Miss Jarrett has been received:

Fagundos 103, Sao Paulo, Brazil.

Dear Friends:

This letter has been in my mind for days. Every morning is spent at the church office finding out where our members have moved the past year, and planning my work. The year at home was very satisfying, but it is good to be back again.

These dear people received me warmly. Their prayers and yours had given me a strange sense of calmness and confidence throughout the trip home and back that was not of myself, so it was with a deep sense of humility and gratitude that I received the words of welcome and the embraces of my church here after the first service attended.

Our journey was long and interesting. Church friends were so kind during the three weeks of waiting for a boat that we did not think of impatience. We had many opportunities to tell of the advance of Methodism—of what Christ is doing for people in this part of the world. Then during the 32 days on ship there were pleasant companions, good books, strange places to see.

First was the Panama Canal, through which we passed on a bright afternoon. Tropical life on every side made us rejoice. This elation suffered something of a setback when we were stuck on a sandbar at the mouth of the Guyas River. Of course, we thought every day the tide might lift us off, but for six days the lightening of the ship went on, the holds giving up their cargo slowly into waiting barges, even the ocean

receiving thousands of bunches of bananas taken on there. Tugs tried to pull us off, but it took a rising river to effect what men could not do. A South American passenger expressed our thought when she said, "Why, we had to get off when you missionaries were praying every day."

On the first day of our week of prayer the six Methodist women met in our cabin for prayer, and after that we, with seven other missionaries, had daily devotions in the 1st class lounge. These meetings were a source of strength to others as well as ourselves. There were several conversions, among them two service men of the Allied forces.

When the rain had rid us of some of the securing sand and the Ecuadorian boat had given us a push that started the ship there was a general rejoicing—black boatmen leaping in the air, shouts, laughter, embraces, and whistles blowing. Then we steamed up to the quaint old town of Guayaquil and we had the pleasure of treading on Ecuadorian soil after having been stuck so long in it.

We landed at Callao on Sunday, where Miss Vandergrift was joyfully met by pupils and friends. Methodist missionaries took us to see the Callao church and school and then drove us to Lima to spend the night at the splendid school for girls. We enjoyed going to church service again, even though Spanish is a bit difficult to follow; also were glad to have a visit afterward with the pastor and his family. Going about the city the following day we met everywhere splendid, efficient young women graduates of Lima High School.

At Coquimbo and Arica we hunted up our churches and pastors. To the passerby the outstanding thing of these poor churches was the name on the front of the small buildings in which they are housed. It spoke of courage in the midst of difficulties, in an arid land. How good it was to see Valparaiso in the early dawn. It marked the place of our disembarkation—a slow process but a satisfactory one. Night was upon us before we reached Santiago, that beautiful city of Chile, where for three days we waited for the train to take us across the Andes. We had the pleasure of visits from Bishop Ballach, of seeing that remarkable school, Santiago College, and the splendid work at Sweet Memorial; of course, the greatest was in coming to know our workers there.

Time, space and words fail in describing the beauties and wonders of this trip. The grandeur of the Andes awes one into silence. The view of them from the plains of Argentina—that circling row of snowy peaks—is unforgettable.

It was a delightful surprise to have all our missionaries in Buenos Aires meet us at the train. Early the next morning Miss Knapp came for us, taking us to hear Senhor Barbieri; it is true we had rather have heard him in Portuguese, though we were glad for him to be in this important place. After a good sermon in the Methodist English-speaking church Mrs. Aden took us in charge, and again we were proud of the advance of Christian education in Ward College and in the new Seminary building, and in the wonderful work Mr. Wesley is carry-

ing on. One more night on a boat, Miss Hillis, Miss McSwain and I, after a hurried visit to Crandon Institute, greatly enlarged and changed since I was there twenty years ago, were on the "Internacaoal" train for Brazil.

The sight of other workers at Santa Anna, Santa Maria, and Passo Fundo gladdened our hearts, none so much as that of the ones waiting for the train at Sao Paulo. Forty-four days had passed since native land had been left and again here is the promised land of great unexplored spiritual possibilities, and the workers are few. Christ, our Master, calls for volunteers all over the world. Let us ask Him for more for Brazil.

Lovingly, yours in His service,

RACHEL JARRETT.

## CANDIDATES POLLED ON PROHIBITION VIEWS

### Mississippi To Have Dry State Officials

Regardless of which candidates are elected, Mississippi will have a governor and a lieutenant-governor who profess allegiance to the prohibition cause, according to the Rev. E. E. McKeithen, pastor of the Methodist Church and President of the Board of Temperance of the Mississippi Annual Conference of The Methodist Church.

Two questions were addressed candidates in letters of which the following is a copy:

Dear Mr. (Candidate): We should appreciate having from you, for publication, information of your stand on the following questions. We know you are busy, and if it be your convenience, you can just say "yes" or "no" and return this sheet:

1. As Governor will you support prohibition of the manufacture and sale of alcoholic beverages in Mississippi?
2. As governor will you support prohibition of all advertising of alcoholic beverages in Mississippi?

If you care to add any other statements concerning your attitude to these questions, we should be glad to have them. We hope to publish your answers to these questions in our Church Press before the first primary and shall appreciate your prompt reply. We shall be glad to receive your answer by telegram collect to Rev. E. E. McKeithen, Utica, Mississippi.

Replies from all candidates were not received in time for publication in our Church papers before the first primary, and rather than risk injustice to any candidate whose mail might have been delayed, publication of the answers was deferred. Replies from all candidates successful in entering the second primary were received, however, and they are on record as follows:

### Candidate for Governor THOMAS L. BAILEY

The letter from Mr. Bailey's campaign manager, under date July 31, 1943, reads as follows:

We have not been able to bring your letter of July 24th to Mr. Bailey's attention for personal answer.

However, we can without reluctance state  
(Continued on Page 16.)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy-righted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, AUGUST 22, 1943.

By Rev. W. C. Newman

### THE ORIGIN AND PURPOSE OF LAW

**Lesson Text:** Exodus 23:1-9; Galatians 3:23-28; 5:13-14.

**Golden Text:** Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

—Luke 10:27.

One of the first mileposts on the long road of human progress was the appearance of laws governing the individual conduct and the social relationships of men. Just when the first laws appeared is not certain. In-

deed, it is quite probable that long before there was any written law there had grown up among the people certain social attitudes which operated as if they were written law. Even today we have a large body of unwritten law which is quite as powerful as the statutes passed by our various legislative groups. All of which in-



W. C. Newman

dicates that law is not just something that somebody thought up, but that it is a body of principles evolved out of human experience, making for good to man himself.

### Only by Obedience to Law Have Men Obtained Freedom

One of the commonest characteristics of our age is its rebellion against rules. Youth feels that it must be unrestrained; otherwise splendid people fret under any restriction to their conduct; congregations do not like for ministers to preach sermons which question their right to do as they please; advocates of the new psychology in education frown upon anything which prohibits perfectly free and perfectly full self-expression; and whole nations defy the rest of the world in that wholesale murder called war.

All of these people talk glibly about personal freedom. Yet, strangely enough, in all of human history no individual and no social group has obtained freedom except in proportion to their recognition of, and obedience to, certain principles that work in our universe.

Truth is really better than lies, it does not just seem to be better. When a man willfully defies that principle he first of all loses his self-respect, then the confidence of others, and finally his own ability to distinguish between good and evil. In other words, he becomes a slave by his defiance of law.

Not all the laws of our universe are as simple and obvious as this. Some people find it difficult to believe that it is better

to be sober than intemperate; that it is better to be pure than to be sophisticated; that it is better to love than to hate; that it is better to be good than to be popular; that it is better to be honest than to be rich.

Yet, in each of these instances the law which seems to bind us up in reality sets us free to live a larger life. Like the locomotive in the modern fairy tale which, growing tired of the rails that so restricted its movements, left the tracks to run freely across the fields, only to find itself helpless and unable to move, so the man or nation that grows tired of lawfulness quickly learns that lawlessness is but another name for slavery.

### The Science of Making a Good World

In our reverence and admiration for scientific discovery, we seem to believe that the scientists themselves are the creators of our wonderful universe and this marvelous mechanical age. But the scientists did not make this universe, they only discovered and studied its laws. And of all the people in our world today, they have the highest regard for law. How well they know that knowledge of and obedience to law is the secret of all the wonders of our scientific age.

But is it possible that while we live in a physical universe that is dependent upon law, and in which disobedience to law is always fatal, the moral and spiritual nature of man is not law-abiding at all? Impossible! The so-called ten commandments are not so much commandments issued by a tyrant god, but principles of life by which we may achieve not only goodness but happiness and effective living.

There is much talk now of a post-war world which will be much better than the present one. But if we are to have such a world, we must seek out and follow the laws of the good life. There is no short-cut to a good world. The only way to have a good world is to have good people. The criminal, the drunkard, the corrupt politician, the dishonest man, the lawless, will never bring us freedom and peace. Wars fought for a good world will be futile until we are willing to be good, which is another way of

saying until we are willing to become law-abiding people.

### Love's Law

One of the characteristics of Jesus which puzzled and angered his enemies was the simplicity of his religion and of his direction for living. The Scribes and Pharisees had made regulations, numerous and complex, governing every tiny act of every day. Jesus came along and set all these petty regulations aside, and in their place he gave one brief, simple law—"Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

But by this Jesus did not intend to destroy law. He was not a rebel. He was lifting up a higher, larger law. Justice towards one's neighbor requires that one shall not steal nor kill his neighbor; love for one's neighbor requires that one shall go farther than that, much farther. Indeed, it means that he shall go all the way that his neighbor's good demands. Thus when love becomes our law it supercedes all other law. When men shall have learned to live by love, law will not be necessary, for love is better than law, since those who live by love are willing to go infinitely farther in goodness than those who live only by law.

Those who live by law only say to themselves "How little can I do and still get by the law?" Those who live by love ask themselves, "How much more can I find to do?" And in that difference of attitude lies the secret of Jesus' greatness. And in that difference of attitude lies the power of Christianity.

In the modern household practically everything is operated by switches except the children.—Exchange.

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# THE CHRISTIAN FIRESIDE

## JUST LITTLE ENOUGH

Rev. Vivian T. Pomeroy, D.D.

This is a story for anybody not yet six years old. Once upon a time there was a little green duck. He was very unhappy indeed. He was unhappy because he was only a very, very little duck. In the pond where he lived were two white swans. The swans were proud. Their long necks reached out and ate all the crumbs of biscuit and cake which the children threw to them. The little green duck wished he had a long neck.

"Dear me!" he would quack. "I'm not big enough for anything." Then he would go to sleep upon one foot and dream he was big enough to get all the biscuits and cake in all the pond. But when he woke up he was the same little green duck.

"Oh! Look at that darling little duck," the children would say. "Let's throw him a biscuit." But before the little green duck could come, the swans came up, open went their black beaks and in went the biscuit.

Every day the children and the mothers came to the pond, which was in a park; but never, never did the little green duck get anything. Always up came the swans, out went their long necks, open went their black beaks, and in went the biscuits. And they swam first to one place and then to another place as if they were saying: "Stupid little green ducks ought not to be allowed on our pond. They're too small for anything." And often and often the swans drove the little green duck away to sleep on one foot and dream he was big enough for anything; but he always woke up and found himself only a little green duck too small for anything at all, at all.

And then one day the nicest mother and the nicest child found a little hole. It was a little hole on the bank of the pond. It was a little hole by a tree. It was a little hole only big enough for the littlest duck. It was full of water.

"See!" said the nicest mother. "We will throw our biscuit in there, for the swans are too big to get in. Only the little duck could swim in there."

Into the hole went the biscuit. Up came the swans, but they were too big for anything. Out went their long necks, but not long enough to reach into the watery hole. Open went their long black beaks, but no biscuit went in.

"Hurry! Hurry, little green duck," cried the nicest child. And the little green duck swam as fast as he could. He ducked his

head as only a little duck can, and into the hole he went. Out went his green neck. Gobble! Gobble!

"He's got it!" cried the nicest child. "The darling little duck! He was just small enough to get it."

"Quack! Quack!" said the little green duck, which meant: "Not big enough for everything, but just small enough for that."

The little green duck swam away, quirking his tail. The nicest mother and the nicest child went home to lunch. All the children and all the mothers went home to lunch.—Used by special permission of the author and the Christian Leader.

## THE NIGHT JESUS WAS BORN

By Janet Webb, 9 years old

On a high and spreading hill  
It was all very still,  
Until a voice came through the night  
And a star shone and made it bright.

And the Angels from Heaven, so far,  
Told the shepherds to follow the star.  
They sang of great happiness and joy,  
That gave great wonder to a shepherd boy.

He followed the star to the manger where lay  
The Baby Jesus, asleep in the hay.

Mary and Joseph, together, stood  
Looking at the Baby God sent to do good.

## A LIVINGSTONE LETTER

The London Missionary Society has been informed of the discovery of an important letter from David Livingstone to Dr. Arthur Tidman, secretary of the society, and written from the Zonga River on September 3, 1849. It was discovered amongst some old papers at Falkland, Fife. The letter, very carefully written on eight pages of the large paper that Livingstone used, announces his discovery of Lake Ngami. This was Livingstone's first great African journey, which he began from the L.M.S. mission station at Kolobeng on June 1, 1849, and which occupied him until October 10 of that year. There are observant descriptions of the people, scenery and climate, and a sketch map of the journey and of the Zonga River, which he describes as "beautiful beyond any we have seen except some parts of the Clyde." The letter fills an important gap in Livingstone's letters. It is at present in the keeping of the Livingstone Memorial at Blantyre.—The Christian World.

## THE LAND OF SMILING PEOPLE

A college professor asked Alexander Kerensky, the Russian, the following question: "What is the thing in America which impressed you most when you first came here?"

"That is easy," was Kerensky's answer. "In America the people smile."

Americans smile because they are free. There are no Gestapos to fear; no firing squad to shoot them down if they want to listen to their radios. They can worship God according to the dictates of their conscience. They can put into office the men they want to govern them.

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Americans smile because in America human personality is supreme. The aim of democracy is to help the individual to grow and to give him an opportunity to attain happiness and success.

Americans smile because they have hope. The future is agleam with promise. They can have their families, their gardens, their homes, their dreams—and they can make many of those dreams come true.

Totalitarian countries have governments that are "of the state, by the state and for the state." That's why life is hard and cruel.

In America we have a government that is "of the people, by the people and for the people." That's why we smile.

Today we are fighting to keep America a land of smiling people.—The Silver Lining.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

drawn closer to our Lord and Master in reverent worship services.

"Junaluska, always lovely, was lovelier than ever in 1943—away from the bustle and noise of a busy world; its sublime beauty and stillness; its clear, quiet, peaceful lake; surrounded by majestic mountains, often clear-cut against the sky, at other times covered with the smoky haze for which the Great Smokies are known; the lovely hotels and homes; its well-kept grounds; its bright flowers in luxuriant bloom; the symphony of nature's orchestra from the tiny creatures in the woodland—in this setting, with the cross towering atop the hill at Mission Inn (seen as a white cross by day, lighted by night), its beams shone into our hearts, and we were reminded that we are to carry its story into the hearts and lives of all men everywhere, regardless of race or clan.

"The very air breathed the 'spirit of Junaluska'—impossible to describe. Those who have been there know what it is; to those who have not been, we say, 'We cannot describe it, but it has something, we felt, that drew us closer in love to all people everywhere, caused us to determine within ourselves to do our part to carry out the work He left for us to do in our communities and into the uttermost parts of the world.'

"The women attending were: Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Mrs. J. B. Pearson, Mrs. John Cirlot, Mrs. R. E. Rollings, Mrs. Paul Arrington, Miss Catherine Ezell, Miss Mary Thornton Lindsay, Mrs. Jackson, of Moss Point; Mrs. D. L. St. John. Mrs. Stanley Wilson went, but was called home."

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## A TRIBUTE

Our church and the city of Long Beach, Miss., suffered a great loss when Mrs. Margaret Murphey went to her Heavenly Home. Her life among us influenced every home and inspired all to live nearer to God. As a teacher in the public school, she was beloved by all the pupils. As a teacher in the Church School she constantly pointed the way to noble and consecrated living, and set the example of unselfish sacrifice by cheerfully giving her time and talents in service for the church.

Patient, tender, cheerful, her life was a constant blessing. While anxious to continue serving here on earth, she was fully prepared for the coronation day of July 29, when the translation to Heaven came.

Her going brought sorrow to every one who knew her, but to her it brought a

"Beautiful twilight at set of sun," and a "Beautiful rest with the work well done,"

She cannot be dead, for the child of God "There is no death." So we say:

"The thoughts of your sweet mind will always brighten

The lives of others, you cannot be dead—  
You are translated, just across the way,  
And we will meet you, smiling there, some day."

G. P. McKEOWN,

Pastor Long Beach Methodist Church.  
August 3, 1943.

## C. M. LOVETT—RESOLUTIONS

To the members of the third quarterly conference of the Pachuta charge, held at Salem Church on August 1, 1943.

Dear Brethren:

Whereas, C. M. Lovett was a member of this quarterly conference, by being a trustee and a member of the Methodist church at Pachuta, prior to his death, and,

Whereas, Almighty God, in infinite wisdom, has seen fit to call him to eternal reward, and,

Whereas, Mr. Lovett, as a "cheerful giver," gave of his time, talents and gifts to the Kingdom, and through cooperation and gentleness of spirit he rendered service to his fellow man. Therefore, be it

Resolved, first, that this quarterly conference of the Methodist Pachuta charge thank God for the association which we have had with him, knowing that his influence lives on, and,

Resolved, second, that we extend our deepest sympathy to his devoted wife, son, and daughter, and that we pray God's richest blessings of comfort and protection upon you; and,

Resolved, third, that a copy of these resolutions be sent the family and the New Orleans Christian Advocate, and that a copy be spread upon the minutes of this quarterly conference.

G. ELIOT JONES.  
J. S. GUNN,  
D. A. McKINNON.

## MRS. J. H. DAILY

Mrs. J. H. Daily (Annie Scarbrough) was born at Hickory, Miss., December 17, 1870, and passed away in death at her home in Shreveport, La., June 26, 1943. She was converted and united with the Methodist Church at New Hope, Sabine Parish, in July, 1886, under the ministry of the late Rev. S.

S. Holladay. She and Bro. Daily were united in marriage May 9, 1889, at Many, La. Sister Daily was the mother of nine children—three sons and six daughters. She is survived by her husband, one son, five daughters, sixteen grand-children, and fourteen great-grandchildren.

Sister Daily served faithfully and well her generation. She saw to it that her children had the right kind of influence thrown around them. The memory of this good woman will linger long in the hearts and lives of neighbors and friends. She was patient in her long illness. She was a devout member of the church. She was ready to meet the Master when at last the summons came. Peacefully she fell asleep. Funeral services were held from the church June 28, 1943. The pastor was assisted by Rev. A. C. Lawton, former pastor, and Rev. J. F. Kane, of the Baptist Church.

"Blessed are the dead which die in the Lord."

Her pastor,

G. A. MORGAN.

## AMERICANS IN CHINA: HARRY R. CALDWELL

In China today, still carrying on their work in the face of bombings, privation and daily risks of death, are many veteran missionaries who have spent their adult life in that country. United China Relief supports much of their work.

Undoubtedly one of the most picturesque of these is Harry R. Caldwell, a Methodist missionary, now 67 years old, who has spent most of his life in the backwoods of Fukien Province in China's southeast. He is still at his post not far from Foochow.

Dr. Caldwell's relation to the people living around him has always had the same all-inclusive character of that of a country doctor to his patients. His services long ago left the purely evangelical field and have touched upon the scientific, the agricultural, and the educational.

A recent anecdote is typical of Dr. Caldwell's energy, audacity and practical outlook. About a year ago, he ran the Japanese blockade to return to his post in unoccupied China, close to the enemy lines. He arrived safely, and triumphantly, with a glass tube containing several Carolina queen bees in his vest pocket, where his body warmth kept the bees alive. These bees are now

improving the local honey industry—and there the sugar shortage is not felt.

In 1904, the Rev. Mr. Caldwell, then a mild-eyed, gentle-mannered young missionary, started a remote mission station in a semi-jungle region of China, whose inhabitants were illiterate and hostile. The bare hills of Fukien Province were criss-crossed by ravines checkered with tall sword grass, and they were filled with man-eating tigers.

Dr. Caldwell established himself forever in the hearts of these people when he took a gun and went out one day in search of a tiger which had just carted off a 16-year-old boy in a nearby village. He staked a goat for bait outside the village, and waited all one night. At dawn, the tiger appeared, and jumped for the goat. The tiger didn't get the goat, but young Caldwell got the tiger—and started his own fame as a "tiger-hunting parson."

With a gun in one hand and a Bible in the other, Dr. Caldwell has since built 61 mission stations in China. In his area, eight out of ten people were illiterate. He made teaching one of his biggest jobs, and pioneered in adult education in that region. He has established scores of schools, and helped launch a university.

Dr. Caldwell felt a special responsibility for the half-million farmers and fishermen in his end of China, and he has during his years there undertaken many agricultural projects on their behalf. He introduced improved grains, vegetables and fruits, and once when he returned to China from a furlough, he took with him a crate of full-blooded American roosters, whose descendants today help feed the hungry Chinese in his district.

With all this activity, Dr. Caldwell has found time for a large amount of first-class scientific work in natural history. He has hunted butterflies, bats, and birds; is a recognized authority in the latter field. And in the Museum of Natural History in New York are scores of handsome specimens and skins—the gift of the tiger-hunting parson.

Roy Chapman Andrews once called the Rev. Harry Caldwell "one of the most unusual men I have ever met," and the hundreds of Chinese whose lives he has bettered would agree.

Dr. Caldwell was born in Cleveland, Ohio, and spent much of his youth in the Tennessee mountains, where his father was a Methodist minister.

## MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write  
M. L. SMITH, President



# CANDIDATES POLLED ON VIEWS

(Continued from page 12)

that Mr. Bailey has always been "dry" in both his personal and political life.

Upon Mr. Bailey's return to the city, your letter will be brought to his attention.

Be assured that Mr. Bailey's attention will be directed to your letter at the very earliest possible moment.

Sincerely yours,

C. R. GILLESPIE, Chairman,  
Lauderdale County Campaign Committee.

MIKE CONNER

The letter from Mr. Conner's campaign manager, under date July 26, reads as follows:

Your letter of July 24th addressed to Mr. Conner was received during his absence from the city. He is and has been for the past several days in Northeast Mississippi making an active campaign in the race for governor.

At the beginning of his campaign I discussed several matters with him, and while I did not discuss the particular questions propounded in your letter, the liquor question was discussed and I had his statement that he was both personally and politically against alcoholic beverages. I received his authority at that time to quote him as saying he is both personally and politically dry.

Sincerely yours,

O. D. LOPER,

State Campaign Manager.

Candidate for Lieutenant-Governor

JOHN LUMPKIN

Mr. Lumpkin returned the original letter marked "Yes" in response to each question, and added the following statement:

Furthermore, if elected, I will ask you who are interested in prohibition to sit by my side and select the temperance committee, a committee of Christian gentlemen who cannot be influenced. I will be assured in that case that I will be organizing against the devil! This I have stated to preachers all over Mississippi.

Sincerely, your friend,

JOHN LUMPKIN.

FIELDING L. WRIGHT

Mr. Wright replied by telegram, filed July 26th, as follows:

Reference made letter July 24, 1943. My answer is YES to questions One and Two therein.

FIELDING L. WRIGHT,

Candidate for Lieutenant-Governor.

Speaking for the Methodist Board of Temperance, Mr. McKeithen says, "We in Mississippi are fortunate in having a choice of candidates who register themselves so willingly and firmly in support of dry principles. We hope every citizen will do his duty and vote in the election."

It is expected that dry leaders in local option campaigns will be encouraged in their efforts by this prospect of dry leadership in state offices.

## A MAN-MADE CHURCH

(Continued from page 5)

detract from rather than conduce to worship.

Also she has become secularized in her values. We talk of the Church in her relation to real estate and insist that she increases property values. There is truth in all that, of course. However, that is not the Church's mission in the world.

In the third place, Protestantism has hu-

manized the Church. Humanized is not the word I want, but it is the best I can find. I mean to say we have "de-Godized" the Church. The miraculous in the work of the Church is gone. Wonder and awe are taboo. It is now all perfectly natural. Faith in the work of the modern Church is unnecessary. She is just another man-made organization. Jesus said of a certain place that He could do no "mighty works there because of their unbelief." I recall having visited a great church sometime ago. It had everything that a church is supposed to have, but one; that was the presence of God. An outright, direct reference to God in that place would have been somewhat embarrassing. Does anything happen in your church that you cannot broadcast? People have been saying, "I do not go to church because I hear good sermons over the radio." I insist that there is something in a church service that they cannot get over a radio. There should always be a spirit of expectancy, "a touch of madness," a sense of awe, a new, fresh baptism of the Holy Spirit, which no radio can convey.

Only a Spirit-filled, fire-baptized, God-in-

toxicated church is equal to the need of our day. The power is available. Shall we wait for it?

### NORTH MISSISSIPPI CONFERENCE Columbus District—Fourth Round

Columbus, First Church, Sept. 5, a.m.  
Macon Station, Sept. 5, p.m.  
Chester, at Antioch, Sept. 12, a.m.  
Eupora Station, Sept. 12, p.m.  
Longview, Sept. 19, a.m.  
West Point, Sept. 19, p.m.  
Bellefontaine, at Bellefontaine, Sept. 24, a.m.  
Mathiston, at Double Springs, Sept. 26, a.m.  
Kilmichael, at Kilmichael, Sept. 26, p.m.  
Central Church, Columbus, Sept. 29, a.m.  
Weir & McCool, at Bowie's Chapel, Oct. 3, a.m.  
Kosciusko Station, Oct. 3, p.m.  
Caledonia, at Flint Hill, Oct. 5, a.m.  
Brooksville, at Brooksville, Oct. 6, p.m.  
Noxapater, at Mt. Pisgah, Oct. 10, a.m.  
Louisville Station, Oct. 10, p.m.  
Crawford, at Crawford, Oct. 12, p.m.  
Shuqualak, at Shuqualak, Oct. 13, p.m.  
Macon Circuit, at Center Point, Oct. 14, a.m.  
Kosciusko Circuit, at Bethel, Oct. 15, a.m.  
Sallis, at Bethel, Oct. 17, a.m.  
Ackerman, Oct. 17, p.m.  
Louisville Circuit, at Hebron, Oct. 19, a.m.  
Sturgis, at Mt. Airy, Oct. 20, a.m.  
Ethel, at Liberty Chapel, Oct. 21, a.m.  
Eupora Circuit, at Lagrange, Oct. 22, a.m.  
Artesia, at Curtis Chapel, Oct. 24, a.m.  
Starkville, Oct. 24, p.m.  
District meeting of all the pastors at South Union Campground, August 31.

V. C. CURTIS, D. S.

## Your Choice of Lessons in the September Issue . . . .



### 1. UNIFORM LESSONS

#### "God in the Making of a Nation: the Era of Moses"

. . . . the last four in a series of thirteen lessons designed to help adults discover and appreciate God's part in the making of nations. Bachman G. Hodge, superintendent, Nashville District, The Methodist Church, writes the lesson applications. Lesson expositions by Edwin Lewis; text studies by F. Darcy Bone.



Root



Hodge

### 2. SPECIAL COURSE

#### "Christians and Economic Change"

. . . . last four in nine lessons intended to help adults understand more profoundly the relationship which exists between Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.

### Plus . . . .

**They Recruit Soldiers of the Cross** . . . . . Jacob Simpson Payton  
What chaplains in the U. S. armed forces are doing to recruit men for their Divine Commander-in-Chief.

**You Can Help Your Community** . . . . . Lora Lee Pederson  
A trained social worker tells how young adults can co-operate with community agencies for service and welfare in the present emergency.

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*The Methodist Publishing House*



# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

It is less frequently by the world renouncer than by the helper of the world that God's voice is heard. The prophet who learns His will is most often one who lives among men and bears their burdens.  
—Dr. Nicol Macnicol.

## THE PRAYER-ROOM TODAY

Lord, I ask that in the hour when Thou seemest far away from me, I may have grace to discern whether it be some unacknowledged sin of mine, some lurking pride that keeps Thee from my heart. And if it be that Thou, for Thine own wise purposes, art withholding from me the joy I once had in Thy salvation, help me to submit to Thy loving wisdom, and wait quietly in the darkness, until the light shall break again. Teach me to know that in all things Thou art dealing with me in wisdom and love, and teach me to rebel against nothing, and ask for nothing save that Thy will of love be done. Amen.

Millsaps College Library  
Jan 44

## The Silent Church

By Charles Gustav Girelius

No tones ring from the belfried tower,  
But a silent message from the inmost mind of worshipers  
Speaks to the passers-by,  
An inevitable propaganda of motives high or low,  
And of ambitions mean or exalted.  
Judge not the Church by its worshipers alone,  
But by the God they worship.  
A Hand writes upon the wall:  
"Behold! This is the House of Prayer!  
Enter, seek Him and find Him;  
Link your destiny with loftiest hope,  
And crown your daily task with generous love.  
Go forth, speak kindly to your neighbor, and so live  
That this House shall become luminous by your faith."

—Zions Herald.





## WALLET OF THE WEEK



YOUNG JAPANESE-AMERICANS, from West Coast relocation centers, are being placed in American colleges and universities by the National Student Relocation Council. According to C. V. Hibbard, director of the Council, eight hundred and seventy-one students have already been placed and nine hundred others should be allowed to enter schools and colleges by October 1. This admittance of Japanese-American youth to our schools and colleges indicates a fair-minded attitude toward those who demonstrate their trustworthiness and loyalty.

\* \* \*

DR. NORMAN VINCENT PEALE, pastor of Marble Collegiate Church, New York, publishes a "Recommended Book List" in his church calendar for the guidance of his people in their reading. The necessity for this is the fact that only one-third of the number of books printed can be recommended as even inoffensive. Many of the inoffensive list are worthless. It is also pointed out that the average book finds its way to the library table, not upon its merit, but through pressure of insistent advertising. Presumably this relates to fiction.

\* \* \*

THE TRANSPORTATION OF LIQUOR to Alaska has been labeled as scandalous by Anthony J. Diamond, says an exchange. It is alleged that request was made for an allotment of space for carrying sixteen tons of freight on a certain vessel, but space for only one and one-half tons was granted. The same ship carried beer and wine valued at sixty thousand dollars. Such favoritism toward the liquor business expressed in assignments of shipping, control of radio time, and other preferential considerations is causing resentment among the American people, and justly so.

\* \* \*

DR. HARRIS E. KIRK, of Baltimore, is still engaged upon his Old Testament studies. During the summer he is giving seven lectures at the Pittsburgh School of Theology on "Isaiah's Message for Our Time," and fourteen lectures at Northfield Conference on "The Story of Job." Dr. Kirk has made many summer visits to England where his ministry in peacetime years won for him many and devoted friends in the great English metropolis. Only a few weeks ago he sent greetings to his friends in London. In America he has established himself as a vigorous and forceful Christian leader.

\* \* \*

THE PLAN FOR THE EDUCATION OF THE ARMY is said to have been originated by Sir Oliver Cromwell about three hundred years ago. It is said that Cromwell enjoined his officers to instruct their men in the principles at stake, as the citizen-soldier "must know what he is fighting for and love what he knows." From that small beginning, there has been an ever-increasing effort to instill into the soldier of the democracies the love of freedom and a sense of social responsibility. The instruction given has not been controlling in an absolute sense, but it has done much to preserve a democratic ideal.

A STATE MONOPOLY SYSTEM in the State of Maine comes up for a biennial review in local option elections on four items: 1. State stores; 2. Cocktail lounges; 3. Taverns, and 4. Package beer. In the 1942 elections the dries made considerable gains on all four questions. At present sixty-two per cent of the territory containing thirty-two per cent of the population is under "no license." On June 30, 1942, there were 41 State stores, 126 cocktail lounges, six hundred and five taverns, and one thousand package beer stores in the State.

\* \* \*

THE BRITISH METHODIST CONFERENCE met in its two hundredth session in Birmingham, England, recently. The first session met at the Foundry in London, June 25, 1744. Six clergymen were present: John and Charles Wesley, John Hodges, Henry Piers, John Meriton, and Samuel Taylor. After the Conference convened, Thomas Richards, Thomas Maxfield, John Bennet, and John Downes were invited to sit with the clergymen. During the session the body was entertained at the home of Lady Huntingdon, where John Wesley preached from the text, "What hath God wrought!"

\* \* \*

MONOTHEISTIC RELIGION is believed to have been the original form of religious belief. Archaeological discoveries confirm this opinion, and tend to establish the fact that religion degenerates, but that there is no evidence of its evolution. The faith of the Israelites, the Phoenicians, the Egyptians, of the Ancient Chinese, was originally monotheistic and in all of them there is said to have been belief in a future life. Polytheism followed monotheism, especially in Mesopotamia, Egypt and China, but in no case does it seem to have been the original form of faith.

\* \* \*

THE MODERN REVIVAL OF ORTHODOXY was the subject of a recent sermon by Dr. W. R. Matthews, Dean of St. Paul's. In Catholicism the trend is toward the foundations of Thomas Aquinas and the Schoolmen of the thirteenth and fourteenth centuries. In Protestantism, the trend is toward a reversion to Luther and Calvin. It calls for a return to the Early Church and the Reformation. The Dean says that this revival of orthodoxy is doubtless due in large measure to the despair and disillusion regarding culture and civilization following the last war.

\* \* \*

THE CRIME FIGURES FOR THE NATION point straight at the door of the grog shop. From 1932 to 1941, arrests for drunkenness increased one hundred and six per cent, arrests for drunken driving one hundred per cent, and arrests for all causes one hundred and fifty-five per cent. These figures were compiled from F. B. I. reports as published in the Massachusetts Issue. Although the liquor business has been practically unrestrained for the past ten years, we have heard at least twice recently radio broadcasts to the effect that increased bootlegging is the result of restraints of its sale.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### UNCOURAGEOUS HERESY

A correspondent in a recent issue of one of our Methodist exchanges calls in question Bishop Martin's view as enunciated in a radio sermon on Immortality. To us the letter is more impressive for what it assumes than for its argument either in support of rationalism, or against the doctrine of immortality. It is not a forthright repudiation, but is rather an adroit and Socratic denial of the validity of Christian belief in immortality. The writer seems to us to assume that he has a right to deny a doctrine which he is unable to refute and for which he has no satisfactory substitute.

The first proposition that we wish to notice is that the "leaders" of society who "worship at the shrines of logic and reason (more or less), and whose very standard of living, whose very societal fabric is the fruit of a rational approach to human problems" must not be expected to abandon this "same rational approach, so bewilderingly successful in other fields, in confronting as vital a question as that of their own individual destinies." For our part, we have never been sure that rationalism is quite as benevolent in its practical attitude toward the "societal fabric" as some appear to assume. Neither do we think that it has been so "bewilderingly successful" as to establish its right to "de-Godize" the Church.

Some facts indicate that "logic and reason" have crawled on all fours rather than exhibited their omniscience. It has not been many decades since the physicists held that the atom was the indivisible unit of matter, and the atomic theory dominated the material horizon. Forty years ago, we learned from Gage's Physics that it had been "conclusively demonstrated that no heavier-than-air flying machine could ever be invented." Much later we saw the theories of psychologists change so rapidly that no system could jell before it was displaced by its successor. We have in our hand as we write, the statement of an experienced educator to the effect that education has been "jitterbugging" so that no definitive theory of education could be fixed upon, even by the educators themselves.

In view of these facts, we are not inclined to fix a halo above the "shrines of logic and reason," nor are we willing to junk the "Faith of our fathers" for the fads and foibles of the rationalists, unless they can give a better account of their mastery of the forces and facts which affect human destiny. It seems to us that the "rational approach" has resulted in befuddling confusion and that it has not been a "bewildering success." Many people throughout the world today have reason to feel that the impact of rationalism upon the "societal fabric" has been

in a considerable degree responsible for our international holocaust, and for bringing civilization to the brink of irretrievable ruin. "Logic and reason" may have raised the standard of living for some leaders, but they are a long way from solving the problems of society as a whole.

A second item, is the writer's indifference to spiritual values, and his lack of knowledge of the moral discriminations involved in the doctrine of Redemption. He seeks to reduce faith to the level of the denseness prevalent in rationalism. Spiritual values are practically disregarded and everything that may not be measured with calipers is dismissed. Overlooking the moral differentiation inherent in the doctrine of Redemption led the writer into picturing the "blear-eyed reprobate, every greedy gold-grabber, every dope peddler, every perverted pool-hall dandy, every lecherous old sot, every scum and filth on the great sea of humanity" as sharing immortality with the pure, the beautiful, and the good. It is quite true that the doctrine of Redemption contemplates that any or all of these may become sharers of immortality, but only as they are cleansed and made holy—not as reprobates.

It seems to us that "logic and reason" have muddled along by a process of trial and error, but have convinced few people of their omniscience. Rationalism charts a culture which oftener reflects the assumptions and the presumptions of a period rather than recording the march of truth. It has little to say concerning a First Cause, or the origin and control of a complex universe of worlds hurtling through space. In the place of the directive activity of a personal God, it offers evolution, which is more of a ducking into the dark than a triumph of "logic and reason." Does the writer demand of a sentient and an aspiring race that it shall goose-step to the dismal thud of clods on its coffin lid?

A few days ago, we were told of a cultured woman of our section who classed herself as an agnostic. She said that her parents did not require her to attend church. They left her to take a free and rational course—to worship at "the shrines of logic and reason." She said she felt that they made a mistake. Here is the testimony of a fairly unprejudiced witness that it might be better to go along with Jesus, Paul, the Church, and Bishop Martin in adherence to a faith in immortality, than to trust the negations of rationalism for inspiration and hope.

Immortality has never been altogether popular with crass materialists, no matter what cultural rating they assume for themselves. "Logic and reason" divorced from religion have not achieved the welding of the "leaders" of society into a constructive and satisfying cult.



Even Mr. Ingersoll confessed at his brother's grave: "In the night of death, hope sees a star and listening love hears the rustle of a wing." Every religion and race in history has had its doctrine of survival. It is a persisting demand and an unchanging emphasis of the soul of man. Has such evidence no value? It is our deliberate belief that more damage is being done to the Church and to Christianity by uncourageous heresy than by open and avowed infidelity. Emil Brunner has stated the case well and truthfully: "The Christian way of life cannot in the long run remain alive without the Christian faith."

We are militantly against denials of the doctrine of Immortality, whether the denials are direct or indirect. Rejection on the ground that it is not demonstrable to physical sense is unadulterated materialism. We believe that, if the influence of an unseen planet passing another planet is sufficient to pull it off its celestial orbit, much more will the tug of the divine upon the human heart be registered in the longing for immortality and heavenly fellowships. The moral and social catastrophe scourging the world today is the child of blasphemous assumptions. Whoever strikes the hope of immortality from the Christian heart, no matter by what method he does it, leaves the church poorer than the pagan Buddhist who believes that when he reaches Nirvana he may be absorbed into the divine and thus achieve a kind of impersonal immortality.

### STEWARDSHIP

Dr. Clyde Q. Sheely, Associate Professor of Chemistry, Mississippi State College, is the earnest and capable Chairman of the Board of Stewards of the Starkville, Mississippi, Methodist Church. At a meeting of the Board recently, he read a monograph on "Stewardship," which was both inspirational and illuminating. This paper could be read with profit by Methodism everywhere, and



B. P. Brooks

he has consented to the publication of any part of it deemed worthwhile. Unfortunately, space will not permit a reprint of the paper, but excerpts from it will surely provoke thought and prove challenging in times like these.

"The moral crisis now facing the world is that of a worse evil or a better good than man has ever known. Every man may be considered a steward of world civilization, even though it has been estimated that only 100,000 individuals are carrying the burden of international civilization. Technology has made the world into a neighborhood. War has made it into a slaughterhouse. Christian Stewardship can convert that slaughterhouse into a democratic community. The essential worth of the individual, or his stewardship, is the foundation stone in the pyramid of American democracy. Rising above it and completing this majestic structure are the stones of (1) freedom of religious worship, (2) freedom of expression, (3) freedom of scientific inquiry, (4) freedom of individual enterprise, (5) freedom from want, and (6) freedom from fear.

"We, as good stewards, must strive within the life of our own nation for change which will result in the more adequate application of the basic principles of a just and durable world order. This peace will depend upon the

### REMEMBER, PLEASE

In keeping with our established custom, we will issue no paper on September 9—the week of Labor Day. This is the only issue which we omit during the year. Remember this and do not write us that your paper failed to reach you. Thank-you.

EDITOR.

cooperation of men in all lands. Regardless of who wins the war, or whether anybody wins it, it is fundamental that certain broad principles be written into the peace or it cannot endure. Christians should know what these principles are. There are obvious reasons why we talk about peace before we win the war. The Church has the obligation to bear its witness to the truth as it is in God whether anybody pays attention to it or not. The 36,000,000 members of the 150,000 Protestant churches in America constitute a mighty force. Methodism, with its inspiring challenge, calls upon Methodist men and women—8,000,000 strong—to dedicate their lives anew to the task of helping to build a better world. The people of both the United States and Europe are on the world-minded side now.

"It is not easy to live the high gospel of Christian Stewardship because it means **all I am, all I have, all I know, all I can do** is a trust from God, to be used for my highest good, for the blessing of my fellowmen, for the glory of God, and for the advancement of His kingdom. In brief, Christian Stewardship involves a state of mind and a mode of conduct. Only when intellectual subscription to Christian principles is translated into righteous conduct is Christian Stewardship a living belief. This highest standard of conduct is revealed through the use of his **time, talent, and treasure**. He makes use of them 'to do unto others as he would that they should do unto him,' and help the Church to accomplish its supreme task. A Christian steward is a witness for God with his **time**, and gives reverent attendance upon the private and public worship of God and upholds his Church by his presence. He is a witness for God with his **talent**, and he upholds his Church by his service. He is a witness for God with his **treasure**, and he upholds his Church by his gifts. The world will not believe a bit more about Jesus Christ than it sees in us hypocrites who lecture on the theory of Christianity on Sunday and overlook the demonstration of its principles in our daily occupational laboratories.

"The fruitage of Christian living is found in joyous, systematic Christian giving. For he 'who gives not is not living.' 'The more we give, the more we live.' The need for Christian Stewardship in the Church and world today is perfectly expressed in that old popular hymn:

'Take my life and let it be—  
Consecrated, Lord, to Thee:  
Take my moments and my days,  
Let them flow in ceaseless praise.

'Take my silver and my gold—  
Not a mite would I withhold;  
Take myself and I will be  
Ever, only, all for Thee.'

That giving must even possess the element of self-denial."

B. P. B.



## THE FELLOWSHIP OF HIS SUFFERINGS

By Bishop J. L. Decell

It is high ground "to know Christ in the fellowship of his sufferings." This is one of the "secrets" of a happy Christian life.

Mortimer said, "There are two great mysteries in life: that of sin and that of suffering." Jesus knew nothing about suffering as a consequence

of sin, except as he observed and felt it in the lives of others. As Dr. Ralls says, "Suffering involves the larger question of sensitivity."

The ordinary pain and privation of human life, frailty of friends, malignity of enemies, the hurt of being accused of aims and wrongs never thought,



Bishop J. L. Decell

and rejected by those for whom great sacrifice was made, are sources of poignant sufferings. This kind of suffering was not unknown to Christ, and we may "have fellowship with Him" in this range without sharing in His sufferings which mean most for the world.

The sufferings of Christ are preventive and corrective. They are vicarious and redemptive. He was sensitive to the need and possibility of man. He saw the value of man and felt the force of great evils and did something about it—at great cost to himself.

When Turner would paint a "Storm at Sea" he was lashed to a ship off the coast of Holland. The tideless lake turns no turbines, but torrents thundering through frowning chasms, rushing down gorges of uneven hillsides, generate power to pulverize stone for building highways and fertilizing gardens. We must partake of the sufferings of Christ if we are to release His Spirit in redemptive power. Complacency demoralizes, the Cross immortalizes.

Judas Iscariot, with his pretended friendship for subversive purposes brought suffering to Christ, not so much for what his acts did to Christ personally, but what hurt such deeds brought to Judas and to others. The innocence of Christ could stand the betrayal, but the guilt of Judas could not bear the remorse. Hypocritical pretension with its "fifth columnists" may "soften" a nation into collapse, but it cannot survive the presence and power of supreme loyalty. Jesus stood in unyielding loyalty to the high level of goodwill, and Judas yielded to destructive forces of wounded pride and selfish ambition. Christ's suffering maintained the principle by which the world could live, while Judas in his suffering clenched the policy by which the world would die.

Simon Peter's wavering witness caused Christ intense suffering. Jesus was building His Church on the rock of faithful and stable human nature. To see Simon's feeble witness fade out into utter denial forged pain in the heart of Christ. Crisis should polish faith into firm testimony and never be an excuse for doddering denial. The world crisis today is primarily a crisis in character. Great principles of freedom, faith, and dignity of individuality are in the balance and can only be sustained and promoted by suffering and sacrifice.

A lack of simple justice pained the heart of Christ. Pilate, without convincing testimony, in order "to content the people," surrendered Jesus to be crucified. One of the

primary functions of government is justice. In Roman rule there was the hope of a just world order, and for Pilate to harness this great power to cheap chicanery and degrading expediency was to dishonor God and enslave man. Injustice is an instrument of torturous suffering. Jesus could stand the physical pain of crucifixion more than he could endure injustice and the abuse of power. The piercing nail and cutting sword caused Him little suffering in comparison with that caused by blinding bigotry, ruthless spirit and perverted justice which prompted the crucifiers. The former could be borne in his own body but the latter would stain their souls and the soul of society.

Keeping up political fences more than standing by moral and ethical principles may throw innocent individuals and blameless nations into intolerable suffering. Civil, economic, and social justice will build a highroad over which man must travel to a better tomorrow. Their lack produces suffering in the highly ethical and spiritually sensitive soul. Suffering registers at a point that the cause may be removed. If we have fellowship with Christ in His sufferings, we, too, shall try to do something about it.

That which causes a person most suffering indicates how high the elevation is on which he lives. The disappointed ambition of traitorous Judas, broken witness of Simon Peter, and the disruption of justice and order by Pilate were among those things which put the Cross in the heart of Christ long before He was put on the Cross on Golgotha. He patiently suffered all things through to victory. And, in loyalty, faithful witness and upholding justice we must suffer with Him until redemption is won. Shall we drive a nail or draw a thorn?

An old German legend says, "Robin Redbreast's crimson feathers were obtained by the bird's being drawn by the secret attraction of all life toward its Creator. The Robin lit upon the Cross of Calvary and strove with all its might to withdraw one thorn from the crown which was tearing the sacred brow of the Crucified One. Finally succeeding, and when he did the blood gushed out on his breast and stained the feathers deep red. Thus, the Robin has ever been privileged to 'bear about in its body the marks of the Lord Jesus.' It is true, 'If we suffer with Him we shall reign with Him.'"

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the tea-kettle sings from happiness. That is home. God bless it!

—Madame Ernestine Schumann-Heink.

Uncrucified lives can never be the heralds of Him who was crucified.—Arthur Allen.

Men trained in intellect but not in religion and morals will become a menace to the country.—Theodore Roosevelt.

## WITH THE PASTORS

## PASTORAL VISITING WITH A PURPOSE

By Charles O. Ransford

The first thing the wise and diligent pastor should do on going to a new charge is to secure a list of his members and transcribe their names in a convenient size book that he may carry in his pocket. As the shepherd of the flock over which the Holy Spirit has made him the overseer, he must know his sheep. Relations should immediately be cultivated that the sheep may know the shepherd and hear his voice and follow him.

Whatever a minister may do in preaching or administration he must not fail in pastoral supervision of his parish. He must know his members and his members must know him. Personal acquaintance leads to friendships and friendships to cooperation. The people of our churches will usually do anything they are asked when they like their minister. They will go to church and will respond to his leadership.

The pastoral relation cannot be too strongly emphasized. Personal contacts between preacher and people make friendly churches of good will and success.

Pastoral duties should be studied and well planned over an extended period. There are numerous incidental and emergency pastoral duties, but no matter how important, the routine activities of the preacher and his church should never be set aside.

If, in the average church by systematic visitation, a preacher can succeed in securing a response in church attendance, service, and support, he will have more than a revival. He will awaken many indifferent souls and secure their cooperation and have multiplied his working force by the personality and power of every member he has been able to command for service.

An imperative need in all our churches is to awaken and put into service the now unused portion of our membership. The church never so much as today, needs a faithful, devout, and working membership. With many splendid young men and women now in military service and war work, we must develop a new leadership. The new and increasing demands on the churches require more workers.

Systematic pastoral visiting is no small task. The work must be planned ahead of time and the persons to be visited should be selected. Each individual and each home should be studied. The pastor should know something about every home he expects to visit and know why he is going, and what he will discuss when he enters the home.

Physicians of our bodies do not talk much when they sit beside our sick beds. They study the patient. Often they will give him or her a critical examination. John Wesley did his pastoral visiting somewhat after that manner. The physician of souls may not always be so personal in his visitation, nevertheless the analogy holds true.

The modern preacher should know something about psychiatry, which means a study of the mind and soul. There are many troubled and distressed people in this world. When the pastor is seeking to secure a confession of faith in Christ, he should know how to make that approach. When he is seeking to enlist a member in service, he should know how to make that approach. The persons visited and the occasion will determine the directive purpose in the visit.



# CONFERENCE NEWS AND PERSONALS

Sallis charge, Rev. E. M. Allen, pastor, is working on plans for a new parsonage.

Kosciusko Station, Rev. T. B. Thrower, pastor, has paid all of the World Service askings and Conference items in full for the year.

Rev. E. G. Potts, pastor, Ethel charge, has been doing the preaching in the revivals on his charge this summer, and with good results.

Rev. F. L. Hearne writes: "We are having a great year on the Eros-Antioch charge this year and hope to close out the best of the four since we have been on the work."

The Advocate acknowledges with sincere appreciation a friendly message from Mrs. J. W. Lowrey, of Mansfield, La. It helps to know that the Advocate is appreciated.

Dr. B. M. Hunt, Main Street Church, Hattiesburg, Miss., assisted Rev. J. S. Noblin in a meeting at Carthage recently. We have not heard the results of the revival.

Rev. G. A. Baker writes that they have just placed 100 new Methodist hymnals in the church at Pontotoc, Miss. This is Bro. Baker's first year as pastor of that church.

Word reaches the Advocate office that Rev. A. C. Lawton is changing from Mer Rouge to Lake Providence, La., both appointments in the Monroe district. This announcement, however, is not official.

Dr. V. C. Curtis, who has been sojourning at Biloxi for a few days, expects to be there for another week. He has been spending the time with his sister on the Seashore Campground.

Dr. V. C. Curtis, district superintendent, has called a meeting of the pastors of the Columbus District to be held at South Union Campground, Tuesday, August 31, to discuss plans for finishing the year's work.

Mrs. T. M. Bradley, whose late husband was an honored member of the North Mississippi Conference, writes that she is moving from Inverness to 104 South Laflore Street, Cleveland, Miss. Her friends can reach her at that address.

Rev. H. W. Rickey, retired member of the Louisiana Conference, living at Biloxi, Miss., asks that his friends be notified of the change of address made by the post office, although his residence is the same. His new address is Route 2, Box 393, Biloxi, Miss.

Rev. A. D. St. Amant, Jr., asks that his address be changed from Pelican to Greenwood, La. This we take to mean that he has been appointed to the Greenwood charge in the making of adjustments in the Shreveport district.

Miss Mary Wright, who has been in Tallahassee, Florida, for a time, writes that she is returning to Ruleville, Miss. While in the Florida city she kept in touch with homefolk through the columns of the Advocate.

Rev. W. L. Watson, pastor at Grand Cane, La., sends a personal message to the editor which is cordially appreciated. We trust that the years ahead may not take away from the good feeling and appreciation which he has.

A note from Mrs. G. F. Winfield says that Dr. Winfield is not improving very much. He is in the Methodist Hospital at Hatties-

burg where he manages to keep cheerful and maintain his interest in the work of the Church through having the Advocate read to him.

Mrs. O. O. Conerly, of Gloster, Miss., mother of Mrs. E. C. Gunn, of New Orleans, has been seriously ill at her home. Mrs. Gunn has been at her bedside for some time. According to a report on Wednesday of last week, Mrs. Conerly was improving. We hope that she may soon be entirely recovered.

Rev. James R. Strozier, pastor of Pine Grove, La., charge, repeats the splendid achievements of other years in his Advocate promotion. He sends 26 subscriptions from that charge, which brings his credit to 30. The Advocate appreciates the good work and a good friend.

According to the church calendar, First Church, Hammond, La., Rev. H. D. Marlin, pastor, is in the best financial condition that it has known in a long while. The fourth quarterly conference will be held on September 5, and plans are already in the making for the budget of another year.

Rev. J. L. McElroy, pastor, Kosciusko circuit, has had the assistance recently of Rev. S. M. Butts, Rev. R. L. Ellis and Rev. W. W. Milligan in revivals. The revival services were well attended and a goodly number was added to the church on profession of faith.

Rev. J. H. Felts, in a breezy letter to the editor, writes this sentence: "I was never happier, nor busier, nor healthier than now. I am willing for it to last quite a spell." He says that despite the extended dry weather he is well-equipped with home-canned vegetables for the days ahead.

Rev. J. H. Holder, pastor at Winona, Miss., is enjoying a month's vacation at Iuka, Miss. He is reported to be going strong and holding up well under the pace which he has maintained throughout the years. We understand that he is on leave with a promise that he will not engage in any meetings.

There are 850 Navy men now at S. L. I., 110 of whom are Methodists. There are also about 140 other students who are Methodists, and 25 Methodists among the Army Aviation cadets. The Methodist Church and Student Center minister to more than 250 young people. As a consequence the church has a houseful every Sunday morning.

Rev. J. N. Humphrey, pastor, Weir and McCool charge, has had four good revivals on his charge, in which he had the assistance of Rev. W. C. McCay, Rev. J. D. Wroten, Rev. J. J. Baird, and Rev. T. B. Thrower. Bro. Humphrey did the preaching

in a revival at Dumas church, on the Dumas charge—his home charge—and church—the week of August 15-20.

Rev. C. W. Lahey, who was forced to give up his work following a stroke which he suffered in the early part of the year, has moved to Colfax, La. A message from Mrs. Lahey says that his improvement has been very slow. We are sorry to learn of his continued incapacity, and we are sure that his friends will wish to remember him in his loneliness and suffering.

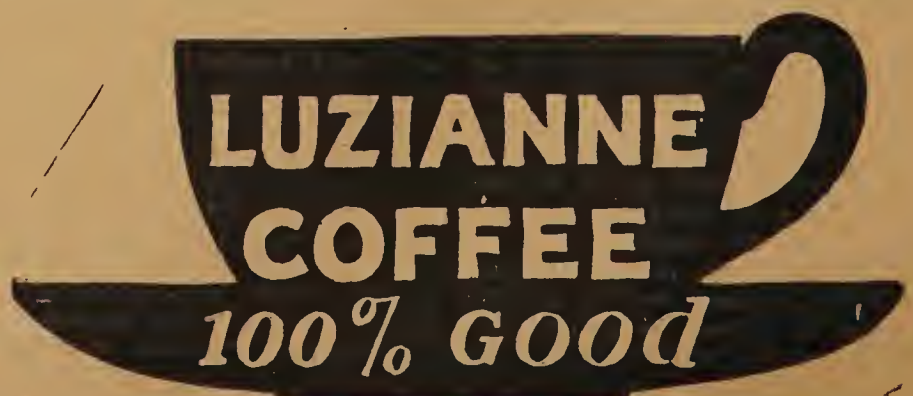
Dean R. E. Smith, of Centenary College, writes that his wife, who has been ill in Highland Hospital, Shreveport, for weeks, is now improving. They hope to bring her home soon. This message will give great pleasure to the many warm friends of Dean and Mrs. Smith, who are among the choice spirits of Louisiana Methodism. Dean Smith expresses his thanks to many friends for their prayers and favors.

A card from Rev. R. R. Branton, district superintendent at Alexandria, La., says: William Hardy came to the Alexandria district parsonage at 10:30 on Sunday night, August 15, and from all appearances he has no intention of leaving. Both mother and baby are doing nicely. The father is also doing reasonably well." Many friends of Bro. and Sister Branton join with them in the joy which the new arrival brings to them.

A card from Rev. R. P. Neblett brings a message concerning Mrs. P. W. Shell, formerly of Houston, Miss. Mrs. Shell is now at the Old Soldiers' Home, Biloxi, and among her happiest experiences is the comfort and cheer found in the New Orleans Christian Advocate. Sister Shell sends regards to all her friends and asks an interest in their prayers. Bro. Neblett says that he and Mrs. Neblett are well and happy in their little cottage, "Tuck-A-Way."

Rev. J. A. Stafford, veteran Government employee, retired, celebrated his wedding anniversary on August 20, by the purchase of a war bond for his wife. Bro. Stafford was a caller at the Advocate office and this information came out in the course of our conversation and was not given for publication. It does, show, however, two things, his loyalty to his Government in a time at war and his devotion to the wife who shares the toils and triumphs of his life.

Bishop J. L. Decell and Dr. Marion Smith have been the recipients of publicity and honor by the Illinois Central Railroad Company, for their part in saving the streamliner and its passengers from being wrecked on May 27. We are glad that the Illinois





Central Railroad felt it worth while to make recognition of such a service on behalf of the company and its patrons. We hope that the company did not overlook Joe Johnson and William Brown, the discoverers of the broken rail, who inaugurated the move to avert disaster.

Rev. W. H. Giles is doing a splendid work at Lafayette, La., and is one of the busiest men to be found in any Conference. He has two churches in Lafayette, makes two regular visits each week to all the hospitals in the city, and makes extra visits to see patients who are seriously ill or dying. Recently he had a letter from an old circus clown who was in the Charity Hospital for more than a year and whom they sent back to California. Enclosed was some snapshots of his work—sword-swallowing, knife throwing, and pulling a small wagon by his eyelids. He expressed his deep thanks for the many kindnesses and the spiritual support which he received while in the city.

### JULIAN DARLINGTON REPORT- ED MISSING IN ACTION

Julian, son of Bishop and Mrs. U. V. W. Darlington, has just been reported "missing in action." He was in the Middle East Air Command, and that is the only clue to his arena of action. He was a splendid young man and finished his college work at Emory University just before he joined the Air Corps. Many friends throughout Methodism will share the sorrow of the Bishop and his family for the report concerning this gallant son, and they will share the vigil of hope that when a rift may come in the clouds which veil his fate, he may be still alive and safe.

### MRS. R. C. WEST PASSES

Mrs. West, wife of Mr. R. C. West, a jeweler of Winona, Miss., entered into eternal rest on August 17, following an illness of approximately two years. Mr. and Mrs. West moved to Winona many years ago from Aberdeen. As Methodists they were among those who shared loyally in the promotion of all enterprises for furthering the spiritual interests and happiness of their city. Bro. West is a member of the Board of Stewards and was president for many years, and his wife was a faithful ally in Christian service. The Methodist church in that little city is poorer for her going and many friends share the sorrow of her bereaved husband.

Funeral services were conducted by her pastor, Rev. J. H. Holder, assisted by Rev. R. G. Lord, district superintendent. Interment was in Aberdeen, Miss.

### ADVOCATE APPRECIATED

Once in a great while one's conscience tells him he must do a thing, and today my conscience smote me for not having written you sooner to express my appreciation of the Advocate.

The front pages are an inspiration to me, as well as some of the other features. The thing which has been most satisfactory for some time, however, is the Sunday School lesson as written by Rev. W. C. Newman. While they are deeply spiritual, they also are filled with common sense, which is something greatly needed by Christians of the present day.

I am the father of Chaplain Mark Lytle, who is now in North Africa. Have been a

newspaper man for more than 50 years, and hope I can appreciate a good newspaper. The Advocate fits in admirably in its place. More of our people ought to read it. God bless you in your work which is, sometimes, I am sure, rather discouraging.

Keep pegging away, for you are doing good. Many people do not tell you, but they appreciate just the same.

Very truly yours,

M. LYTLE.

1706-20th Avenue, Gulfport, Miss.

### CHAPLAIN NEASE WRITES

Dear Dr. Duren: The Advocate is reaching me regularly and I enjoy it very much. As soon as I finish a copy I place it in the library tent where others may read it.

On page 6 of the Advocate, dated June 17, I note the following paragraph: "Chaplain L. R. Nease, Jr., a member of the Louisiana Conference, now a chaplain in the Army, is now overseas, according to request for a change of address sent to us by his wife. We regret that we are not able to print the address here for the benefit of his friends."

Now, Dr. Duren, I believe the last sentence in the above quotation is in error. I know of no military rule that forbids the publishing of an A.P.O. address. Of course, there may be some postal ruling with which I am unfamiliar. But it was certainly disappointing news to me to learn that you were not permitted to publish my overseas address.

So will you not please investigate this matter further and, if possible, publish in the Advocate my address as follows: 55th Station Hospital, A.P.O. 763, care Postmaster, New York, N. Y.

Cordially yours,

L. R. NEASE, JR.,

Chaplain, 1st. Lt.

(Note: Our original instructions were to the effect that we must not print anything by which any unit of the Service might be identified. Upon receiving this letter we asked for a ruling by the Foreign Mails Department. We have now the instruction that the publication of an address is permissible so long as no foreign city is named. We are glad to have this clarification because it simplifies our task.—Editor).

### GOLDEN CROSS CHAPLAIN APPRECIATED

Rev. W. H. Giles,  
Lafayette, Louisiana.

Reverend Dear Sir:

I cannot tell you how much I appreciate the letter you wrote me some time ago regarding my uncle, Mr. Ray Austin. If my answer is too long delayed, as I confess it is, it has been due to the press of extra work and the limitations placed upon me by a serious illness some time ago, which leaves me without the energy to do so many things that should be done. But I know that you, too, have many calls upon your time, and it was most kind of you to write me.

I suppose that your Conference meets early in June, the same as ours in this part of the country; but for the sake of my uncle I hope you were not transferred. I'm sure he has been greatly comforted by your visits.

It is a wonderful thing to realize that even though he is so far away that we cannot personally visit him, our church, through you, is comforting him through days that must be tedious. My mother, Uncle Ray's

sister, was paralyzed for something more than two years before her passing, and knowing the many things we tried to do for her, which we cannot do for him, makes us doubly appreciative of your efforts.

There's never a time when we realize so clearly that God is everywhere, as when we know of His servants "going about doing good" in places which to us are strange. Lafayette, La., doesn't seem so far away, now that we know that Uncle Ray is with Christian friends there.

Yours very sincerely,

MRS. IVA D. SLATTER.

42 W. Third Avenue, Columbus, Ohio.

### BETHLEHEM REPORTS

The Bethlehem church, on the Homer charge, participated in the Moreland Tabernacle revival during the ten days beginning July 20, with the pastor, Rev. Virgil Morris, and Dr. J. A. Wade, pastor of First Methodist Church of Stamps, Ark., doing the preaching.

Following the revival, a week's activities at the church included a Daily Vacation Bible School during the day, and a Christian Worker's Training School in the evening. Sixteen children received certificates in the D. V. B. S. and eleven young people and adults received credit on the course, "How the Bible Came to Be." Bro. Morris was the teacher of the Bible course, and directed the D. V. B. S., with the assistance of Mrs. Felix Maddry, Mrs. Virgil Morris, and Miss Gloria Maddry.

Following the Training School the members of the class gave the pastor an old-fashioned pounding, consisting of home-canned goods, that saves not only money, but ration tickets as well.

As a result of the week's activities, a Sunday School has been organized, to meet on Sunday afternoons. The first session last Sunday enrolled 31 present, with Mrs. Felix Maddry, Mrs. J. B. Moreland, and Bro. Morris as teachers.

### GOLDEN MEADOW CHARGE

Dear Dr. Duren: A few words from our charge, concerning the work, and how things are going. We are looking forward to the closing-out of a good year, notwithstanding the changes we have had. Several of our members have moved away, three different superintendents of our Church School have served this year, and we have recently appointed the third man. He seems to be very much interested and will make good I believe.

We are now closing out a group study for adults which seems to have been very helpful. This was taught by the pastor and was very well attended. Our prayer, or mid-week meeting seems to be growing. In all, I think we are getting along very well, yet we are doing so little when we realize that there is so much to be done.

We have not forgotten the interests of the Advocate and you will be hearing from us real soon.

C. B. POWELL, P. C.

It is from the empty grave of Christ that the true song of hope has sounded.

—G. Campbell Morgan,

Two things create love—perfection and usefulness, to which answer on our part, admiration and desire and both of these are centered in love.—Jeremy Taylor.



## PERSONAL NOTES AND INCIDENTS

Mrs. H. L. Truly, now at Shreveport, La., writes that after September 1, she will be located at 500 West Mississippi Ave., Ruston, La.

The New Orleans District Conference will be held at Carrollton Avenue church, New Orleans, on Friday afternoon and evening, September 10. Rev. E. C. Gunn will be the pastor-host.

Rev. and Mrs. W. D. Boddie, Felicity church, New Orleans, are spending a brief vacation with Mrs. Boddie's parents in North Carolina. They expect to be gone until September 9.

Reports from many parts of the country indicate a disastrous drouth and for many sections a serious crop shortage, especially grain and vegetables. The cotton crop is much more promising.

Bro. L. P. Brown, veteran layman of the Mississippi Conference, who says that he is perhaps one of the oldest readers of the Advocate, continues his interest in the paper and in the church of which he has been a devoted member for many, many years.

Rev. J. Cude Rousseaux writes that he has just closed a fine meeting at Fitzgerald church, on the Covington, La., charge. There were four accessions, two by transfer and two by baptism. Rev. P. W. Sibley did the preaching and the attendance was good.

Dr. Marion S. Monk, pastor at Mansfield, La., an unflinching friend of the Advocate, adds to a business note a word of assurance which we greatly appreciate. No man in the Conference does a better work than does Dr. Monk.

Miss Persis Johns, daughter of Dr. and Mrs. H. L. Johns, will be accompanist for Miss Margurite Luft in a series of four musical concerts to be given in army camps at Anniston, Dothan and Montgomery, Ala., and at Keesler Field, Biloxi.

Rev. Ned L. Stout, who has been working with Rayne Memorial Church, this city, during the summer months, left on Sunday night for Huntington, W. Va., where he is to be married to Miss Lillian Christian on August 28. He and his bride will then return to Nashville where they will do work at Wesley Settlement House and he will continue his studies at Vanderbilt University.

Rev. J. H. Morrow, pastor at Picayune, Miss., writes that his work is making favorable progress and that an order was placed recently for new pews and pulpit chairs for the church. Cost will be \$1,500, one-fourth of which was paid when the order was placed, and the balance will be paid when the furniture is delivered and placed in the church.

Mrs. Bishop Stuntz, her two sons, Dr. Hugh C. Stuntz and Dr. R. A. Stuntz, are having something of a family reunion in New Orleans. Dr. Hugh C. Stuntz is President of Scarritt College and has a son, Lieut. Richard Stuntz, at Harahan just outside the city. Dr. R. A. Stuntz and family are missionaries in India, and they are visiting Dr. Margaret Stuntz who is serving as a medical interne at Charity Hospital. Dr. Hugh C. Stuntz preached at Rayne Memorial Church on Sunday morning.

Rev. B. D. Watson reports that he is having a good year at Wynn Memorial church, Shreveport. All finances are up to date with

a balance in the treasury. There was a substantial increase in the salaries and Benevolences for the year, and a sum for general repairs in addition. The congregation is planning to build a new educational plant as soon as possible. Thirty-nine members have been received into the church this year, 17 of them on profession of faith and baptism. A program of evangelism is planned for the month of October.

## OXFORD CAMPMEETING

By Mrs. A. F. Callaway

The 71st session of the Oxford Campmeeting convened last Sunday evening at 8:30, with the key preacher, Rev. A. Y. Brown, of Lexington, and our local pastors, Rev. Jeff Cunningham, of Oxford, and Rev. Glenn Miller, of Abbeville, in charge. Saturday morning found all campers comfortably situated in their tent homes on the beautiful grounds.

The interest has been deep and the fellowship sweet and wholesome. The attendance was good and the gospel was preached with power by both Rev. Mr. Brown and our home pastors. The song service, led by Bro. Cunningham, was especially attractive and enjoyable. On the whole, this 71st session gives promise of keeping pace with all the great meetings that have gone before and enriched those who have attended here during the long period of its existence.

Quite a few visitors and home-comers have been present to enjoy the benefits and blessings of this beloved place.

On Sunday a sweet service was held in memory of those who have loved and been connected with the camp meetings through the years, and were present last August, but have since been called to eternal rest. They are Mrs. John Miller, Memphis; Jim Stephens, Capleville; John Slaughter, Cisco, Texas; Mrs. Wm. Furr, Tupelo; Mrs. Ancil Curtis, French Camp; Alva Rankin, and Uncle Lige Hattox, Oxford.

During the week special services, honored the tentholders and the older attendants, the young people and finally all of our young men and women who have been called to the colors from this group. The names of these last were called, and we were all amazed to find 54 on the list. To these we extend our prayerful interest and bid them Godspeed.

### Unique Features

Were the presence of the Stephens brothers, John, 95, and Lum, 91 years of age, and their nephew, Sam Ragland, all of whom have attended every session since this place of worship was established.

Four families of four generations each were present this year, namely, the John Stephens, the J. W. Stephens, the Edwin McLarty and the William Hawkins, and all were camped on the grounds.

Our guest preacher, Rev. A. Y. Brown, of Lexington, brought most excellent gospel messages, to the edification and comfort of all the people, as did our local pastors and our visiting young minister, Rev. Irvine Mitchell, of Oxford.

On the whole, the entire week was rich in Christian fellowship, glorious gospel, triumphant song and testimony. Two young women came into the church on profession of faith.

We believe much good was done. Our ministers, campholders, and all who contributed by personal services or offering to the success of this meeting will not realize their full joy till they stand before the King.

—Oxford Eagle.

## EMBLEM IS GIVEN MRS. CHENNAULT

Mrs. Claire Cennault, wife of the Flying Tiger general, was presented a five-star emblem of honor pin by the St. Joseph Rotary Club, in cooperation with the Opelousas Chamber of Commerce. The citation was obtained by the Opelousas group and presented to Mrs. Chennault at the regular Rotary Club meeting in St. Joseph by J. H. Robertson, president.

Presentation was delayed until definite word had been received that one of the Chennault boys, Seaman First Class David, had survived the sinking of the cruiser Helena. David spent several days in the water dodging the enemy in the Pacific until he reached Allied forces, his mother recounted.

The Chennault men on duty are Major General Claire Chennault, husband of Mrs. Chennault; Lieut.-Colonel John S. Chennault, Charles L. Chennault, Claire P. Chennault and David Chennault, sons of the famous couple.

Mrs. Chennault said she would soon become a six-star candidate, as another son is ready to join the armed services.

Major General Baker, of St. Joseph, and other prominent citizens of that section, attended the presentation ceremonies.—Times-Picayune.

(Note: Mrs. Chenault, who is a member of our church at Waterproof, La., was a delegate to the last session of the Louisiana Conference and is interested in W. S. C. S. and all the other activities of her church.—Editor.)

## ATTENTION! MISSISSIPPI CONFERENCE

To The District Superintendents, Pastors, And Golden Cross Committees

I am appealing to each of you to do all you can to get each charge in the Conference to make an offering for the Golden Cross, as it is needed very much at our Hospital at Hattiesburg, and it is really our Hospital now since all of the indebtedness against it has been paid. No appropriation from the World Service was sought this year, and in view of these facts, I feel that not only should every charge make an offering, but that it should be a very liberal offering in order to help defray the cost of the charity work that the Hospital is undertaking.

Kindly read the following list of charges that have reported their donation for Golden Cross to Mr. F. Y. Whitfield, Conference Treasurer, up to August 11, 1943:

Brookhaven District—Foxworth, Gallman, Harrisville, Hazlehurst, Magnolia, LaBranch Street, McComb, Osyka and Fernwood, and Prentiss.

Hattiesburg District—Cross Roads, Main Street, Hattiesburg, Kingston, Laurel.

Jackson District—Camden, Carthage, Galloway Memorial, Jackson, and Glendale, Jackson.

Meridian District—Chunkey, Cleveland, Decatur, Lauderdale, Central Church, Meridian, East End, Meridian, Fifth Street Meridian, Hawkins Memorial, Meridian, Poplar Springs, Meridian, Wesley, Meridian, Pachuta, Philadelphia, Philadelphia Circuit, Porterville, Quitman, Rose Hill, Shubuta, and Vimville.

Seashore District—Logtown, Ocean Sprgs., Saucier, VanCleave.

Vicksburg District—Edwards, Fayette, Hermanville, Mayersville, Natchez, Roxie,



Satartia, Silver City, Crawford Street, Vicksburg, and Yazoo City.

I appeal to the charges that reported a very small amount to try to increase the amount that has been sent to the Treasurer. Our goal is \$2,000.00. I appeal to every pastor to cooperate in attaining the goal, and if possible to exceed it, which can be done if all will do their best.

Yours very sincerely,  
W. D. HAWKINS,  
Golden Cross Director.

### A SUCCESSFUL BIBLE SCHOOL AT SHADY GROVE

The Shady Grove church conducted its annual summer vacation Bible school during the week of August 9th and 14th. School opened on Monday with sixteen children. Class meetings were held from 5:30 to 8:00 p.m. School closed on Saturday. Twenty-seven children were enrolled.

The daily opening exercises consisted of the call to worship, Psalms 122:1; March, with Cross and flags (U. S. and Christian); Response: Song, Holy, Holy, Holy.; School motto: "Beautiful hands . . ."; theme song: "Just a Little Helper for Jesus;" theme scripture; Psalms 117; salute to United States and Christian Flags with proper response in song; pledge of allegiance to Bible, with "Wonderful Words of Life," as response.

The series of lessons concerned the making of our Bible as we have it today; Early story telling, the prophets, the gospels, translations, and the spread of Christianity through the political persecutions of the Christians. Each day a verse of scripture was selected from each lesson to be memorized by the entire class. Frames were made by the class for the Sunday school pictures for this quarter, some of corn and shucks and others of pine cones. A scrap book of Bible verses illustrated by pictures and containing the class roll of members and visitors was made to be left in the church.

Immediately after the last lesson, the children and adults were given a picnic supper of fried chicken, buns, weiners, cold drinks, cake and ice cream. Forty-one persons were present. Many of the adults had attended each lesson and they were very helpful in assisting with the smaller children.

REPORTER.

### A LETTER FROM CHAPLAIN JOHN B. SHEARER

Dear Dr. Duren: The Advocate has been coming to me here . . . with a fair degree of regularity, about four or five weeks after its publication date, which is remarkable in view of the immense quantity of material that must be shipped. There is just one complaint, and that is that the paper is nearly torn to ribbons by the time it gets here, and I am wondering if that could be remedied by wrapping it. I feel that probably other overseas chaplains find the same things true, and since it is a source of information that keeps us in touch with things back home, we do not want to miss a thing in it. I find that the wrapper does protect the papers that come wrapped.

I would call attention to the change of my APO number from 700 to 364.

You will probably be interested to know that we have some contact with the missionaries over here. In this locality there is a British Interdenominational mission, and the superintendent, a Baptist, has been

very cooperative. He assisted me with Holy Communion in his chapel on Easter Sunday morning and otherwise has been very helpful. Besides his work here, there is a French pastor of the Reformed Church of France who has a congregation here and also a French Seventh Day Adventist. While Protestants are not numerous here, they are faithful and influential. Conditions here emphasize the contribution the Protestant spirit has made to our civilization.

It was a real thrill to talk by telephone with Mark Lytle soon after his arrival over here, but I have not had the pleasure of seeing him yet. I don't know of any one else from the Advocate territory who has come over here yet.

With very best personal wishes, I am,  
Sincerely yours,

JOHN B. SHEARER.

1st. Lt. John B. Shearer (O-276988)

32nd Station Hospital, APO 364

Care Post Master, New York, N. Y.

(Note: We investigated and found that all APO papers were being sent in a bundle. We have given instructions to send each copy wrapped singly in strong Manila paper.—Editor).

### NEW ORLEANS PASTOR, NOW NAVY CHAPLAIN, HOLDS JUNGLE SERVICE

How Navy jungle fighters chose to remain through a downpour of rain while Chaplain James E. Reaves, USNR, held services for them on an unnamed South Pacific island is recounted in vivid words in a letter just released by the Navy Chaplains' Division.

Chaplain Reaves is a member of the Louisiana Conference of The Methodist Church, and prior to his appointment to the chaplaincy was pastor of the Eighth St. Church, New Orleans. Previously he was at Chalmette Methodist Church, also in New Orleans. He completed his theological training at Southern Methodist University School of Theology, Dallas, in 1939.

The Chaplain, on duty with a transport engaged in South Pacific troop movements, had been asked to conduct a service on an island. "After going up a trail for quite a way through the jungle," he wrote, "we came to the spot and under a tree in the center of a clearing began the service. It soon started to pour but the men insisted on our continuing the service, as it was the first one some of them had attended in several months. I might add that we could hear gunfire not far away and they had several sentries posted around the group to watch for snipers. A more attentive group of worshipers I've never seen."

A Jewish lad with a piano accordion, and a former Salvation Army worker with a trumpet furnished music on his ship, Chaplain Reaves wrote. "We also have selections often by a quartet composed of the Skipper, the Navigator, the Dental Officer, and a Marine Major," he added.

### SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

J. Cude Rousseaux—Covington, La. ....	12
R. M. Bentley—Pineville, La. ....	22
J. T. Harris—New Orleans .....	2
H. D. Marlin—Hammond, La. ....	4
L. L. Matheny—Edwards, Miss. ....	12
J. T. McCafferty—Winona, Miss. ....	2
W. O. Lynch—Logansport, La. ....	2
G. A. Morgan—Shreveport, La. ....	9

Lea Joyner—Columbia, La. ....	4
M. H. Corley—Oil City, La. ....	2
A. M. Wynne—Helflin, La. ....	3
J. Henry Bowdon—Lake Charles, La. ....	8
J. H. Dillard—Lena, Miss. ....	2
S. S. Bogan—Shreveport, La. ....	10
J. S. Conner—Tylertown, Miss. ....	3
F. C. Collins—Greenwood, La. ....	4
Jas. R. Strozier—Greensburg, La. ....	26
F. L. Hearne—Monroe, La. ....	8
T. D. McCants—Baton Rouge, La. ....	2
E. M. Mouser—Hall Summit, La. ....	9
W. J. Dawson—Florence, Miss. ....	2
W. L. Watson—Grand Cane, La. ....	5
Ted Howes—Ferriday, La. ....	7
E. C. Dufresne—Opelousas, La. ....	52
G. J. L. Brown—Ball, La. ....	2
A. D. George—Glenmora, La. ....	10
W. M. Campbell—Lake Cormorant, Miss. ....	5
B. D. Watson—Shreveport, La. ....	17½
M. S. Monk—Mansfield, La. ....	13
J. H. Morrow—Picayune, Miss. ....	10

### CURTIS PUBLISHING COMPANY REJECTS LIQUOR ADVERTISING

Dear Dr. Holmes:

On the afternoon of Friday, April 16, 1943, I received a long distance telephone call from a prominent district superintendent of The Methodist Church. A stockholder of the Curtis Publishing Company had conferred with him and informed him of the fact that one of the stockholders of the company, located several hundred miles from where the district superintendent lived, had given notice that at the annual meeting of the company to be held on Wednesday, April 21, at Philadelphia, a resolution—copy of which has been sent to each stockholder in harmony with the requirement—was to be voted upon. That resolution proposed that the company change its long-time policy by opening the pages of the several publications of the Curtis Company to liquor advertising.

The far-reaching significance of this move can be easily seen when it is kept in mind that, according to the latest authoritative reports, the three outstanding publications of the Curtis Publishing Company have an aggregate circulation of almost ten million. According to the latest available figures, the circulation of The Saturday Evening Post is 3,403,534; that of The Ladies' Home Journal is 4,136,069; and that of The Country Gentleman is 2,205,525. The significance of advertising in such publications and the revenue such advertising produces is indicated by the advertising sales of these publications for the year 1941; namely, The Country Gentleman \$2,907,000.00; The Ladies Home Journal \$8,307,000.00; The Saturday Evening Post \$27,631,000.00. The rate per page in a single issue (black and white) shown in the 1940 report is as follows: The Country Gentleman \$5,438.00; The Ladies Home Journal \$9,372.00; The Saturday Evening Post \$8,341.00.

Hanging up the telephone receiver, I immediately dictated a telegram to each Bishop of The Methodist Church. I also dictated a telegram to each District Superintendent in all Conferences. Before these telegrams were sent out, however, we decided that if they could be promptly gotten to the Post Office, the air mail would carry them to the Bishops and District Superintendents in time for action.

As soon as the machinery in the Board office had started operations to this end, I called over the telephone Dr. George W. Crabbe, Superintendent of the Anti-Saloon

(Continued on page 16)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON, AUGUST 29, 1943

By Rev. W. C. Newman

### "THE WAY TO RESTORATION"

Lesson Text: Ex. 32:7-10; 34:4-9, 27-28.

Golden Text: The Lord is slow to anger, and abundant in loving kindness, forgiving iniquity and transgression.—Numbers 14:18.

It was not unusual a generation ago to hear sermons on the subject of restoration. In those days hell was a very real place, with which every living person was continually threatened. But, in these days, it is only one of many words in our profane vocabulary. In those days the sense of sin was often so strong as to be unbearable, even in the minds of some of the very best people. Today one seldom finds any person who would admit a feeling of guilt or the need of repentance and forgiveness.



W. C. Newman

But, if people no longer feel keenly the danger of eternal punishment at the hands of an angry God, and if, therefore, their sins do not weigh heavily on their consciences, it does not mean that we are free from sin or that we have escaped its consequences.

If modern theology has abandoned the doctrine of universal guilt and the necessity for salvation, modern psychology has not, and most of the work of the genuine psychiatrist has to do with the unconscious and unacknowledged sense of guilt. Christianity once dealt with this problem effectively. It is true that the same technique is not adequate for today, but it is no less true that the need is as great today as ever. How shall the modern church achieve restoration, both for individual sinners and for our sinning society?

#### Awakening the Awareness of Need

The "mourner's bench" is now an antique, to be found only in the memory of very old people or in the congregations of the not too highly respected "small sects." But it was once the distinguishing physical feature of Methodist churches. Its disappearance not only marks a "trend" in religion, but an entirely new era.

This is as it should be, I believe, since the "mourner's bench" produced such emotional hysteria that religion, under its influence, became morbid. This remedy for sin was so spectacular that it actually made sin and repentance an exciting adventure. Moreover, it was so repulsive to so many people to be made a public spectacle, that if this were the only way to be rid of sin, they would prefer to remain sinners. This,

coupled with the modern tendency to follow the thoughtless crowd in making religious people seem inane and ridiculous, has removed from the average mind the seriousness of sin itself.

But sin is not a light and inconsequential matter. And while we do not need a return of the "mourner's bench" we most certainly do need the mourning heart which is broken at the thought of its own sin.

For the simple truth is—we are, every one of us, sinners; in need of forgiveness, and nothing would so give vigor to religion than for us all, ministers and laymen alike, to be burdened with this sense of guilt and need.

#### The Need to Forgive One's Self

Rightly enough, the old sermons on sin and forgiveness put great emphasis on the necessity of asking and finding God's pardon for our sins. But the truth is, it is sometimes more easy to secure God's forgiveness than to forgive one's self.

Psychologists tell us that many warped personalities—people who are especially hard and critical of others, people who are morbidly unhappy, people who have lost confidence in everyone and everything, people who are suspicious and cynical—have become so distorted in their attitudes because in reality they are living either in the memory of their own sins or in the consciousness of their temptation to sin. And it is this unadmitted sense of their own guilt that has done so much damage to their personalities.

Such people are almost always perfectly indignant at other people who sin, and at any suggestion of evil in themselves, but they will never be wholesome in attitude until they have looked their own guilty feeling in the face and forgiven themselves and thus have their self-respect restored.

Not only in such people, but in the avowed and open sinner, the modern church needs to find the way to awaken the awareness of sin and need. This must be done gently, but it must be done.

#### Forgiving Others

Perhaps not quite so difficult as forgiving ourselves is the matter of forgiving other people. It is so easy to confuse our personal

dislike of certain people with what we think is righteous indignation against their sins. But on no other point in the matter of religious living did Jesus speak more clearly and more pointedly than this—that before one can ask or expect the forgiveness of God, he must have already completely forgiven everyone else, even his enemies. And this does not mean that we have grudgingly failed to take action against some person who has injured us, but that we have included all wicked people in our friendly concern and good will. "If ye forgive not . . . neither will your Heavenly Father forgive you."

Once again, modern psychology agrees with ancient Christianity that the attitude of resentment, animosity, jealousy, or just plain dislike, is more damaging to the person who carries it than to the object of such attitudes. Our own restoration depends upon our willingness to restore others in our own affection.

#### The Judgments of God

If there be no sin, no need of forgiveness, then logically, there is no God. For this is what God is—the opposite of sin. Truth and purity and goodness cannot be thought of as abstract virtues, simply hanging in mid air. They are the best characteristics of personality, which find their perfect expression in no earthly person—but in Jesus. Error and ugliness and evil are the worst characteristics of personality which find their being and expression in varying degrees in every earthly person. But these opposite characteristics are incompatible with each other. Not until the earthly person has resolved that incompatibility can he find joyous communion with God. If John Wesley's vivid description of the Judgment is a little overdone for our modern minds, we have only to look at the sorrow and heartbreak that a rebellious and wayward child brings to good and loving parents to understand why everyone of us should be deeply moved, even emotionally, at the consciousness of our own sin. We, too, need to be restored.

Chance opportunities make us known to others, and still more to ourselves.

—Rochefoucauld.

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EUGENE J. COLTRANE, President



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,  
And common folks like you and me,  
Are builders for Eternity?  
To each is given a bag of tools,  
A shapeless mass and a bag of rules;  
And each must make, ere life is flown,  
A stumbling-block or a stepping-stone."

—Author Unknown.

\* \* \*

### Educational Conferences and Seminars

The Conference Study Committee is releasing the following dates for the fall Educational Conferences and Seminars:

Vicksburg District, at Vicksburg, August 31.

Jackson District, at Jackson, September 1.  
Brookhaven District, at Hazlehurst, September 2.

Seashore District, at Gulfport, September 8.

Hattiesburg District, at Hattiesburg, September 9.

Meridian District, at Meridian, September 14.

The purpose of these conferences is "To show the interrelationship of study and action and how the whole, to be effective, must be impelled by the spirit of Christ to redeem every area of life."

In addition to the study committee, which is composed of Mrs. E. V. Perry, Mrs. E. E. McKeithen, and Mrs. Stanley Wilson, this year the Wesleyan Service Guild will be represented at all the conferences by Mrs. J. B. Pearson. The Guild is a part of the Woman's Society of Christian Service and its members study the same topics, so it is hoped that at each meeting there will be a representative from the local Guilds.

The committee is asking that the women of the Conference read the text for the fall study, "We Who Are America," before these Conferences, since it will be used as a basis for the day's program. It will also be helpful if some of the supplementary material has been read. The required supplementary booklet is "Unity—A Challenge to American Democracy." "Strangers No Longer," Kerr; "From Many Lands," Adamic; "Brothers Under the Skin," McWilliams, are some of the books which might be read.

Following is the tentative program for the day, subject to change, which will give an opportunity for the exchange of ideas and for the securing of information along a number of lines.

#### Morning

9:50—Meeting called to order by district secretary.

Worship—"The Brotherhood of Mankind": Chairman of Spiritual Life.

10:10—Secretary Missionary Education and Service: Purpose of meeting. Material available to fulfill that purpose. Relationship of approved studies. Lift up fall study; give high lights; challenge.

10:30—Secretary Christian Social Relations and Local Church Activities: Study is not complete until worthwhile action is outgrowth. Emphasis on how action grows out of study. Challenge to action in fall

topic; how this is a continuation of activities in the seven areas.

10:45—Chairman of Spiritual Life: Worship is inseparable from study and action.

10:55—Song (all standing).

11:00—Work-shop: a. Secretary Missionary Education and Service: Call to attention, briefly, how to organize a class, rules for a Special Jurisdiction Recognition class, how to (a) find purpose of study; (b) make outline; (c) effectively use methods; (d) effectively use materials. Work out with group: (a) purpose of fall study; (b) 6 lesson topics, sub-topics, etc.; (c) discuss methods for each lesson; (d) discuss materials for each lesson.

b. Chairman of Spiritual Life: Work out with group: Effective worship growing out of each of the six lesson topics.

c. Secretary of Christian Social Relations and Local Church Activities: Work out with group: (a) activities growing out of each lesson; (b) immediate and long range activities; (c) action which should be motivated by the fall study.

12:45—Business: District Secretary: Roll call. Announcements. Prayer.

1:00—Lunch.

#### Afternoon

1:45-2:00—Group buys books, looks over materials displayed, asks questions.

2:00—Call to order: District Secretary. Hymn.

2:10—Secretary Wesleyan Service Guild: Presents plans for study of fall topic by Guilds and resulting actions.

2:20—Worship: Chairman Spiritual Life, "Fellowship With all Nations and Races."

\* \* \*

### Mrs. Jones Leaves the Conference

It is with deep regret that we announce that Mrs. Glendell Jones, our secretary of Young Women and Girls, has left our Conference. Mrs. Jones' husband, Rev. Glendell A. Jones, has transferred to the West Oklahoma Conference and will be stationed near Blanchard, Oklahoma. We understand this is a promotion and an increased opportunity for service.

We had looked forward to the splendid possibilities for our Conference in "Cathleen," but we know that wherever she goes she will be building the Kingdom of God.

The vacancy in the executive body will doubtless be filled by the recommendation of the administrative committee at the executive committee meeting at Belhaven College, August 26.

\* \* \*

### Scarritt's New President

The August issue of "The Methodist Woman" carries the announcement of the election of Dr. Hugh Clark Stuntz as President of Scarritt College for Christian Workers, succeeding Dr. J. L. Cunningham, retired.

Dr. Stuntz is no stranger to our Methodist women, since a number of them have been in his classes at the School of Missions at Lake Junaluska, N. C., and in 1942 he was with us in our Pastors' School in Biloxi. He has been serving on the faculty at Scarritt with special responsibility for the Department of Public Relations, and we feel that

at this particular time he can render valuable service in this area to our workers who are going out into other countries.

\* \* \*

### Alcohol and Other Narcotics

Doubtless many societies have completed the study of "Our Greatest Problem" in the area of Alcohol and Other Narcotics. To these, we urge a follow-up of action in the local community.

To all societies we suggest that they begin now to contact the men who are going to represent them in the 1944 Mississippi Legislature and talk with them concerning our wishes in regard to the strengthening of the beer and wine laws and the retaining of our hard liquor law.

\* \* \*

### Local Church Activities

The August program from "A New Earth Wherein Dwelleth Righteousness," emphasizes Local Church Activities, for "the church in the community is the place where all of our Christian Social Relations activities begin."

Through the hot summer days we have not been very active in our local communities, but soon the fall days will be here and we should take the new ideas which we have found in the August study and put them into action.

We might begin next Monday (or whatever day your society meets) with a "Home Coming Social," with the idea of getting the members together after the summer vacation. The program might be built around what each member has been doing during the past three months.

Fall is the time to plant shrubbery, so we might fill in the vacant spots on the church property or around the parsonage.

Just one month before the third quarter's report must be made. How is the money in the treasury? Perhaps we will have to pick a little cotton to make up the deficit, for we should have three-fourths of our pledges paid by October 1st.

What about our young people who are leaving for college? We should send them away with the blessings of the church. Why not let them know the church will be following them? Give them a party before they leave.

Be planning some small gift to the boys in the service from your church. If they are overseas, the gift must be planned and mailed early.

There will be no W. P. A. lunch rooms for the schools this year; have you investigated to see whether there are children who will go hungry? Many schools have begun the winter term.

Begin planning for the Thanksgiving car for the Methodist Home; fill up a few cans for that purpose now.

The new church school year will begin October 1st. Many teachers will be needed, and someone must volunteer.

We simply do not visit any more! And there has not been a time in years, and years, when there were so many strangers in every town and community. People are shifting from place to place and having to live as far as twenty miles from their work.

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

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Editor.

### WHY BE A CHRISTIAN

By Burkett H. Martin

A quarter of a century ago our fathers fought the war that was to end wars. The battles were won, and we were told that the fires of conflict had been forever quenched. Yes, the war was won, but the peace was lost. The fires were only banked for they smoldered for twenty years and then burst forth in an all consuming fury.

The world that we know has been literally set on fire. We have seen the foundations of society tremble beneath the blows of barbarism and brutality. We have seen scientific knowledge turned into channels of evil, and instead of bringing light to the world it has brought darkness. We have seen the minds of men gripped by fear and their souls clouded with doubt. Our visions of yesteryear have turned into mirages as the horizons we have known draw closer and limit our view.

Yes, it is an unChristian world in which we live. So why be a Christian in a world like this? Why not let all the bars down and drink of life to its lees? Tomorrow our lives may end in defeat, death upon a battlefield, victims of something over which we have no control. Why not eat, drink, and be merry while there is yet time?

These are honest questions, and they deserve honest answers.

To give a clear and succinct, yet brief, definition of what we mean by being a Christian is not without difficulty. In its fullest sense, however, the word Christian implies something of the quality of goodness. But what does it mean to be good? Certainly goodness is not a negative term. It is more than the absence of evil. It is positive action directed by moral and enlightened intelligence. Goodness in itself is not an ideal to be achieved. It is a principle of human conduct. It is inherently a law of life and as such is written into the constitution of reality. As such we have no choice but to obey it if we would find happiness in life, however long that life may last.

Eat, drink, and be merry, for tomorrow we may die, as a rule of human conduct can never attain that happiness. It is a superficial interpretation of the purpose of life. It is based on the false premise that the goal in life is immediate and material pleasure. Ultimate happiness is more than a series of transitory experiences.

We who adhere to the Christian philosophy of life begin with the premise that the world is the creation of Intelligence. We spell it with a capital "I" and call it God. We believe that in the beginning there was purpose, which shall remain unchanged through all eternity. We believe that moral law rules the world and cannot be violated without bringing disillusionment and defeat. The history of human endeavor has proven that this is so. We do not break the laws of God; we break ourselves upon them. We choose the way

that we shall live, but we do not choose the results. They follow as a consequence of the choices we have made.

It is of small consequence whether we live a day, a year, or three score years and ten. The yardstick of life is not days and years. We live not by time but by eternity. We live by the eternal verities of God. We have not the power to choose when we come into the world nor when we go out. Ours is the privilege alone of choosing how we shall spend our time, whether it be days or years.

A philosophy of "live dangerously and cruelly" has captivated the minds of millions. Theirs has been an ideology of defeat, and disillusionment must be its ultimate reward. That it has offered a great challenge we cannot deny, so dare we face such a philosophy with one less challenging. Eat, drink, and be merry, is not the answer.

There are times when the way is dark, and the goal posts are but a dim outline through the fog. These are the times when we need to remember that great lesson of history, "The darker the night the brighter shine the stars." We have but to look up and behold them.

The strongest characters are molded in the hottest forges of life. But those characters are never built upon a philosophy of eat, drink, and be merry, for tomorrow we may die. It is they who have caught a vision of what the Scotch philosopher meant when he said, "Few things matter, but they matter mighty much."

Throughout the world the dikes have been broken, and through the breaks pour the flood of hate and destruction. We have but one choice to make, to face that flood with faith and courage, leaving the results to God. Who knows but that in doing so we may come to know what Emerson meant when he said, "While the millions worry themselves into nameless graves, here and there a great soul forgets himself into immortality."

### MEMORIALS AND SUGGESTIONS

By Rev. V. C. Curtis, D. D.

At the last meeting of the Bishop's cabinet a paper, in the form of a memorial, was presented. It came from some members of the cabinet of the Mississippi Conference requesting the next Jurisdictional Conference to combine the North Mississippi Conference and the Mississippi Conference into one Conference, to be known as the Mississippi Conference. While some of the members of the cabinet were enthusiastic in their support of the measure, it was voted unanimously that it was not a cabinet matter, but the individual members of the cabinet could take such action as they desired. So, we suppose some kind of memorial will be presented to the next session of the North Mississippi Conference asking that the merger take place.

This writer is very much opposed to such a move, for the reasons that will be enumerated, together with many more that might be given if space would permit.

But before we discuss the objections to

it, let us get clearly before our minds the legal and parliamentary points involved. A memorial is only a request and, if passed, has no legal authority. The Jurisdictional Conference usually follows the wishes of the delegates from the Conference involved. So, if you favor the plan, make sure that you vote for delegates who favor it, regardless of what becomes of the memorial.

#### Some Objections

The geographical distances have to be considered. Some preachers might have to travel four hundred miles to get to the seat of the Conference. "But we will meet in Jackson as a permanent meeting place," we are told. It will be a sad day for the Conference when it adopts any one place as a permanent meeting place. The local congregations might have undue influence in many matters when the members of the Conference would need to be free to express themselves without outside influence.

The numerical size of the Conference would be a problem. The membership would be between seven and eight hundred. It would be as large as a General Conference.

It would move the center of government farther from the people. The contacts would be lost. Not half the laymen would attend, since they would have to pay their own expenses, including their hotel bills. If all should attend, the expenses to the laymen alone would be more than three thousand dollars. The total expenses for preachers and laymen would not be less than seven to eight thousand dollars.

#### Reduction of Representation

All those who have had experience in legislative bodies know that the main work of the body is done through committees. Under the present plan the smaller Conferences have as many members on the major committees as the larger Conferences have. If the two Conferences were united the whole State of Mississippi would have the same number on the major committees as the North Mississippi Conference now has. Our representation would be reduced one-half, at least.

#### Recognition

We are not ashamed of the records of the North Mississippi Conference. After seventy-three years of successful achievement we are not willing to see it lose its identity and be merged with another. It has received splendid recognition by the Church at large. One of the General secretaries is a member of this Conference; one of the members of the General Board of Education is a member of this Conference; one of the members of the General Board of Missions and Church Extension is a member of this Conference; a member of the Committee on Appeals is a member of this Conference. Many of the larger Conferences have not had as good representation.

#### Better Appointments

It has been said that it would enable some of the preachers to get better appointments. If that is the way they are to be promoted, others will have to be demoted. We wait for the sacrificial volunteers to vacate to give another their place.

If it is in the interest of those serving  
(Continued on page 13)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

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Editor.

### CATHOLIC STRATEGY

By John Q. Schisler

The Roman Catholic Church is on the march. Aggressive efforts to achieve definite objectives are increasingly evident. These objectives are: first, to become a world power in politics; second, to strengthen its hold upon Latin America; third, to extend its membership and power in the United States.

At the top of the exciting news of Mussolini's overthrow is this statement: "A Reuter's Stockholm dispatch today said preliminary negotiations for an armistice between Italy and the Allies began in Vatican City last night. The Bern correspondent of Svenska Dagbladet was the source of the report." It appeared under a July 27 dateline. The next day the following statement appeared as a part of the United Press dispatches from London:

"The United Press, from Madrid, quoted diplomatic sources as saying that Pope Pius XII was making every effort to arrange a settlement between Italy and the Allies, and that Harold Littman, U. S. Charge d'affairs at the Vatican, already was taking active part in the negotiations."

Why should Britain and America take account of the Vatican in political negotiations? The customary procedure when belligerents want to negotiate is to go through a neutral state. In this war Switzerland has acted for the Allies and the Axis in many negotiations. Why not continue to use Switzerland as the channel of negotiations?

This is doubtless of a piece with the whole unexplained performance of our State Department in its recognition of the political power of the Vatican. Our State Department has a Charge d'affairs at the Vatican. There has never been a more ruthless Fascist dictator than Franco of Spain. And yet both Britain and America stood by and watched the life crushed out of democracy in Spain by the aid of Italy and Germany. Since that diabolical end was achieved our State Department has supported Franco with food and loans.

Is it possible that our policy has been dictated by the fact that Franco is the darling of the Vatican? A good Protestant will not be slow to draw his own conclusions.

For centuries the Roman Church out of Portugal and Spain had dominated the religious scene in Latin America. The result was ignorance, superstition and exploitation of the people. It is a sordid story, too long to be told here, but it ought to be told in every Protestant pulpit in America.

Slowly Protestant missions made progress in Latin America, gaining converts, educating the people, coming to a place of respect in the life of the community, the state and the nation. Slowly but surely the people were coming to realize that the Protestant Church had something good to offer which they had never found in Catholicism.

Recently Roman Catholicism in the United States discovered Latin America. Its decision to send missionaries to Latin America is an admission that the Catholicism which has been the dominant religious force there for four hundred years cannot cope with the growing power of the Protestant missionaries. It is likewise an evidence of a new aggressiveness on the part of North American Catholicism.

Always good strategists, the Catholics in the United States are seeking to discredit Protestant missions in Latin America, at the same time they are sending large numbers of missionaries. The article by John W. White published some weeks ago, which sought to portray our missionaries as destroyers of the good neighbor policy, was a part of that propaganda. He has since written a book for the same purpose. Mexicans and South Americans have done a good job in answering this propaganda. We owe it to our missionaries to give wide circulation to these answers which are contained in a pamphlet: "Religious Liberty in Latin America." (Price 10 cents. The Committee on Cooperation in Latin America, 156 Fifth Avenue, New York City.)

In one recent issue of *The Register*, a Catholic newspaper, are three accounts of the departure of missionaries for South America and Mexico. The very Reverend James T. McDermott, O.M.I. provincial, says: "Why send missionaries to Latin America, which has been Catholic for four hundred years? The answer is not that American Catholicism is of any higher quality than that of the South. . . . But Latin America is and always has been woefully short of priests. . . . Surely there is no more important work than this."

It is evident that Protestant missions in Latin America will hereafter face this new obstruction, a subtle propaganda here and aggressive priests fresh from the United States there.

The third item in this Catholic strategy comes nearer home. Up in the Tennessee mountains the Methodist churches were poor. Pastors' salaries were low, benevolences were not paid, and the outlook was generally discouraging. Instead of throwing strength and support into that situation from the outside, we abandoned churches, enlarged districts, sold a district parsonage, and moved out of some communities.

Who took over? The Catholics. With sound truck and trailer, loaded with literature, and using straight doctrinal preaching, they moved in. They have established chapels, organized Sunday schools and week-day instruction, and installed priests.

In the same issue of *The Register* is the story of Catholic strategy at work in another section—this time in a rural community six miles from Union City, Tenn. The first night their trailer mission opened, fifteen were present. If that had been one of us Methodists we might have closed up and gone home, but not the Catholics. The account says: "The crowd increased on succeeding nights. Several Catholic families attended from Hickman, Kentucky, and brought a number of their non-Catholic friends. All attending showed keen interest,

placing a number of questions in the box each evening. We distributed much literature there."

These are but two concrete examples, which could be multiplied many fold, of the new aggressiveness in the Roman Church in this country.

What should we Methodists do about it? Any adequate answer to that question would take another article, but three things may be said in briefest outline.

First, we Methodists must let it be known that we are not friendly to the exertion of political power by the Roman Catholic Church or any other ecclesiastical organization, our own included. This should not be confused with the right and duty of members of all churches acting as individual citizens to exert whatever influence they may possess in the determination of public policy.

Second, we Methodists must so inform ourselves regarding the program of our Church at home and abroad that we can evaluate and interpret propaganda for what it is and distinguish between it and truth. Furthermore, we must realize that the "long thin line" of our Protestant forces abroad must be strengthened by more funds, more personnel, and a great reservoir of moral support.

Third, we Methodists must become aware of our lack both of a great passion for people and of any overall strategy for aggressive extension of our services to people in our own country. Multitudes in our nation are as "lost" spiritually as if they lived in any other part of the globe. We Methodists need to acquire a new passion. We also need an adequate plan of action of broad dimensions that will encompass the entire territory of our nation and every agency in our Church.

### MEMORIALS AND SUGGESTIONS

(Continued from page 12)

the "top" appointments, they can be transferred in or out, as they are doing now, rather than have the whole Conference brought into confusion. It is easier for the Bishop to come to North Mississippi Conference and hold its sessions than it is for all the preachers to go to Jackson or Gulfport to get their appointments.

"Mama," said little Mary Lou, "if there are any men up in Heaven why is it that we never see pictures of angels with whiskers?"

"Well," replied her mother, thoughtfully, "I guess it's because most men get there only by a close shave."—Pathfinder.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# THE CHRISTIAN FIRESIDE

## LAMPS

By Ethel Green Russell

Who lighted crimson lamps  
Along this apple bough?  
Who will extinguish them?  
Only the frost will, now, . . .

For you who climbed this tree  
And tasted autumn's wine  
Must munch on darker fruit  
Where lamps no longer shine.

Along this orchard path,  
Where April blossomed white,  
The apple lamps await  
A tall young acolyte.

Here where the autumn fades  
The lamp of hope will burn,  
Till weary feet have found  
The path for their return.

Monroe, La.

## WHAT IS STEWARDSHIP?

Stewardship is the recognition and acknowledgment of the lordship of Christ over the life and over everything controlled by the life clear on out to the end of one's influence in every direction. It is you and yours, your personality and your possessions, what you have and what you are and what you control—every power that you possess and every influence that you exert, clear out to the uttermost edge and end of the circumference touched in any way by your life—all brought under the sovereignty of Christ and made subject to his will and used in building the kingdom of God.

This is a generalization sweeping the whole life and its possessions under the sovereignty of Christ, but there are particulars. All in the life belongs to God, but as a simple acknowledgment of that fact a first share of money, at least a tenth of what one makes, is to be laid on the altar of God to be used in his kingdom enterprises. And this is to be done voluntarily. The good steward will not wait for someone to come to collect from him the first fruits that must be paid to God, but voluntarily, without any other solicitation than love's great dynamic, he will willingly give at least a tithe.

Tithing, however, is not stewardship. Tithing is the cotter-pin of stewardship. A cotter-pin does not make a car, but you cannot have a car without a cotter-pin; it keeps the wheels on. Tithing is the shoestrings of stewardship. A shoestring does not keep your feet dry, but it keeps your shoes on. Tithing is the buttons of stewardship. A button will not keep you warm, but it will keep your coat on.—Exchange.

## EYE COMFORT

The cleansing and soothing action of

**JOHN R. DICKEY'S**

**OLD RELIABLE EYE WASH**

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
**DICKEY DRUG COMPANY, BRISTOL, VA.**

## WIVES OF GREAT MEN

Men who have made for themselves a prominent place in public affairs are, in the majority of cases, anxious to acknowledge the debt they owe to the women who have helped them in their careers. I like at times to muse on the kind of help that the wives of great men give. I believe material help to play a very small part and spiritual help a very great part. Wives who steep themselves in their husbands' subjects—religion, politics, law, literature, art, or music, to name but a few—and who turn themselves into an able first assistant, are, of course, of tremendous value, but I doubt whether this is the kind of thing that men remember when they look back along the years and realize that without a certain woman beside them they would not have been able to weather the storms of disappointment, frustration and the fickleness of public opinion. When I think of the men of our own times who seek to do great things for this nation and all mankind, and who are so often misjudged and misrepresented, I like to think there are women who will take them by the hand and comfort them, say they believe in them, not because they understand the situation, but because they believe that the men are good men and that their plans must be good plans. This is the help that can inspire a man to fight on in the face of indifference and apparent defeat. And those who are not the wives of famous men, but whose husbands, in a small way, have similar problems to face (I am thinking, perhaps, at this moment of ministers' wives), might care to dwell awhile on my words. Teaching in the Sunday school, running a women's meeting, a canteen, even typing the sermon notes, are admirable, but the wife should leave time for sympathy, understanding, faith and prayer for the man who turns to her when the world is hostile or indifferent. I like this slight variation on some familiar lines:

Wives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time.

—The Christian World.

## BUILD FOR ETERNITY

When I am through with this clay house of mine,  
When no more Guide lights through the windows shine,  
Just box it up and lay it away  
With the other clay houses of yesterday.  
And with it, my friends, do try if they can,  
To bury the wrongs since I first began  
To live in this house; bury deep and forget,  
For I want to be square and out of your debt.  
And when I meet the Grand Architect Supreme,

I want to be wholesome, I want to be clean.  
Of course, I know it is too late to amend  
A bad built house when we come to the end.  
So, you who are building, just look over mine

And make your alterations all in due time;  
Just study this house, no tears should be shed;

It's like any clay house when the tenant has fled.

I have lived in this house many days all alone,

Just waiting, and oh, how I have longed to go home!

Don't misunderstand me! This old world divine,

With its love, buds and flowers, and glorious sunshine.

This is a wonderful place and a wonderful plan,

And a wonderful, wonderful gift to man.

Yet, sometimes we feel, when this cycle's complete,

There are dear ones across we are anxious to meet.

So we open the books and check up the past,  
There are no more forced balances; this is the last.

Each item is checked, each page must be clean,

For it is the passport we carry our Builder Supreme.

Then, when I'm through with this house of clay,

Just box it up tight and lay it away,  
For the Builder has promised, when this house is spent,

To have one all finished with the timber I sent.

While I lived in this one, of course it will be  
Exactly as I have built, you see.

It's the kind of material we each send across,  
And if we build poorly, of course, it's our loss.

You ask, what material is best to select?  
It was taught us long since by the Great Architect,

A New Commandment I give unto you,  
That you love one another as I have loved you.

Then, the best material to send up above  
Is clear, straight-grained timber of brotherly love.

I thank the Lord for keeping me alive,  
This August the seventh, I am seventy-five.

R. S. LAWSON.

## MISSISSIPPI W. S. C. S.

(Continued from page 11)

Do you know that they are lonely? Suppose it was you? Let's put on our bonnet and get out and go visiting at least once a week. We always get a real joy from an afternoon spent in this way, and we say we are going again right away—but we don't.

It would not be a bad idea to have a church-wide fellowship supper just now, or at least to begin planning one for early in September. (Remember the way we have to get out and work just before Conference?)

We might plan some wholesome recreation for our young people on week-ends. This takes work, but it's worth it. The young people could have Friday or Saturday evening, and the intermediates could have Saturday afternoons.

Now, you think up some local church activities and send a list to us!

**HEADQUARTERS**  
**CHOIR GOWNS**  
**PULPIT ROBES**  
Vestments • Hangings • Stoles  
Embroideries, Etc.  
NEW CATALOG on Request  
**NATIONAL ACADEMIC CAP & GOWN CO.**  
821-23 ARCH ST. PHILADELPHIA, PA.



## IN MEMORY OF MRS. FRANK JOHNSON

A beautiful character has gone to her reward.

She will be missed so much in the home and town in which she lived, yet we know our loss is her eternal gain. God always knows best even if we do not understand; he always selects the best and most beautiful flowers here to be placed in his home in Heaven. She was always so gentle and kind to all those with whom she came in contact.

We wonder why such a useful, noble life should pass away so early in life, yet were we to try to seek the answer to this question in our poor sense of reasoning, our problems would remain hopelessly unsolved, but God through Christ reveals the truth to us that there is a higher life, a nobler world than this and that they who live nobly and well shall partake of that blessed life that shall never end. In this hope we trust, and by this faith we find courage, and we know that "He doeth all things well." It is this hope and faith that will bring consolation to the loved ones, and here they will find comfort and assurance that the world cannot give.

Our lives have been made richer for having known her beautiful character. That sweet aroma of her Christian life shall remain with us and we will cherish her memory and her devotion to her church and community and her host of friends and relatives everywhere.

She was a sincere believer in all good things of this life.

She left the living testimony of her love for Christ and all humanity. Hers was truly a life that had been transformed into a likeness of her Lord. Years of spiritual living and ministering wrote their signature of peace and power upon her countenance.

She has gone to that land where there is no pain, no sorrow, into that beautiful land of tomorrow. To her husband and children and all loved ones is left a beautiful memory of love and devotion; her influence will still live on in the lives of her loved ones.

I commend you to God of all grace, who is never a failing help in every time of need. Look up and catch the inspiration of her life and to our Blessed Savior, who can help you at all times.

Mr. Frank Johnson, her husband; Will Whatley and Mary Frank, her children, several sisters and brothers, and other relatives, mourn her going.

Her body was placed in the tomb under a most beautiful array of flowers, attesting the love of her loved ones and friends.

She is like the flowers—

Her beautiful influence so rare,  
Will live and flourish forever,

In the lives of friends everywhere.

The heritage she left her children

Is a virtuous life well spent,  
And when God called her home to Heaven,  
She went with a heart content.

A cousin,

MRS. MARY McCAULEY.

Philadelphia, Miss.

## AN APPRECIATION OF MRS. R. R. KILLIAN

On July 13, 1943, Mrs. Mary Killian passed away to be with loved ones and the Heavenly Father.

Her going has left a vacancy in our church and community that cannot be filled. She

was a regular attendant and supporter of the Gordon Avenue church in Monroe, La.

The many years I knew her I have never heard one person, saint or sinner, express a word of doubt in regard to her standing with her Saviour. She was without a single doubt a perfect Christian.

To live so perfectly that close acquaintances can't find even a small "flaw" is indeed a great accomplishment.

She left one son and five beautiful daughters to carry on where she left off. May they always follow the great principles and examples set before them by so sweet a mother.

I am truly thankful to have had the privilege of worshipping in a church that had as one of its leaders a person like Mrs. Killian.

May the Lord make more of us like her, is my prayer.

MRS. C. L. TAYLOR.

## LIQUOR, FACTS AND HUMOR

A writer in the Times-Dispatch, of Richmond, Va., in a recent communication, discussing my attitude on the liquor question, declared: "Bishop Cannon's point of view is obscured by statistics, and his sense of humor could be lightly balanced on the back of a gnat." The following is a partial reply:

The writer is utterly mistaken in writing "his point of view is obscured by statistics." On the contrary, "his point of view" is based upon observation and experience, which are strongly confirmed, not "obscured" by distressing statistics. From the time, when as a boy eight years old, he saw a beloved uncle die from hydrophobia, caused by the bite of a dog, set upon him by his owner; when from 12 to 16 years old he drove the phaeton for his mother on her errands of mercy to homes of the poor and destitute, and saw the poverty, misery and sorrow, caused by drunken husbands and fathers, many of whom lay dead drunk upon the bed, or on the floor; from college days, when he helped to carry and put to bed drunken college mates; when he visited homes in "Hell's Half Acre," where on one occasion he tried to comfort a mother whose baby had been overlaid and smothered by a drunken husband who, after the ladies of the church had bought clothes and shoes for the burial of the child, at night, rose up and stripped the child, and found a saloon-keeper, callous and despicable enough, to take the clothes and shoes for drink; from the days when, with the aid of a Negro workman, he soused the head of a drunken printer in a tub of cold water to sober him to get the paper to press, and when, as employer of labor at the College, he lost some of his best colored help, debauched by the saloon; from the days when mothers and daughters came to him and besought him to take their girls as students, and let them pay by teaching after graduation, because the husbands and fathers spent their earnings for liquor.

And to jump to the present, when on his way to Alabama he got no sleep until 3 a.m., because a group of soldiers assembled in the lounge part of the combination Pullman, half-drunk with Richmond ABC liquor, chose cheer and song leaders, and shouted and sang even hymns, until at last, in night-shirts and slippers and cane, he went in among them and called for fair play, and insisted that they pass the hat to contribute \$6.66 to pay for his berth, and finally dispersed them, of course, without accepting the money. And not to enumerate further, finally, only last week on my return trip from Chicago, a really sweet-faced sailor boy, bearing the marks of refinement, who

had drunk enough liquor to make him silly and irresponsible, came up to the young lady stewardess of the train, who was talking to me, and began to jabber foolishly, putting his hands first on her arm, then on her shoulder, and then around her waist, and started to put the other arm around her when I intervened and told him he was playing the fool and making a nuisance of himself, and that if he did not sit down and behave I would call the conductor and insist that he keep the boy quiet, or find the M. P. and put him in his charge.

Such experiences as the last two would not have occurred had Woodrow Wilson been President. At the writer's earnest request, President Wilson secured from Congress the law forbidding the sale of intoxicating liquors to men in uniform. He had the active cooperation of the Secretaries of War and Navy. But the present President and his Secretaries of War and Navy positively oppose the passage of such protective legislation.

I also positively state that humor and drunkenness do not mix. I have never been able to laugh, or even to smile, at the antics of a half-drunken boy or man. It is too distressing to see young men, especially young women and girls, act like silly fools. To me, drunkenness is too horrible to be considered as "casual," or to be used as "trying to amuse."

JAMES CANNON, JR.

Richmond, Va., July 31, 1943.

## WISE OR OTHERWISE

By Rev. James H. Felts

When a woman surrenders can for can't she becomes known as a social climber. She is an amusing creature.

The donkey did the lion act very well until he brayed. It's a wise person who knows how and when to keep his mouth shut.

If you desire that your revival effort be stillborn brand it with the dollar mark.

A gossip-filled mind is like a riot-filled street—out of control.

When knowledge and experience get married you may expect the birth of an expert that is real and worthwhile.

If the preacher has a spiritual dynamo running on the inside of himself there will soon be shining lights in the congregation.

When there is a surplus few of us are interested. The very suggestion of a shortage creates eager desire.

If you are incapable of mastering little petty faults you are incapable of accomplishing really great things.

"France fell because it ceased to be France, but only a mass of 42,000,000 individuals, each thinking of himself and his own interests before those of his country."

"Choir Manager" is the designation of the special work of a fine and well-known layman in one of our larger churches. What a job!

"We Must Beware of Prosperity" is the interesting caption of "In My Opinion," by the editor of The Christian Advocate of July 22. Read it.

Sane leadership is likely to produce a healthy following.

True or false? Fortunate is the man who doesn't know how old he is.



## REJECTS LIQUOR ADVERTISING

(Continued from page 9)

League of America, giving to him the information that I had, which he was glad to receive and which the national office of the Anti-Saloon League of America proceeded to transmit to State and District Officers throughout the nation, urging action.

Next, I called over the long distance telephone the National President of the Women's Christian Temperance Union, Mrs. Ida B. Wise Smith, at her office in Evanston, Ill. She was, of course, intensely interested and proceeded immediately to communicate with State and District W. C. T. U. officers and numerous religious leaders, and others, urging quick communications to Mr. W. D. Fuller, President of the Curtis Publishing Company in Philadelphia, appealing to the officials to hold to the policy of not accepting liquor advertisements.

Early the following morning I received another message from another stockholder more than a thousand miles from the district superintendent who had first telephoned me. This message gave the same information I had received on Friday afternoon, and added some further information that was very helpful. In the meantime, our office, both on Friday and Saturday, continued to get quick messages to leaders in the Methodist Church in every section of the United States, requesting that they appeal through the president of the Curtis Publishing Company to the stockholders, urging that the no-liquor advertising policy of the Curtis publications be continued, and emphasizing the importance of this policy as it affects Christian homes throughout the nation.

We are in position to know that the results of all these efforts were effective. Moreover, copies of telegrams and letters to the president of the company received at this office indicate that the appeals were made in such form as to impress officers and stockholders in the best way.

When the vote was taken on the 16th of April (each share of stock being entitled to one vote) 2,515,000 votes were cast. Of these, 88,000 were for admitting liquor advertisements in the columns of the Curtis publications, while 2,427,000 votes were for the continued exclusion of liquor advertisements.

When one carefully studies these figures in comparison with the vote on the same issue taken by the Curtis Publishing Company at the annual meeting of 1940, they show that the total number of shares voted in 1943 was 750,293 more than the total shares voted on the same issue in 1940. The total number of votes possible is considerably more than four million. That the minority group of stockholders favorable to liquor advertising has evidently been active during the last three years is evidenced by the fact that the vote in favor of liquor advertising (88,000 in this year's vote) was more than eleven times the 1940 vote.

I have given you these facts not merely to inform you of the situation, but as preliminary statements upholding the contention that the leaders of The Methodist Church and leaders of the churches of other denominations should now, when no vote on liquor advertising by the Curtis Publishing Company is immediately ahead, write to the President of the Curtis Publishing Company, Mr. W. D. Fuller, Independence Square, Philadelphia, expressing appreciation of the action taken by the company and suggesting how much it means to the great number of Methodist families to continue

to receive these publications which stand almost alone among publications of their class, character, and size of circulation in continuing to refuse to have a single liquor advertisement appear in their columns. Such letters going at this time to the President of that company from Methodist leaders in every section of the nation, when there is no campaign on and without publicity, would undoubtedly have a significant effect.

The reason such action without any publicity would be especially helpful now is on account of the upturn in the financial affairs of the Curtis Publishing Company during the first three months of 1943, the income for the first three months of the present year being \$14,541,096, as compared with \$11,693,407 for the same period of 1942. This means that for the first three months of the present calendar year the net profit of the company was \$602,459, as compared with a net deficit of \$149,559 for the same three months period last year.

I do not wish to seem to over-emphasize this matter but, to my way of thinking, it is one of vital importance. If for any reason these great publications of the Curtis Publishing Company should, in view of all past records, decide to accept liquor advertising, it would be a terrific blow to the temperance movement throughout the nation. If, on the other hand, the voice of the church can be brought to bear in the proper way so as to help insure the continuance of the present anti-liquor advertising policy of the Curtis Publishing Company, that fact would not only be highly significant itself, but it would eventually have its influence indirectly on many of its competitors. The millions upon millions of copies of these publications which go into American homes every week full of the highest type of present-day advertising and without a single liquor advertisement can be of tremendous value to the entire temperance movement. On the other hand, any change of this policy by the publishers of these important magazines would work the other way.

If you can see your way clear to write to President Fuller at the address shown above, and if you can suggest similar action to others whose letters would count, I am confident that it would be well worth while.

With kindest regards and best wishes, I am,

Cordially yours,  
ERNEST H. CHERRINGTON,  
Executive Secretary.

### Greenville District—Fourth Round

Alligator, Sept. 5, a.m.  
Shelby, Sept. 5, p.m.  
Coahoma, Sept. 12, a.m.  
Dublin, Sept. 12, p.m.  
Dubbs, Sept. 19, a.m.  
Friar Point, Sept. 19, p.m.  
Boyle, Sept. 26, a.m.  
Arcola, Sept. 26, p.m.  
Sherard, Oct. 3, a.m.  
Cleveland, Oct. 3, p.m.  
Clarksdale, Oct. 6, p.m.  
Dundee, Oct. 10, a.m.  
Tunica, Oct. 10, p.m.  
Greenville, Oct. 11, p.m.  
Ilen Allan, Oct. 17, a.m.  
Hollandale, Oct. 17, p.m.  
Indianola, Oct. 20, p.m.  
Gunnison, Oct. 24, a.m.  
Rosedale, Oct. 24, p.m.  
Shaw, Oct. 31, a.m.  
Leland, Oct. 31, p.m.

J. W. WARD, D. S.

### Baton Rouge Dist.—Fourth Round

Pearl River, at Lacombe, Sept. 5, a.m.; 2 p.m.  
Hammond, Sept. 5, p.m.; Q. C. after service.  
Angie, at Angie, Sept. 12, a.m.; Q. C., 2 p.m.  
Columbia St., Sept. 12, p.m.; Q. C. after service.  
Slaughter, Sept. 15, p.m.  
Tickfaw, at Tickfaw, Sept. 19, 9 a.m.; Q. C., 4 p.m.  
Amite, Sept. 19, 11 a.m.; Q. C. 1:30 p.m.  
Ponchatoula, Sept. 19, p.m.; Q. C. after service.  
Denham Springs, Sept. 22, p.m.  
Gonzales, at Meadow's Chapel, Sept. 26, a.m.; Q. C. 2 p.m.  
St. Francisville, at St. Francisville, Sept. 26, p.m.; Q. C. after service.  
Covington, at Covington, Oct. 3, a.m.; Q. C. 2 p.m.  
Walker, at Walker, Oct. 3, a.m.; Q. C. after service.  
Live Oak, Oct. 6, p.m.  
Pine Grove, at Pine Grove, Oct. 10, a.m.; Q. C. 2 p.m.  
Clinton, at Clinton, Oct. 10, p.m.; Q. C. after service.  
Plaquemine, Oct. 13, p.m.  
Jackson, at Jackson, Oct. 17, a.m.; Q. C. 2 p.m.  
Baker, at Deerford, Oct. 17, p.m.; Q. C. after service.  
Blackwater, Oct. 20, p.m.  
University church, Oct. 21, p.m.  
Springfield, at Wesley Chapel, Oct. 24, a.m.; Q. C., 2 p.m.  
Greensburg, at Greensburg, Oct. 24, p.m.; Q. C. after service.  
First Church, Baton Rouge, Oct. 26, p.m.  
Zachary, Oct. 27, p.m.  
Fisher, at Fisher, Oct. 31, a.m.; Q. C., 2 p.m.  
Kentwood, Oct. 31, p.m.; Q. C. after service.  
Bogalusa, Nov. 1, p.m.  
Franklinton, Nov. 2, p.m.  
North Baton Rouge, Nov. 3, p.m.  
Lottie, at Lottie, Nov. 7, a.m.; Q. C., 2 p.m.  
Istrouma, Nov. 7, p.m.; Q. C. after service.  
In all places where preaching is at 11 a.m. on Sunday, the conferences will be held at 2 p.m., except where dinner is at the church. Then the conference will be immediately after the dinner. Where preaching is on Sunday evening the conference will be held immediately after the service. Where conferences are at night during the week the pastors will fix the hour for the conference.  
W. L. DOSS, JR., D. S.

The root mans fruit. I do not believe in a Christianity so absolutely hidden that it never makes itself seen or felt or known in any of the outgoing and action of life. We must be found somewhere in the great Christian testimony, each man in his own way declaring what God has done for him.  
—Joseph Parker.

## MILLSAPS COLLEGE, JACKSON, MISS.



The School Year 1943-1944 has been divided into Three Semesters:

1. The first semester opened July 6.
2. The Second Semester will open about November 1. We cannot take any additional boarding students for the Second Semester, beginning November 1.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For further information write

W. E. RIECKEN, Dean, MILLSAPS COLLEGE, Jackson, Miss.



# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Look out over the wide world which is to be won for God. Not for pride, not for self-pleasing, not for selfish comfort, but simply in order that we may love all sinners more and serve them better, are we called upon to purify ourselves as He is pure, and so win them for God.

—Henry Scott Holland.

## THE PRAYER-ROOM TODAY

Do for me, O Lord, what I cannot do for myself; make Thou within me a secret place of quietness, to which I can always turn, where always I can meet with Thee. I thank thee for times when I have in silence heard Thy voice and in solitude met with Thee. Help me now to hear Thy voice amid the clamour of the busy world; to see Thy face in the faces of my fellows, to meet with Thee as I move among them, and even as I serve with unresting hands, may my soul be worshipping Thee with silent awe. Amen.

Rev J B Cain  
Oct 14



THOMAS LOWREY BAILEY  
Governor-Elect of Mississippi  
(See Page 4)





# WALLET OF THE WEEK



AMERICAN HELLO GIRLS in Britain are having to begin life all over again. They are having to substitute the British lingo for that to which they have been so long accustomed in their homeland. They have to remember that the British counterpart of the "hello," so familiar to the American ears, is "Are you there?" Another thing is that "Are you through?" does not mean have you finished talking, but, Have you completed the connection for beginning to talk. The WACS are being instructed in a London telephone exchange school.

\* \* \*

THE NATIONAL LUTHERAN COUNCIL, in which eight national Lutheran church bodies cooperate, set out to raise one million dollars in 1943 for a fund which it called the Lutheran World Action Appeal. To date some nine thousand congregations have raised ten thousand four hundred and sixty-five dollars more than the fixed goal of one million dollars. The fund is to be used for maintaining work among service men and women, foreign missions, prisoners-of-war, distribution of the Bible, and the Lutheran Placement Service for immigrant refugees.

\* \* \*

DR. G. CAMPBELL MORGAN, who is now in his second pastorate at Westminster Chapel, London, has asked that his resignation from that responsibility be accepted to become effective at the end of August. His first pastorate was for thirteen years and his present service is now at the end of the eleventh year. Dr. Morgan said that the burden of preaching was too taxing and that he must lay it down. The church, on motion of the associate pastor, Dr. Lloyd-Jones, voted unanimously to continue Dr. Morgan in the relation of minister-emeritus.

\* \* \*

HORSEBACK. EVANGELISM, which characterized the formative period of the Methodist movement, seems about to be revived by Rev. Leslie Newman, minister at Scarborough. He has been traveling through Yorkshire on horseback and preaching to people in the fields and on the village greens, holding prayer meetings at six o'clock in the morning, and using other methods which have largely disappeared from the church life of English Methodism. Among the thrilling experiences of his preaching tour was a preaching service in the old Abbey at Rievaulx, and a night in the old house which was the home of Laurence Sterne.

\* \* \*

THE RACIAL COMPOSITION of the United States, according to the *Christian Herald*, is as follows: Anglo-Saxon, sixty million; Teutonic, fifteen million; Negro, thirteen million; Irish, ten million; Slavic, nine million; Italian, five million; Scandinavian, four million; French, two million; Finn, Lithuanian and Greek, one million each; Indian, three hundred thousand; and Oriental, three hundred thousand. The religious breakdown shows forty million Evangelical Protestants; twenty-two million Roman Catholics; four and one-half million Jews; two million Episcopalians; one million Greek Catholics; six hundred thousand Mormons; five hundred thousand Christian Scientists; and one hundred thousand Quakers.

THE BOMBING OF LONDON is said to have so changed the chemical properties of the soil that nearly one hundred species of strange plants have sprung up. The appearance of these strange plants in the soil ravaged by fire and bombs has revived the interest of botanists in the rocket, a plant with four-petaled flowers growing to a height of two feet, which appeared after the great fire of 1666. The plant flourished for a while, but it disappeared two hundred and seventy years ago.

\* \* \*

THE RECONSTRUCTION OF CITY TEMPLE, according to *The City Temple Tidings*, has been materially helped by Dr. Weatherhead's preaching tour through the North of England. The tour resulted in the addition of two hundred and fifty pounds to the fund for the rebuilding of that historic shrine of the great English metropolis. These gifts were largely by Methodists, especially mentioned was a gift of fifty-two pounds by the church at Brunswick, Leeds, which was Dr. Weatherhead's old church, and the congregation is still the friend of its former pastor.

\* \* \*

THE PROBLEM OF ILLITERACY is a veritable spectre in the pathway of world democracy. A billion of the human race can neither read nor write. Approximately ninety per cent of the people of Asia are totally illiterate; in Africa the proportion is about ninety-eight per cent illiterate; and seven out of every ten in Latin America can neither read nor write. It is said that ninety per cent of the world's illiterates are in debt, in some cases owe debts bequeathed to them by their ancestors, and countless millions are kept in subservience to those whom they owe by being drugged with opium, cocaine, and liquor.

\* \* \*

THE FRENCH LINER NORMANDIE, which burned in New York harbor in February, 1942, is again out of the mud. The people of the great American metropolis watched what is described as the greatest salvage undertaking of all history. The water was pumped from the hull and the eighty-three thousand-ton liner slowly righted itself. The hull was first made watertight and then the pumping began. It is said that the hull will be turned over to some ship yard as soon as the mud can be removed, and in the course of something like a year it is expected that the ship, rechristened "The Lafayette," will be ready for the sea again.

\* \* \*

SALARY REMUNERATION FOR EMPLOYED WOMEN reveals many eccentricities, both geographically and in pay envelope volume. It is said that women physicians led their sex in yearly income. Trailing them were lawyers, accountants and librarians. The average annual earning for business and professional women is given as \$1,408. The earnings of professional women as a group is \$1,547.50; women doctors, \$2,885.50; and school teachers are the most poorly paid, receiving less than \$1,500 a year. New Mexico tops the list for high salaried women, with District of Columbia and New York next. In Vermont, Arkansas, and Kansas, half the professional women earn less than \$1,000 a year.



# New Orleans CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE POLITICIAN LOOKS AT THE CHURCH

In a statement which was read to the Brotherhood Conference at Southport, England, recently, Sir Stafford Cripps said: "Christianity has become, for millions of people nothing more than an ordinary and accepted incident of society, easily adaptable to any political or social condition. The wide circulation of Christianity throughout the continents, together with the general acceptance accorded to it as a safe and stabilizing force has resulted in a devaluation which has deprived the Christian religion of most of its dynamism." That statement of fact taken alone might impress one as being a mere criticism of a kind with which our generation is all too familiar. It is, however, something more than a critical estimate of the Church as a potential factor in shaping the social life of any people.

Sir Stafford continued his statement with another observation: "At the foundation of Christian belief lies the fact that Christ's mission to the world was to show the people the divine conception of the human way of life. He set a touchstone by which we could judge and regulate our actions in those infinitely variable circumstances of human relationship which constitute life. It is no use to say we have democracy or Christianity unless we use the Christian and democratic measures in all our actions, which concern not only ourselves but every human unit of society." His purpose was not to criticize but to offer a reason for the plea that the Church shall become again the activated expression of that which was in the heart and purpose of the Redeemer of mankind.

At the Pastors' Conference held at Lake Junaluska recently, Hon. Josephus Daniels backed up a plea for greater regard for lay opinion in shaping the policy and activity of the Church and in the assignment of pastors by the statement: "The pew wishes sermons that are redolent of the simple gospel. They tire of essays, discussions on economics, solutions of political problems, and the like. They have a surfeit of these on week days and are often bored with half-baked solutions as they listen to the radio or read their journals. They go to church looking for something spiritual—strength for the hours of endurance, guidance in the time of peril and temptation, and an abiding peace of the soul."

Both of these men are practical politicians of wide experience and both of them are loyal churchmen, and these expressions are not wails of despair. Sir Stafford Cripps is a devout member of the Anglican Church, and Hon. Josephus Daniels is an equally devout Methodist. Their words are not inspired by selfish ambitions, but by the feeling that the Church and its ministry are not

fulfilling the high goal which is fundamental in the commission of the Church. No one believes that the Church, as an organization, is facing impending collapse, nor that its influence may suddenly cease. That is not the point. Infinitely more important than its survival or the continuance of its social prestige is that it shall maintain the spiritual eminence and leadership which have made the Church a blessing to mankind. Plainly the eye of the Christian politician is fixed upon a dynamic church devoted to its divinely appointed task—the spiritual uplift of the people.

### THE OBJECT OF EDUCATION

One of our exchanges says that Dr. Robert M. Hutchins, President of the University of Chicago, tells of the University of Minnesota asking thirty-seven industries of Minneapolis and St. Paul what specific training they would want high school boys to have if they were going to employ them. The unanimous answer of the industries interviewed was that they would want them to have no specific training at all, "inferring" that the machines the schools would train them on were already antiquated and that the teachers were more antiquated still. The industrialists said that they could train the boys to use the machines in less than two weeks.

Dr. Hutchins is then quoted as saying that progressive educators say the object of education, "is to fit the child for the contemporary scene. The sociologist says that it is to adjust the student to his new environment. Both slogans contain elements of truth. But the first danger into which they lead us is that of preparing students for the *status quo*. That becomes the scene for which we fit our students; that becomes the environment to which we seek to adjust them. But we have no idea whether the *status quo* or some other status will confront the student when he is graduated. Efforts to fit him for the *status quo* may merely succeed in unfitting him for the actual situation in which he will have to live."

Whatever may have been the connection in which this statement was made, it voices something which we have long felt to be true. We believe that American education has been cheapened and degraded by a surrender to the ideal of developing specialized technicians instead of seeking to unlock human resources for creative activities. We believe that any broadly educated man can master his machine, but we are not at all sure that a mere technician, whose vocational field might be suddenly disrupted, would find it easy to orient himself in a new and strange situation. We believe that the strength of British statesmanship has been and still is its broad educational



foundation. Surely we must have found out by now that we cannot fight a war successfully, either on the battle front or the home front, with dirt-dauber economists and bureaucrats who imagine that a country throbbing with life and industry can be transformed over-night with a slide-rule and a graph. Such things have their place, but it takes more than a tool in the hand of a technician to make a statesman, a creative citizen, or a man who may be sufficient for even a modest role in the world's rapidly changing social scene.

### MISSISSIPPI'S GOVERNOR-ELECT

Honorable Thomas L. Bailey, as all of our readers know, is now heir-presumptive to the throne of political power in Mississippi. We imagine that the decisiveness of the victory was as much a surprise to the victor as to the vanquished. We did not follow the campaign with critical interest, but as a native Mississippian we were sincerely interested in the result. We knew three of the candidates personally and favorably and for Mr. Murphree, whom we did not know, we had great appreciation for one courageous incident in his brief administration as Governor.

Mr. Bailey, as we understand it, came to power the hard way—by toil and an unflinching devotion to worthy ideals. In his personal character and public record will be found evidences of definite qualification for the high distinction conferred upon him by the electorate of his State. Being fifty-three years old, he is mature and at the zenith of his power and effectiveness. He graduated from Millsaps College in the class of 1909, and he has the cultural background for leadership. In his experience as a lawmaker and as Speaker of the House of Representatives, he has had practical training in statecraft which will be a valuable asset in his administration. Best of all he is a man of sterling Christian character, a Methodist whose loyalties found expression in active service in his home church, Central Methodist Church, Meridian. He has been a lifelong protagonist in the fight against liquor and the saloon. We confidently expect that he will make the people of the Magnolia State a worthy Chief Executive.

### REMEMBER, PLEASE

In keeping with our established custom, we will issue no paper on September 9—the week of Labor Day. This is the only issue which we omit during the year. Remember this and do not write us that your paper failed to reach you. Thank you.

EDITOR.

### THE ADVOCATE CAMPAIGN

In this issue of the paper will be found the campaign standing at the moment of every charge in the three Conferences of Mississippi and Louisiana. We will not publish the complete list again, but in our issue of Sept. 16 we will publish a list of subscriptions received after this report goes to press, and we will publish at that time the complete campaign report by districts which will be the final count on district campaign tallies.

Just as soon as we can verify the figures, checks will be sent to those who have a minimum of 400 paid subscriptions. We will also make an editorial analysis of the campaign figures.

Let no one get uneasy about his report. We have never mistreated any pastor or charge intentionally and we will not do so now.

### NEO-ORTHODOXY

There is always some new name to conjure with in theological circles. Since Barth and Brunner loomed up in Switzerland and Germany there has been a mild sensation in Europe and on this side of the Atlantic. Ever since the days of Calvin, Switzerland has intermittently furnished us with various theories about religion and the Bible. Her only rival, in that respect, on this side of the Atlantic, seems to be California.



Dr. A. P. Hamilton

The Roman Catholic Church has always maintained that the two most serious heresies in the church have been Gnosticism and Protestantism. According to that point of view, then, a heresy within Protestantism would be a sort of little wheel within a big wheel, as the Negro spiritual puts it. I do not mean to say, however, that Barthianism is a heresy; it is simply a revival in modern form of that larger heresy, Protestantism. For after all, when one reads Barth, he is impressed with the fact that here we have Luther dressed up in modern dress, that's all. And we might as well throw in Calvin with him, dyspepsia and all.

I remember reading in Physics some years ago that every action must have an answering reaction. It is true not only in the physical world, but in the psychic and spiritual world as well. Predestination and determinism, with their hard and fast corollaries and mechanical rigidity, naturally caused a reaction. And in the eighteenth and nineteenth centuries it took the form of Moravianism in lower Germany, and of Wesleyanism in the British Isles and America.

Now it would seem that "liberalism" had swung too far also. The reaction apparently has been caused in Germany by the extreme school of higher criticism, which for years has gone far toward destroying faith in the Bible and Christianity in general. After the World War, Barth did a good work in helping to restore religion in some measure at least to its former respectability, in Germany and elsewhere.

In America, the brothers Niebuhr seem to be the most prominent exponents of the so-called neo-orthodoxy, with Dr. Edwin Lewis, perhaps, among the Methodists, following afar off, so to speak. It is true that we have lost the voice of authority in the body of belief professed by any of our evangelical denominations. The word amorphous would describe the theology of almost any communion of the modern time. We apologize for our creeds, and are forever fearful of being called dogmatic. As a consequence, we hardly have any strong convictions about anything in religion anymore. Small wonder, then, it is if something definite and dogmatic does spring up now and then. It would not be surprising if something of the sort comes out of this, the most devastating and disintegrating war of all time. We cannot afford to be slipshod and casual about what we believe any more.

A. P. H.



## TALLULAH METHODIST CHURCH REMEMBERS A FORMER PASTOR

Former pastors of the Tallulah Methodist Church have unanimously said that they enjoyed their stay in Tallulah.

An act which typifies the spirit of Tallulah Methodism took place this week at the Board of Stewards meeting.

Mr. D. H. Allen, a member of this Church, presented the church a check for \$1,000, with two requests. One was that \$750 be placed in the pipe organ fund, which has recently been started. The other was that \$250 be sent as a gift from the church to Rev. H. W. Rickey, Route 2, Box 939, Biloxi, Miss.

The contribution was accepted with gratitude, and his requests were observed. Rev. H. W. Rickey was pastor of this church when the church building program was gotten under way. This expression of appreciation of him from the church, though he left here 14 years ago, is most gratifying to him and our entire family.

It has been a rich experience to serve as pastor of this church, and to find my father and mother so kindly remembered, after these intervening years.

Tallulah Methodists are always doing something for the church or pastor, which makes one glad he is their pastor.

Three weeks ago, in the middle of the hot spell, the pastor's family was uncomfortable, without any kind of electric fan. Mr. E. E. Warrick, a member of this church, presented them a ceiling fan, to be the property of the pastor. We thought we had inherited a fortune. It surely feels good!

As far as our finances are concerned, Conference could convene tomorrow. Church attendance has continued to be excellent all through this summer.

I am completing this week a call in every one of our 209 homes, telling the folks about the Bible Conference, which opens here next Wednesday, with Dr. J. T. Carlyon, of S. M. U.

Sincerely,  
HENRY A. RICKEY.

## CHAPLAIN HOLDS JUNGLE SERVICE

A vivid word picture of Navy men attending church in a jungle downpour, with sentries posted to guard against Jap snipers, was recounted in a letter received here by the Chaplains' Division, Navy Department.

Chaplain James E. Reaves, USNR, former pastor of the Eighth Street Methodist Church, New Orleans, La., was the author of the letter.

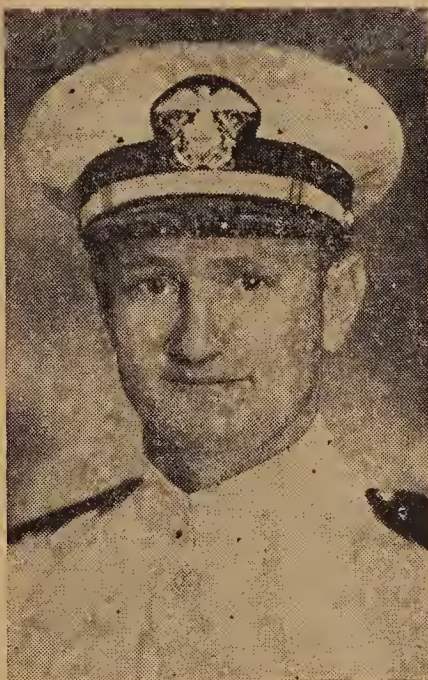
Chaplain Reaves wrote that he had been requested by a group of jungle fighters to conduct services on an island somewhere in the South Pacific. His letter described the experience as follows: "After going up a trail for quite a way through the jungle we came to the spot, and under a tree in the center of a clearing we began the service. It soon started to pour rain but the men insisted on our continuing the service, as it was the first one some of them had attended in several months. I might add that we could hear gunfire not far away, and they had several sentries posted around the group to watch for snipers! A more attentive group of worshippers I've never seen."

The chaplain is on duty with a transport ship engaged in South Pacific troop move-

ments. His letter praised the cooperation of the ships' officers and he described musical services aboard as follows: "We have a very good choir in spite of the fact that we have no piano or organ. The music is furnished by a Jewish lad with his piano-acordion and a former Salvation Army worker with his trumpet. Believe it or not, they got together on some good music in addition to regular hymns. We have selections often by a quartet composed of the Skipper, the Navigator, the Dental Officer and a Marine Major."

In addition to his duties connected with the spiritual welfare of the ship's company, Chaplain Reaves serves as recreation officer, educational officer, librarian and photographic officer. He frequently is called to conduct services for isolated units ashore and for men on smaller vessels which have no chaplain aboard.

Chaplain Reaves entered the Navy in September, 1942. He served as pastor of the Eighth Street Methodist Church, New



CHAPLAIN JAMES E. REAVES

Orleans, from January, 1941, until August, 1942, and as pastor of the Chalmette Methodist Church, also at New Orleans, from September, 1939, until January, 1941. He was graduated from the Southern Methodist University School of Theology, Dallas, Texas, in 1939.

## REV. AND MRS. J. C. PRICE CELEBRATE GOLDEN ANNIVERSARY

On September 14, Rev. and Mrs. J. C. Price will celebrate their golden wedding anniversary at their home in Pelican, La., by an open house to their friends from two to five p.m. On the 26th of the same month Bro. Price will have been fifty years a licensed preacher. The editor appreciates an invitation to be present for the joyous celebration on September 14, and the Advocate joins many friends in wishing them many happy returns of the day and ever-increasing happiness in their journey through life.

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.

—George Washington.

## WITH THE PASTORS

## SERMONS WITH A PURPOSE

By Charles O. Ransford

There are only fifty-two Sundays in a year, making possible, if every Sabbath service, both morning and evening, is used, one hundred four sermons. It is the unusual church and unusual preacher who has that high privilege.

There are many interruptions in our regular services and occasions when a man cannot preach. With so vast a field as the whole realm of Christian literature and our Bibles with all their inspiring texts, one hardly knows where to begin or what theme to use.

Our times are making strenuous demands. The condition of the world, human needs, conflicting personal interests, and an extensive church program press upon the thoughtful preacher and present more sermon themes than he can handle.

Old sermons, if well thought out and prepared, have value, but they must be of unusual merit and on pertinent religious themes to be vital. Growing preachers outgrow their sermons. They must rework them to make them fresh and in accord with new studies and new thoughts.

Growing preachers do not use many old texts or old sermons. Their enriched Christian experiences and new interpretations of Christian life and doctrine force upon them new discussions.

The demands of a local church and the character of the people according to their previous teaching and spiritual development demand new discussions.

Changing church and social attitudes and world affairs present a large field and set a thoughtful man on fire with new ambitions, new thoughts, and new interpretations in his preaching.

Sermons, to have value and an appeal with power, must be up-to-date. This is no ephemeral expression. Our preaching must keep step with the world's progress and go forward day by day with the new developments.

Some folks say theology is old and musty. With some preachers it is, but not with a growing, thoughtful preacher. The striking contrast in philosophical theology and humanistic theology has outmoded all old sermonic discussions.

The thoughtful preacher is always looking ahead in his preaching. He is never unprepared. He generally knows a month in advance what his texts and sermon themes will be. His desk has a holder for sermonic materials and suggestions. He is always laying aside a book or paper or noting down some inspiring thought he expects to work into his sermons.

Preaching must always have purpose if a man would be attractive and interesting. Desultory talk and gossip of the day and newspaper references interests nobody.

Sermons with a purpose show thoughtfulness. Only thoughtful sermons keep a congregation awake and interest intelligent people. There is so much to accomplish in the church one cannot afford to waste a moment of his time while engaged in study and sermonic preparation.

Thoughtful sermons are intense and inspirational. They have fire and movement in them. They put fire and action into other folk. A well thought-out and prepared sermon is easier to preach and always spiritually restful and inspiring for the congregation.



# CONFERENCE NEWS AND PERSONALS

Rev. Frank C. Collins, recently changed from Greenwood to Gilbert, La., is on his new field and, as usual, is going about his work in a systematic and effective manner.

A card requesting change of address for Rev. J. C. Whitaker, formerly of Coushatta, La., indicates that he is now located at Box 8382, University Station, Baton Rouge, La.

Rev. E. W. Day reports a great year at Ringgold church. He has held a number of revivals with other pastors and has kept up every detail of his own work.

Rev. James R. Strozier, pastor at Pine Grove, La., reports that his wife, who was seriously ill earlier in the year, is now getting on well and seems to be on the road to complete recovery.

Church bulletins issued by Rev. D. B. Boddie, Morgan City, La., show that he keeps abreast of every detail of his work. No man as painstaking and energetic as he is can fail of success.

Rev. T. V. Peters, pastor of Columbia Street Church, Bogalusa, has our sincere thanks for his devotion to the Advocate cause, but no less so for the splendid work he is doing in that charge.

The Advocate appreciates the gracious message from Rev. E. H. House, Jr., Hornbeck, La. We are doing all that we know to make the Advocate a vital factor in the life of every subscriber on our list.

Rev. J. Bruce Vardaman reports a good year at Heidelberg, Miss., where he has had 21 additions on profession of faith. The people are cooperative and have made it a pleasant year for the pastor and his family.

Rev. W. D. Milton and Mrs. J. A. Gaar sent in a list of 46 new and renewal subscriptions for the Jonesboro charge. Bro. Milton says that Mrs. Gaar "is one of the best representatives for the Advocate that can be found anywhere."

Rev. R. H. Staples reports good progress in the work at New Iberia, La. Harmony prevails among the people as Conference approaches, and the pastor has time to think of an outing where the fish are biting, even though Conference rushes on apace.

Mrs. W. H. Johnson, chairman of the Advocate committee for Booneville, Miss., church, has our thanks for a good list of subscriptions, which brings the total to 25 and gives the church a place of honor in our Advocate campaign.

Rev. W. C. Mason, who was recently appointed to Gordon Avenue Church, Monroe, La., reports that he has found a pleasant field, with a fine group of people to work with, and that he is looking forward to rounding out a good year's work.

Rev. J. A. McCormack has been appointed to supply the work at Mer Rouge, La., left vacant by the transfer of Rev. A. C. Lawton to Lake Providence. Bro. McCormack's home is located at Mer Rouge.

Rev. M. S. Robertson, who is preaching at Pearl River in connection with his work at Slidell, says that he feels the whole church is moving forward and hopes to give us a full report at a later date. We feel that this applies both to Slidell and to Pearl River.

A note from Mrs. A. B. Barry, whose husband is a retired member of the Mississippi Conference, says that she and Bro. Barry are leaving Chicago on August 28 for Washington, D. C., where they expect to remain until spring. Their address will be 2006 G St., N. W., Washington, D. C.

Rev. Floyd O. Lewis writes that he has resigned as chief clerk of the War Price and Ration Board No. 77, at Waynesboro, and has moved back to the parsonage at Matherville. He reports a good year's work and expects to meet every obligation in his Conference report.

Rev. P. Olla Nix reports good going for the Wiggins Methodist Church and that they will come to the end of the year with everything paid in full. The membership of the church has been increased during the year, congregations are increasing, and there are evidences of a return to the church on the part of the people.

Rev. R. L. Lane, pastor at Union, Miss., sends us 50 subscriptions and a check for \$75. This is a magnificent piece of work, a credit to the church, the pastor, and the people, but nothing unusual for Rev. R. L. Lane, the pastor. The Advocate expresses its appreciation to all who helped to make it possible.

Rev. J. E. J. Ferguson says that he is having a good year in church work at Sumrall, Miss. He expects all claims to be paid in full by Conference, has had some good meetings, and he feels that progress is being made along all lines. Bro. Ferguson says that Rev. J. L. Smith, retired, is good help at Seminary. Bro. Smith's health is improving and he is able to preach some.

Rev. J. R. Countiss, who is closing out his pastorate at Starkville, Miss., and his active ministry at the next session of the Conference, expects to make his home in Jackson, Miss. Dr. Countiss has done a good work at Starkville and he has fixed his impress upon the Methodist church in North Mississippi. He retires from active service but not from interest in the cause to which he belongs.

Bro. Stanley J. Cope, member of Mangum Memorial Church, Shreveport, La., paid the Advocate office an appreciated call during a brief visit to the city in the interest of his personal business. Bro. Cope was once a member of the Rock River Conference and as we understand it, is now a local elder in the Methodist Church. At the present time he is promoting a new church enterprise at Caddo Heights, Shreveport, under the direction of Dr. A. M. Freeman, district superintendent.

## CARTHAGE REVIVAL

The annual revival of the Carthage Methodist church was held August 8-15. Dr. B. M. Hunt did the evangelistic preaching and Rev. O. H. Scott led the gospel singing. The interest and attendance were good throughout the meeting. Eleven people were received into the membership of the church, nine of whom came on profession of faith.

Truly we had a revival the good spirit of which will live on and be productive of much good in the future.

J. S. NOBLIN, Pastor.

## ATTENTION, MISSISSIPPI CONFERENCE PREACHERS: IS YOUR PERSONAL RECORD FILED?

The record of your ministry is to be preserved for the future by the Board of Ministerial Training of the Mississippi Conference, in cooperation with the Mississippi Conference Historical Society. Throughout Methodism this summer, preachers are receiving the form for their "Permanent Record" to be kept up to date by the Conference Boards of Ministerial Training. Mississippi Conference preachers are urged to fill out their personal record properly and promptly and mail it to the Registrar of the Board of Ministerial Training, Rev. Murray Cox, Raleigh, Miss.

(Signed) HENRY M. BULLOCK, Chairman, Miss. Conf. Board Ministerial Training.

## LOUISIANA APPOINTMENT CHANGES

Will you please announce the following changes in the appointments of the Monroe district:

Rev. A. C. Lawton, from Mer Rouge to Lake Providence.

Rev. J. A. McCormack, retired, will supply Mer Rouge and Bonne Idee until Conference.

Rev. Webb D. Pomeroy, supply, Collinston.

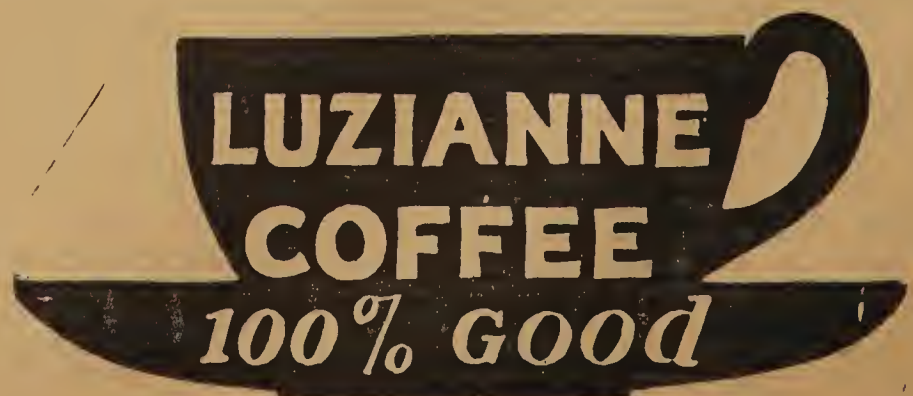
The following changes have taken place with the consent of the district superintendents involved:

Rev. S. S. Holladay, from Gilbert in the Monroe district to Coushatta in the Shreveport district.

Rev. F. C. Collins, from Greenwood in the Shreveport district to Gilbert in the Monroe district.

Rev. E. M. Mouser from the Hall Summitt charge in the Shreveport district to Olla in the Monroe district.

H. M. JOHNSON, D. S.





## MAYERSVILLE THE MAGNIFICENT

Dr. W. L. Duren, Editor,  
New Orleans Christian Advocate,  
New Orleans, La.

Dear Dr. Duren:

You will find enclosed a check for \$106.50 to cover the 71 subscriptions to the New Orleans Christian Advocate. You will find attached to this letter the list of new subscribers. I hope to send more later. I am convinced that our Christian Advocate is a good church paper and worthy of its place in every home. During the few days that I have been working for subscriptions the people have proved themselves willing and anxious to subscribe. Many of them said, "We took the Advocate years ago, and have been wanting to take it again but nobody mentioned it." One man said, "The Advocate has been coming to our home for some seventy years."

With best wishes to you, our editor, the paper, and subscribers.

Sincerely yours,

EARL C. PRESLEY.

(Note: Mayersville charge has about 174 active members, and this list of 71 subscriptions is probably, all things considered, the best Advocate circulation achievement of the year.—Editor).

## PRAYER MEETING BEGUN AT MAGNOLIA CHURCH

To those who left Mrs. Prayer Meeting to die such a horrible death, I would like to say that our church, the Magnolia church, was started in a prayer meeting.

Since we were nine miles from our church, we started having prayer meeting in the homes. Now we have a building to hold our services in. When the pastor was called away to hold revival meetings he asked us to try to carry on. We had no one who could lead us, so each person was asked to prepare a part. There were also not many who could pray in public, but there were many prayers we could read and always the Lord's Prayer we could say.

The first week the pastor was gone, my husband and child and I were the only ones who came. The following Sunday I told the members about it, and the next Wednesday another family of six came. We still had hope and now our crowd has grown to from fifteen to twenty persons present for our meetings. Remember, all of this came from a prayer meeting.

I would like to say that Mrs. Prayer Meeting is not dead, but just waiting for you to revive her again. Jesus arose from the dead, and prayer meeting will also rise again and God's work will grow, if the people seek God and have faith in Him. Each member must have a part and be made to feel that he is needed. The church does need every member and all he can do to keep it going.

I am sorry that things like that have to happen in our churches. Get down on your knees and pray to God to help you start again and I know that God will help you if you build on prayer.

I for one had my doubts when we started, but I will never let my church down unless God sees fit to keep me away.

Yours truly,

MRS. JOHN C. BAILEY.

I find the great thing in this world is not so much where we stand, as in what direction we are moving.

—Oliver Wendell Holmes.

## RESOLUTIONS ON THE WORK OF REV. AND MRS. FRANK C. COLLINS ON THE GREENWOOD CHARGE

At a called meeting of the Board of Stewards of Greenwood Methodist Church, Monday evening, August 9, 1943, to consider the interests of our charge relative to the removal of our pastor and his family from us, a resolution was proposed and unanimously adopted commending the work of Bro. and Sister Collins during the four years of their pastorate here.

The parsonage and church at Greenwood have been improved and beautified. The church at Bethany has been enlarged and better equipped by the addition of five Sunday School rooms. Also an attic fan has been recently installed in the church.

The installation of a beautiful oil painting over the altar of our church, in memory of Dr. Albert S. Lutz, presented to the church by his children, was led by Bro. Collins, creating a new atmosphere of reverence in the services.

Their pastoral care has generated a spirit of harmony and goodwill in the whole charge, and their influence in the life of the church and community has been wholesome and elevating. Bro. Collins was active in the organization work of the Men's Club of Greenwood, and active in the Boy Scout work here.

We rejoice in their promotion in point of salary and a larger field of work, and while we shall miss them and are sorry to have them leave us, we want them to know we appreciate their services while with us and the fellowship of this fine parsonage family. We desire to extend our best wishes and prayers for their success in their new field. Therefore, be it

Resolved, that the Board of Stewards of the Greenwood Methodist Church make this resolution a part of their permanent records, that a copy be presented to Bro. Collins and his family, a copy be sent to our district superintendent, and a copy furnished the New Orleans Christian Advocate for publication.

BOARD OF STEWARDS,  
GREENWOOD METHODIST CHURCH.  
A. J. SCOTT, Chairman Emeritus;  
S. O. LAWTON, Chairman;  
BERNARD VAUGHAN,

Vice-Chairman;

BEN H. ROBERTS, Secretary;  
A. BONDS,  
H. S. DEPUTY,  
W. E. DEPUTY,  
A. G. FLOURNOY,  
E. M. HIGGINBOTHAM, JR.,  
ERNEST SMITH,  
J. T. WHITE,  
W. M. WHYTE.

## REV. GEORGE JONES REPORTS FOR NEWTON

Dear Dr. Duren: It has been years since I addressed the editor and readers of the Advocate concerning the work of my charge, but I feel constrained to do so now as we come near the end of a quadrennium at Newton.

During each of our four years at Newton a definite piece of constructive work has been done either on church or parsonage or both; an increase has been made in acceptances and payments in benevolences and salaries; the quota has been reached for both Christian Advocates, according to district goals for prizes and church club rates;

a training school and vacation church school and some sort of youth work has been held, including two youth caravans; and from 30 to 50 members have been received into the church, totaling 170.

During these years a cumbersome parsonage debt has been retired, a large paving debt paid, Sunday School rooms painted, church roof and outside woodwork renewed or painted, auditorium ceiling renewed, and two large electric attic fans installed, a butane gas heating system installed, parsonage repainted, partially refloored and repapered, and an outdoor church bulletin board and wayside pulpit installed.

This year the church will pay all its benevolent apportionment in full for the first time since 1925; has made a contribution to every special cause called for by the Discipline and the Annual Conference, even down to narcotic education; has received from a tithing member for the parsonage an electric refrigerator, and has had another member who gave the major part of the cost of an electric stove; has repainted the auditorium walls and floors and made it a place of beauty; and has installed the prettiest combination of Christian, United States, and "Service" flags that this pastor has seen anywhere. There are 64 stars on the large Service Banner, beautifully arranged in the form of a cross; and with a membership of approximately 400, I know of no church which has a larger proportion of its men in the service of the country.

The Woman's Society of Christian Service has made the Honor Roll each of the last three years. . . . And, oh yes, the pastor's present automobile was given him two years ago by one of the church members.

The membership at large has cooperated well with the pastor and the board of stewards. T. O. Whyte has been secretary-treasurer of the board during the four years, while W. A. Bell, J. T. Thrash, Walter Spiva, and now W. K. Prince, have served successively and successfully as chairmen; and they all deserve a large measure of credit and commendation. District Superintendent J. L. Neill is in high favor with the people.

This pastor or any other pastor will be fortunate to serve this congregation next year. If more of the people prove willing to assume places of leadership and responsibility, especially in the Sunday School, if the mid-week prayer meeting can be revitalized, if more contagious and exuberant enthusiasm would be manifested in carrying on the routine weekly church work, and the people would develop a real passion for winning souls, Newton will have large place in the Kingdom of God.

Cordially,

GEO. H. JONES.

## ANGELUS IN NORMANDY

By Ethel Green Russell

Softly rings the angelus,  
Across the amber field  
The echoes fade then rise and fall  
Against the west's bright shield.

Toilers cease their work and pray,  
This moment is their own  
For souls to feel the vespers flow  
That lyric chimes intone.

The little shrine seems far away  
But hope is ever near  
As drifting notes from a psalter bell  
Float peacefully and clear.



## PERSONAL NOTES AND INCIDENTS

Rev. H. P. Lewis, pastor at Durant, Miss., says that his work is going well, that he has had the pleasure of assisting Rev. E. M. Shaw and Rev. E. M. Allen in recent meetings, when 15 people were converted.

Rev. Henry A. Bowdon writes that Bishop Smith has changed the time for the dedication of First Church, Lake Charles, La., from November 14 to September 26. Statement concerning the dedication will be furnished for publication later.

Rev. George H. Boyles, pastor at Belzoni, Miss., sends a list of 49 subscriptions, which gives him a total of 51 subscriptions for the campaign. Bro. Boyles reports his work as moving along splendidly and he is looking forward to the completion of a good year.

Rev. D. F. Anders, who preaches at Church Point, La., in connection with his pastorate at Rayne, says that he had the assistance of Mrs. H. G. Vantrot in securing the splendid list of subscriptions to the Advocate. Bro. Anders says that the work of his entire charge is moving forward in all departments.

Dr. and Mrs. Clyde Stuntz and their daughter, Bettie, who have been spending some time in New Orleans visiting with their daughter physician, Dr. Margaret Stuntz, returned to New York on Tuesday of this week. Dr. Stuntz spoke to the Rayne Memorial congregation on Sunday morning concerning his work in India.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., writes: "I am beginning the fourth round with the prospect that every church of the district will meet its financial obligation in full. At this time five charges have paid the benevolences that were accepted in full and will overpay this item. A number of other individual churches have paid the benevolences in full. The salary of the pastor and other items are well up to date."

Rev. W. C. Barham reports good success in his work at Merryville, La., where he is approaching the completion of the new parsonage, to replace the one destroyed by fire. The new structure will be a credit to the charge, both in appearance and for its comfort. The actual money cost of the building will exceed \$2,400, in addition to the free labor and concessions on material. Bro. Barham reports a good revival, in which he had the assistance of Rev. Otis Spinks.

## CAMPAIGN NOTICE

A considerable volume of subscriptions reached the office Tuesday after the last forms were on the press. The office secretary is at home on account of illness. Full credit will be given to these charges in our next issue.

### Greenwood District—Fourth Round

Isola, Aug. 29, a.m.; preaching.  
Belzoni, Aug. 29, night; Q. C. 3:30 p.m.  
Sidon and Cruger, at Cruger, Sept. 5.  
Tchula, Sept. 5, night.  
Webb and Sumner, at Webb, Sept. 12.  
Minter City and Glendora, at Glendora, Sept. 12, night.  
Poplar Creek Circuit, at Friendship, Sept. 15.  
Black Hawk Circuit, at Enon, Sept. 19.  
Acona Circuit, at Acona, Sept. 19, night.  
Rock Hill Circuit, at Union, Sept. 22.  
Pickens and Goodman, at Schrock, Sept. 26.  
Durant, Sept. 26, night.  
Moorhead, Sept. 29, night.  
Winona Circuit, at New Hope, Sept. 30.

Greenwood, Oct. 3, preaching; Q. C. Oct. 12, night.  
Itta Bena, Oct. 3, night.  
Sunflower and Doddsville, at Sunflower, Oct. 6, night.  
Carrollton Circuit, at North Carrollton, Oct. 7, night.  
Ebenezer Circuit, at Coxburg, Oct. 10.  
Lexington, Oct. 10, night.  
Schlater-Price Memorial and Phillips, at Schlater, Oct. 13, night.  
Valden and West, at West, Oct. 17.  
Winona Station, Oct. 17, night.  
Ruloville, Oct. 19, night.  
Drew, Oct. 20, night.  
Tutwiler, Oct. 21, night.  
Swiftown Circuit, at Thornton, Oct. 24.  
Inverness and Isola, at Isola, Oct. 24, night.

Be ready to elect all officials, boards, committees, etc. and the Lay Delegate and reserve to Annual Conference, where such has not been done. Let all boards, committees and organizations be ready to make a written report of the work of the year.

R. G. LORD, D. S.

## ADVOCATE CAMPAIGN—PRELIMINARY REPORT TO AUGUST 30

### LOUISIANA CONFERENCE

#### Alexandria District—R. R. Branton, D. S.

1942	1943
Alexandria—B. C. Taylor .....	22
Ball—G. J. L. Brown .....	6
Boyce—J. E. Selfe .....	22
Bunkie—A. W. Townsend, Jr. ....	42
Campiti—J. L. Lay .....	8
Colfax—E. E. Sylvest .....	14
Elizabeth—L. W. Cain .....	3
Ferriday—T. T. Howes .....	21
Glenmora—A. D. George .....	21
Jena—W. F. Roberts .....	18
Jonesville—H. B. Crammer .....	4
Lecompte—F. J. McCoy .....	23
Marksville—R. E. Carter .....	14
Melder—To be supplied .....	35
Melville—Clyde Shaw .....	9
Montgomery .....	8
Mt. Zion—Tillman Brown .....	17
Natchitoches—Carl P. Lueg .....	26
Oakdale—J. C. Sensintaffar .....	12
Opelousas—E. C. Dufresne .....	45
Palatine—J. B. McCann .....	30
Pineville—R. M. Bentley .....	56
Pleasant Hill—Jeff Paul .....	16
Pollock .....	7
Provencal—W. F. Ragsdale .....	2
Rochelle—G. H. Corry .....	17
Sidley Island—H. B. Teer .....	17
Frout-Goodpine—J. J. Davis .....	19
Fullos-Urania—Jerome Cain .....	13
Weaver—L. A. Boddie .....	19
Winnfield—H. B. Hysell .....	23
White's Chapel—J. A. Jones .....	19

#### Baton Rouge District—W. L. Doss, Jr., D. S.

Amité—A. T. Law .....	13
Angie—C. J. T. Cotten .....	2
Baker—Harvey D. Watts .....	17
Baton Rouge—J. H. Crowe .....	3
Istrouma—H. A. Gibbs .....	33
North Baton Rouge—D. T. Williams ..	7
Universny, Baton Rouge—W. E. Trice ..	1
Blackwater—J. P. Bonacarrere .....	21
Bogalusa—G. W. Pomeroy .....	19
Bogalusa—T. V. Peters .....	4
Clinton—Fred S. Plurly .....	15
Covington—J. C. Rousseaux .....	19
Denham Springs—O. H. Jones .....	7
Fisher—A. W. Coody .....	5
Franklinton—Ira W. Flowers .....	20
Gonzales—Allie Ellender .....	22
Greensburg—R. T. Pickett .....	9
Hammond—H. D. Marlin .....	20
Jackson—W. B. Hollingsworth .....	6
Kentwood—J. A. Knight .....	8
Live Oak—E. L. Tatum .....	9
Lottie—C. M. Morris .....	2
Pearl River .....	37
Pine Grove—J. R. Strozier .....	2
Plaquemine—A. T. Boyd .....	4
Ponchatoula—H. T. Carley .....	25
Slaughter—Robt. H. Jamieson .....	5
Springfield—M. D. Felder .....	20
St. Francisville—J. M. Alford .....	4
Tickfaw—P. W. Sibley .....	16
Walker—E. W. Corley .....	12
Zachary—B. T. Galloway .....	7
District Conference .....	12

#### Lake Charles District—B.H. Andrews, D.S.

Abbeville—Otis Spinks .....	24½
Cameron—B. F. Roberts .....	1
Church Point—Harold Hine .....	15
Crowley—J. B. Grambling .....	10
Dequincey—W. T. Gray .....	21
DeRidder—D. W. Poole .....	16
Ebenezer—C. J. Thibodeaux .....	8
Eunice—A. A. Collins .....	14
Gueydan—C. W. Quaid .....	13
Hornbeck—E. H. House .....	18
Indian Bayou—T. J. Holladay .....	14
Iowa—Sam Nader .....	10
Jeanerette—J. H. Sewell .....	11
Jennings, First—E. P. Drake .....	6
Jennings, Tabernacle—J. W. Waltrip ..	16
Kinder—T. D. Lipscomb .....	13
Lafayette, First—W. H. Giles .....	30
Lafayette, Davidson Memorial .....	4
Lake Arthur—J. W. Waltrip .....	11

Lake Charles, First—J. H. Bowdon .....	40
Lake Charles, Simpson—E. R. Haug .....	4
Lecsville—A. A. McKnight .....	23
Many—R. T. Pynes .....	24
Merryville—W. C. Barham .....	13
New Iberia—R. H. Staples .....	25
Raymond—J. C. Krumnow .....	6
Rayne—D. F. Anders .....	25
Sulphur—L. E. Douglas .....	28
Vinton—J. A. Bell .....	13
Welsh—W. H. Bengston .....	7
Westlake—Martin Hebert .....	2
District Conference .....	18

#### Monroe District—H. M. Johnson, D. S.

Bastrop—C. E. McLean .....	19
Bonita—J. D. Fuff .....	17
Columbia—W. R. Wendt .....	16
Columbia Circuit—Lea Joyner .....	4
Delhi-Crowville—J. E. Hearne .....	25
Gilbert—F. C. Collins .....	16
Grayson—C. W. Lahey .....	15
Lake Providence—A. C. Lawton .....	13
Mangham—J. P. McKeithen .....	17
Mer Rouge—J. A. McCormack .....	22
Monroe, First—A. M. Serex .....	83
Monroe, Gordon Ave.—W. C. Mason .....	11
Monroe, Stone Ave.—I. L. Yeager .....	10
Newellton—W. A. Reeves .....	18
Oak Grove—S. J. McLean .....	18
Oak Ridge—J. F. Dring .....	14
Olla—E. M. Mouser .....	8
Pioncer—Chas. L. Moore .....	15
Rayville—J. H. Midyette .....	15
Sterlington—H. E. Pfost .....	11
Sunrise—I. A. Patton .....	1
Swartz .....	1
Tallulah—H. A. Rickey .....	25½
Waterproof—C. M. Hughes .....	15
West Monroe—C. K. Smith .....	16
Winnboro—O. L. Tucker .....	16
Wisner—W. H. Carroll .....	13
District Conference .....	20

#### Ruston District—D. B. Raulins, D. S.

Arcadia—R. M. Brown .....	12
Athens—B. P. Durbin .....	4
Bernice-Dubach—J. W. Ailor .....	13
Bienville .....	1
Calhoun-Downsville—A. G. Taylor .....	5
Chatham—J. T. Garrett .....	8
Choudrant—C. L. Elliott .....	2
Claiborne—R. H. Hearne .....	13
Clay-Ansley—A. M. Martin .....	10
Cotton Valley—J. W. Lce .....	10
Eros—F. L. Hearne .....	10
Farmerville—J. F. Stone .....	6
Gibbsland—G. A. LaGrange .....	15
Haynesville—Louis Hoffpaur .....	18
Heflin—A. M. Wynne .....	14
Hodge—J. F. Kilpatrick .....	11
Homer—V. D. Morris .....	16
Jonesboro—W. D. Milton .....	50
Lisbon—F. A. Matthews .....	9
Minden—J. J. Rasmussen .....	23
Quitman—Roy Grant .....	3
Ringgold—E. W. Day .....	33½
Ruston—Guy M. Hicks .....	66
Strongaloo—Percy Hoffpaur .....	11
Sibley—Rex Squires .....	11
Simsboro—L. P. Moreland .....	22
Springhill—W. D. Kleinschmidt .....	16
District Conference .....	12

#### New Orleans District—W. W. Holmes, D. S.

Donaldsonville—W. W. Perry .....	13
Franklin—J. B. Harper .....	15
French Mission .....	6
Golden Meadow—C. B. Powell .....	3
Houma, First Church—A. S. Hurley .....	10
Houma Heights—O. C. Stapleton .....	20
Lockport .....	1
Lutcher-Reserve—O. Risinger .....	8
Morgan City—D. B. Boddie .....	22
New Orleans—	
Aldersgate—Robt. W. Crichlow .....	7
Algiers—Don Risinger .....	15
Canal Street—J. T. Harris .....	12
Carrollton Avenue—E. C. Gunn .....	44
Chalmette—J. W. Booth .....	8
Eighth Street—Dana Dawson, Jr. ....	2
Felicity—W. D. Boddie .....	6
First Church—N. H. Melbert .....	54
Gentilly—G. Reginald Hardy .....	13
Gretna—A. R. Hoffpaur .....	4
Munholland Memorial—K. B. Tooke .....	13
Napoleon Avenue—R. H. Harper .....	7
Parker Memorial—E. B. Emmerich .....	23
Rayne Memorial—H. L. Johns .....	100
Saint Mark's—R. L. Clayton .....	14
Second Church—A. L. Smith .....	5
Slidell—M. S. Robertson .....	14

#### Shreveport District—A. M. Freeman, D. S.

Belcher-Gilliam—J. W. Matthews .....	9
Bossier City—J. F. Wilson .....	18
Converse .....	1
Coushatta—S. S. Holladay .....	15
Grand Cane—W. L. Watson .....	15
Greenwood—A. D. St. Amant .....	18
Hall Summit .....	16
Haughton-Doyline .....	3
I'a-Hosston-Thurmon Spinks .....	13
Logansport—W. O. Lynch .....	31
Mansfield—M. S. Monk .....	20
Mooringsport—Van Carter .....	10
Oil City—Marvin Corley .....	6
Pelican .....	19
Plain Dealing—L. A. Carrington .....	18
Rodessa—Jack Cooke .....	11
Shreveport—	
Broadmoor—R. L. Cooke .....	18
Cedar Grove—G. A. Morgan .....	14
First Church—Dana Dawson .....	21
Mangum Memorial—P. M. Caraway .....	23
Noel Memorial—F. M. Freeman .....	2



Park Avenue—S. A. Seegers .....	9	6
Wynn Memorial—B. D. Watson .....	27	33
Summer Grove—S. S. Bogan .....	10	10
Vivian—N. E. Joyner .....	8	10
Zwolle .....	18	..
District Conference .....	27	7

## MISSISSIPPI CONFERENCE

## Brookhaven District—V. R. Landrum, D. S.

Adams—S. B. Watkins .....	11	5
Barlow—N. A. Dickson .....	13	..
Bogue Chitto—D. H. McKeithen .....	7	3
Brookhaven—M. L. McCormick .....	3	4
Crystal Springs—J. W. Sells .....	10	1
Foxworth—F. M. Casey .....	5	15
Gallman—W. L. Blackwell .....	10	9
Georgetown—W. Baylis Alsworth .....	2	4
Harrisville—W. J. Dawson .....	1	6
Hazlehurst—C. W. Wesley .....	13	20
Magnolia—J. E. Gray .....	13	1
McComb, Centenary—J. W. Moore .....	4	1
McComb, LaBranch—F. E. Dement, Jr. ....	7	7
McComb, Pearl River—H. L. Daniels .....	1 1/2	1
Meadville & Bude—Wesley Ezell .....	5	16
Monticello—T. M. Alsworth .....	14	2
Nebo—J. N. Lambert .....	4	1
Osyka & Fernwood—H. S. Westbrook .....	1	1
Prentiss—Roy Wolfe .....	4	28
Sartinsville—N. S. Loftus .....	10	6
Scotland—W. R. Irving, Jr. ....	11	18
Silver Creek—S. C. Moody .....	4	..
Summit & Felder—T. E. Nicholson .....	5	4
Tylertown—Jas. Connor .....	16	15
Utica—E. E. McKeithen .....	3	1
Wesson—W. S. Cameron .....	1	1
District Conference .....	14	35

## Hattiesburg District—B. L. Sutherland, D. S.

Bay Springs—H. E. Raley .....	37	32
Bonhomie—R. M. Matheny .....	9	6
Bucatunna—E. D. Simpson .....	15	13
Clara—Percy Emanuel .....	14	4
Collins—T. R. Holt .....	14	24
Cross Roads—D. P. Yeager .....	7	7
Ellisville—J. M. Jones .....	16	10
Hattiesburg, Broad Street—J. D. Slay .....	18	15 1/2
Hattiesburg, Court St.—L. D. Haughton .....	27	37
Hattiesburg, Main St.—B. M. Hunt .....	23 1/2	20
Hattiesburg Circuit—T. E. Hightower .....	8	2
Heidelberg—J. B. Vardaman .....	17	19
Laudel, First Church—J. W. Leggett, Jr. ....	41	22
Laurel, Kingston—D. T. Ridgway .....	18	5
Laurel, West Laurel—A. B. Smith .....	2	14
Magee—B. H. Williams .....	53	11
Montrose—W. T. Mangum .....	6	15
Moselle—J. A. Bridwell .....	1	5
Mt. Olive—S. W. Granberry .....	14	13
New Augusta—H. B. Hilburn .....	20	37
Ovette—T. B. Winstead .....	12 1/2	9
Petal—A. M. O'Neil .....	14 1/2	10
Richton—E. A. Kelly .....	15	14
Sanatorium—T. M. Dye, Jr. ....	14	..
Sumrall—J. E. J. Ferguson .....	14	14
Taylorville—L. J. Snelgrove .....	14	9
Waynesboro—J. H. Jolly .....	26	22
Waynesboro Circuit—T. A. King .....	5	6 1/2
Williamsburg—F. W. Thompson .....	30 1/2	4
District Conference .....	11	40

## Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows .....	7	16
Bolton & Raymond—A. M. Broadfoot .....	2	7
Brandon—G. L. Oliver .....	11	25
Camden—Ellis Williamson .....	1	..
Canton, First Church—J. L. Carter .....	11	11
Canton, North Side—R. E. Jolly .....	..	17
Carthage—J. S. Noblin .....	15	6
Carthage Circuit—J. C. Jackson .....	2	1
Clinton-Ridgeland—M. E. Burnett .....	..	1
Fannin—Norman Purvis .....	8	8
Flora-Bentonla—J. T. Weems .....	11	3
Florence—G. A. Jones .....	5	..
Forest—C. A. Schultz .....	2	1
Greenfield-Richland—Noel Ulmer .....	..	..
Harperville—W. J. Walters .....	4	1
Homewood—R. E. Case .....	6	4
Jackson, Bessie Shands—C. E. Downer .....	..	..
Jackson, Capitol St.—R. H. Kleiser .....	7	11
Jackson, Galloway Mem.—C. G. Chappell .....	9	16
Jackson, Glendale—J. A. Wells .....	5	6
Jackson, Grace—W. B. Alsworth .....	..	20
Jackson, Millsaps Mem.—H. A. Gatlin .....	22	3
Lake—Miller Schultz .....	1	1
Lena—J. H. Dillard .....	1	7
Madison—L. T. Nelson .....	10	10
Mendenhall—L. M. Sharp .....	14	6
Morton—M. K. Miller .....	4	..
Pelahatchie—R. I. Moore .....	..	24
Raleigh—Murray Cox .....	6	4
Sharon—Percy Vaughan .....	..	1
Terry—T. A. Carruth .....	47	203
Vaughan—J. H. Grice .....	7	5
Walnut Grove—J. W. Loudenslager .....	7	7
District Conference .....	27	27

## Meridian District—J. L. Neill, D. S.

Andrews Chapel—Buckin Oliver .....	..	..
Chunky—J. H. Cameron .....	1	8
Cleveland—J. W. Courtney .....	..	2
Collinsville—R. L. Langford .....	6	7
Decatur .....	3	12
DeKalb—A. F. Gallman .....	4	8
DeSoto—Roger Cameron .....	11	4
Enterprise—G. L. Sigrest .....	8	1
Hope—Y. A. Smith .....	1	2
Lauderdale—Hugh McRaney .....	3 1/2	2
Matherville—Floyd O. Lewis .....	1	1
Meridian, Central—T. M. Brownlee .....	3	1
Meridian, East End—E. L. Ledbetter .....	40	44
Meridian, Fifth Street—T. J. O'Neil .....	17	6
Meridian, Hawkins Mem.—A. S. Oliver .....	3	5
Meridian, Poplar Springs—G. E. Allan .....	7	5
Meridian, 34th Ave.—J. F. McClelland .....	2	1
Meridian, Wesley—B. B. Rogers .....	1	1
Pachuta—G. Eliot Jones .....	5	20
Newton—Geo. H. Jones .....	16	17
Philadelphia—H. C. Castle .....	7	13

Philadelphia Circuit—G. A. Broadus .....	3	5
Porterville—E. M. Lane .....	..	2
Quitman—V. G. Clifford .....	3	11
Rose Hill—J. A. Lindsey, Jr. ....	2	5
Scooba—J. R. Grisham .....	2	1
Shubuta—C. H. Strait .....	2	13
Southwest Kemper Circuit—Bryan Judge .....	..	..
Union—R. L. Lane .....	31	50
Vinville—W. L. Hamrick .....	2	2
District Conference .....	13	23 1/2

## Seashore District—J. F. Campbell, D. S.

Americus—V. S. Coleman .....	6	3
Bay St. Louis .....	17	1
Blloxi, Main St.—C. H. Gunn .....	16	1
Blloxi, Epworth .....	..	25 1/2
Brooklyn-Bond—E. E. Samples .....	8	4
Carrier—Warren Pittman .....	..	..
Coalville—J. H. Moore .....	7	2
Columbia—J. B. Cain .....	50	32
Escatawpa—W. R. Murray .....	5	5
Gulfport—C. C. Clark .....	151	130
Handsboro—D. W. Ulmer .....	9	4
Hickory Grove—J. P. Nix .....	..	..
Kreole—J. P. Payne .....	1	..
Leakesville—W. L. Elkin .....	1	..
Logtown—W. B. Jones .....	5	5
Long Beach—G. P. McKeown .....	10	5
Lucedale—Wm. Fulgham .....	15	14
Lumberton—F. L. Applewhite .....	10	2
Mentorum—J. W. Holston .....	..	..
Moss Point—A. J. Boyles .....	8	8
Ocean Springs—W. C. M. Baggett .....	8	1
Pascagoula—E. W. Ulmer .....	30	52
Picayune—J. H. Morrow .....	13	12
Poplarville—S. F. Harkey .....	8	1
Purvis—G. S. Schultz .....	14	3
Saucier—E. W. Scott .....	7	11
Vancleave—G. H. McBride .....	9	9
Wiggins—P. O. Nix .....	3	16
District Conference .....	11	..

## Vicksburg District—O. S. Lewis, D. S.

Amite—D. H. Cassels .....	..	..
Anguilla—E. A. King .....	1	6
Centerville—D. M. Ulmer .....	3	24
Eden—C. Y. Higginbotham .....	1	1
Edwards—L. L. Matheny .....	14	22
Fayette—M. H. Wells .....	14	9
Gloster—R. A. Allums .....	13	5
Hermanville—J. A. Peyton .....	4	..
Lorman—D. E. Vickers .....	7	..
Louise—H. A. Wood .....	2	6
Mayersville—E. C. Presley .....	..	72
Natchez—H. M. Bullock .....	7	10
Oak Ridge—M. E. Sharp .....	..	..
Port Gibson—J. B. Holyfield .....	11	7
Rolling Fork—J. O. Ware .....	..	17
Roxie—R. E. Alworth .....	1	1
Sartalia—F. J. Jones .....	2	15
Silver City—B. M. Lawrance .....	3	15
Vicksburg, Crawford St.—T. O. Prewitt .....	5	15
Vicksburg, Gibson Memorial—O. H. Scott .....	20 1/2	25
Washington—A. W. Wilson .....	3	9
Woodville—L. P. Anders .....	6	3
Yazoo City—R. H. Clegg .....	3	35
District Conference .....	25	17

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District—N. J. Golding, D. S.

Aberdeen—E. M. Sharp .....	11	1
Algoma—Bob P. Buskirk .....	1	17
Amory—R. G. Moore .....	10	8
Becker—W. D. Waugh .....	12	..
Buena Vista—T. W. Smallwood .....	3	..
Calhoun City—H. S. Spragins .....	9	14 2-3
Coffeeville—G. H. Ledbetter .....	15	..
Derma—J. D. Simpson .....	12	5
Greenwood Springs—C. Bowen Burt .....	1	..
Houlka—W. V. Stokes .....	8	1
Houston—G. R. Williams .....	5	2
Mooreville—E. C. Abernathy .....	13	8
Nettleton—W. C. McCay .....	21	17
Okolona—Marlin McCormack .....	16	10
Paris—P. B. Grisham .....	..	..
Pittsboro—Bruce—H. R. McKee .....	14	..
Pontotoc—G. A. Baker .....	12	14
Prairie—Milton J. Peden .....	7	11
Salem-Friendship—O. L. Elliott .....	2	..
Shannon—G. R. Meaders .....	13	5
Smithville—J. F. Elliott .....	1	1
Toccpola—J. C. Nelson .....	..	..
Tremont—H. G. Wallace .....	3	2
Tupelo—W. A. Tyson .....	29	10
Vardaman—W. R. Liming .....	3	..
Verona—W. C. Mattox .....	12	15
Water Valley, First—E. H. Cunningham .....	20	17
Water Valley, Main—A. S. Brisco .....	2	12
Woodland—R. C. Mayo .....	2	2
District Conference .....	9 1/2	24

## Columbus District—V. C. Curtis, D. S.

Ackerman—W. L. Stormont .....	2	1
Artesia—S. W. Hemphill .....	6	5
Bellefontaine—C. M. Ray .....	3	6 1/2
Brooksville—W. M. Wright .....	8	1
Caladonia—J. L. Nabors, Sr. ....	1	8
Chester—J. E. Roberts .....	12	35
Columbus, First—J. D. Wroten .....	62	28
Columbus, Central—T. E. Gregory .....	18	1
Crawford-Mayhew—T. E. Shelton .....	6	10
Ethel—E. G. Potts .....	7	2
Eupora—M. E. Scott .....	14	..
Eupora Circuit—To be supplied .....	..	9
Kilmichael—S. B. Potts .....	1	35
Kosciusko—T. B. Thrower .....	35	11
Kosciusko Circuit—J. L. McElroy .....	11	2
Longview—W. H. Heath .....	11	26
Louisville—J. J. Baird .....	27	4
Louisville Circuit—J. W. Holliday .....	5	6
Mathiston—Maben—H. D. Suydam .....	2	9
Macon—N. D. Guerry .....	1	2
Macon Circuit—T. A. Filgo .....	..	5
Noxapater—E. B. Sharp .....	..	9
Sallis—E. M. Allen .....	10	23
Shuqualak—R. A. Thornton .....	13	..

Starkville—J. R. Countiss .....	13	4
Sturgis—G. W. Curtis .....	8	7
Weir-McCool—J. N. Humphrey .....	2	11
West Point—J. A. George .....	30	31
District Conference .....	17 1/2	14

## Corinth District—J. E. Stephens, D. S.

Abbeville-Waterford—Glen Miller .....	..	..
Ashland—J. B. Burns .....	2	1
Baldwyn-Wheeler—A. C. Bishop .....	6	7
Belmont—N. M. Hamill .....	4	4
Blue Mountain—H. L. Beasley .....	22	4
Booneville—T. H. Ferrell .....	20	25
Booneville Circuit—L. K. Alexander .....	14	..
Burnsville—W. L. Whitener .....	1	3
Chalybeate—N. L. Threet .....	5	2
Corinth, First—W. C. Newman .....	62	60
Corinth, South Side—W. R. Goudelock .....	6	9
Corinth Circuit—W. R. Hammonree .....	18	2
Hopewell-Rocky Springs—H. M. Bennett .....	..	1
Dumas—R. B. Burks .....	4	1
Fulton—E. L. Jernigan .....	5	21
Guntown—H. L. Smith .....	5	1
Hickory Flat—To be supplied .....	5	..
Holly Springs—Seamon Rhea .....	22	16
Iuka—E. G. Mohler .....	16 1/2	..
Iuka Circuit—Joe Carothers .....	7	6
Kossuth—T. G. Lowry .....	5	..
Lowry—S. T. Ledbetter .....	..	..
Mantachie—W. T. Bazzell .....	2	1
Marletta—C. L. Ivy .....	3	5
Myrtle—W. M. Hester .....	11	17
Oxford-University—W. J. Cunningham .....	21	1
New Albany—C. T. Floyd .....	73	34
New Albany Circuit—K. E. Clark .....	15	11
Potts Camp—Z. A. Jumper .....	12	12
Rienzi—B. F. Bullard .....	5	13
Ripley—E. R. Smoot .....	19	15
Sherman—Guy Ray .....	1	1
Tishomingo—J. L. Nabors, Jr. ....	8	8
District Conference .....	18 1/2	15

## Greenville District—J. W. Ward, D. S.

Arcola—E. S. Lewis .....	..	8
Boyle-Pace—E. F. Tucker .....	2	..
Clarksdale—S. H. Caffey .....	8	10
Cleveland .....	5	1
Coahoma-Jonestown—M. E. Armstrong .....	13	3
Dubbs—J. B. Conner .....	1	1
Dublin-Mattson—W. R. Crouch .....	3	4
Duncan-Alligator—W. W. Jones .....	1	1
Friar Point—W. D. Smith .....	..	..
Glen Allan—W. D. Bennett .....	2	1
Greenville—L. P. Wasson .....	9	1
Gunnison-Hillhouse—A. M. West .....	1	1
Hollandale—G. C. Gregory .....	11	2
Indianola—S. E. Ashmore .....	21	38
Leland—W. B. Baker .....	10	5
Lula-Dundee—J. C. Wasson .....	..	5
Merigold-Sherard—J. M. Guinn .....	2	4
Rosedale-Benolt—W. W. Hartsfield .....	2	..
Shaw-Litton—C. W. Avery .....	1	1
Shelby—A. R. Beasley .....	14	10
Funica—W. L. Pearson .....	2	2
District Conference .....	24	20

## Greenwood District—R. G. Lord, D. S.

Acona—W. M. Langley .....	1	5
Belzoni—G. H. Boyles .....	24	51
Black Hawk—R. E. Wasson .....	16	10
Carrollton—C. L. Oakes .....	12	2
Drew—H. H. Wallace .....	12	17
Durant—H. P. Lewis .....	11	16
Ebenezer—E. M. Shaw .....	3	11
Greenwood—W. R. Lott .....	3	40
Itta Bena—R. T. Hollingsworth .....	15	22
Inverness—T. M. Bradley .....	7	10
Lexington—A. Y. Brown .....	8	31
Minter City—W. P. Bailey .....	6	15
Moorhead—S. A. Brown .....	1	8
Pickens-Goodman—E. C. Driskell .....	7	8
Poplar Creek—B. B. Brantley .....	2	7
Rock Hill—G. T. Sledge .....	..	5
Ruleville—W. C. Beasley .....	1	13
Schlater—J. W. York .....	4	2
Sunflower—J. W. Gibson .....	4	22
Swiftown—W. W. Bruner .....	6	6
Sidon-Cruger—W. S. McAlilly .....	8	22
Tchula—W. T. Phillips .....	15	25
Tutwiler—J. V. Stewart .....	..	26
Valden-West—A. L. Davenport .....	27	27
Webb-Sumner—A. W. Bailey .....	5	18
Winona—J. H. Holder .....	10 2-3	18
Winona Circuit—J. T. McCafferty .....	..	10
District Conference .....	18	15

## Sardis-Grenada District—C. A. Parks, D. S.

Arkabutla—H. E. Carter .....	..	3
Batesville—W. M. Jones .....	2	1
Byhalia—W. W. Milligan .....	7	38
Charleston—A. C. McCorkle .....	13	2
Cockrum—T. R. Poole .....	1	2
Coldwater—H. E. Flinger, Jr. ....	10	5
Como—W. H. Moulner .....	8	8
Courtland—R. C. Nanney .....	2	2
Crenshaw-Sledge—W. C. Galceran, Jr. .	8	1
Duck Hill—H. N. McKibben .....	1	1
Grenada—W. L. Robinson .....	6	3
Hernando—W. O. Hunt .....	1	3
Holcomb—L. P. Jumper .....	25	4
Horn Lake—L. A. Bennett .....	2	1
Lake Cormorant—W. M. Campbell .....	4	7
Lambert-Crowder—L. C. Lawhon .....	13	2
Longtown—G. L. Nicholas .....	1	4
Marks-Belen—J. S. Maxey .....	6	1
Mt. Pleasant—B. B. Bailey .....	2	..
Oakland—W. S. Selman .....	1	3
Olive Branch—N. N. Maxey .....	20	18 1/2
Pleasant Hill—John M. McCay .....	2	5
Red Banks—B. D. Benson .....	5	3
Sardis—J. O. Dowdle .....	11	3
Sardis Circuit—Jas. Heflin .....	2	1
Senatobia—C. L. Rogers .....	15	9
Shuford—J. A. Bifle .....	1	1
Tyro—L. H. Floyd .....	16	2
District Conference .....	6	10



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God must have a plan and that plan is the Kingdom of God—God's order for human living."

\* \* \*

### The 1943 Conference Retreat

Belhaven College, Jackson, was the place chosen for the 1943 Retreat of the Mississippi Woman's Society of Christian Service, and proved an ideal setting with its stately buildings and beautiful campus, where one finds hills and dales, a lovely lake, a pool where the vari-colored lillies make a rainbow and two stalwart columns with their ever-burning light, are warm against the night. There is a legend that these two columns are all that remain of a former religious institution, but they are still carrying the torch of Christian education through Belhaven College.

The women lived in comfortable Helen White Hall and the services were held in the Cunningham Chapel with vespers under the whispering pines on the campus.

With the theme, "Thy Kingdom Come," the program arranged by Mary Thornton Lindsey as it appeared on this page, was closely followed.

The book used as a basis for study was E. Stanley Jones' "Is the Kingdom of God Realism?" and this was reviewed under the direction of Mrs. S. A. Mansfield, who gave the introduction and connected the presentations by the other speakers. Mrs. A. F. Watkins stated that the Kingdom of God is not just a beautiful dream that cannot work in a day like this—in a world like this—but is a fact, is real, and that Jesus came up against hard facts. He was a realist with a great ideal. We, who are made in the image of God, should live in the Kingdom of God. Mrs. Paul Arrington presented the thought that since we are made in the image of God and have the nature of God, when we go contrary to the rules of the Kingdom we suffer, not only spiritually and mentally, but physically. "The Kingdom of God is the master conception, the master-plan, the master-purpose, the master-will that gathers everything up into itself and gives it purpose, coherence, goal, redemption."

The worship services were led by Miss Julia Wasson, of Ethel, Miss., retired missionary from China. Out of her rich experience she urged the women to feed their minds on the truth of God, to open their hearts to the love of God, to devote their wills to the purpose of God.

Two very beautiful "Goodnight" services were conducted by Miss Ruth Carryer, who used the thought of the Fatherhood of God, and Miss Ethel McKeithen, who used the Lord's Prayer.

The vesper service on Wednesday afternoon was led by Mrs. Gordon Patton, with the thought of "purging the imagination by the beauty of God."

Mary Thornton Lindsey brought a message, "Look to This Day," saying that we should look to this day as a time when we examine ourselves, when we find a place of service in the Kingdom of God, when we exercise our faith, when we still hope in spite of the darkness, when we show the world what Christian faith is really like.

One of the most inspiring services was the one featuring the favorite hymns of the group, assisted by the Music Committee, Mrs. Charles Schultz, Mrs. T. A. Carruth, and Mrs. David H. McKeithen. These three talented young women added the beauty and richness of their voices to each service during the Retreat.

The guest speaker for the entire Retreat was Mrs. V. H. Hawkins, of Birmingham, Alabama. In her first message she talked of how God works—of how He worked when He created the earth, of how He used His imagination as He planned the earth for His children, of how He worked "until He was tired" and rested. In her second message, she spoke of how Satan works—he works without ceasing, he works diligently, no one escapes him. Then she brought a message on how "God and I" work together. In her closing message she challenged the women to covenant with others—"God and the janitor and I, covenanting and working together, can revive any dead church." She made her hearers realize that they had been worshipping "too small a God," and that they should go home and use every part of their body, mind and spirit in making the Kingdom of God real in their lives, their churches, and their communities.

Mrs. W. F. Mahaffey led the meditation on Thursday morning following the period of silence, which lasted from the closing of the Wednesday evening service until after breakfast on Thursday. "Instead of being too busy or too mighty to share with us, Jesus has called us into fellowship with Him by saying, 'I have called you friends,' and thus has established a simple and livable relationship between Him and ourselves."

The success of the Retreat was due to the wise, careful, prayerful planning of the Conference Spiritual Life chairman, Mrs. E. E. McKeithen, who led the opening worship service, "To Quicken the Conscience to the Holiness of God," and the closing service, which was a "Love Feast."

\* \* \*

### Mid-Year Executive Committee Meeting

Following the inspiration of the Conference Retreat, the Mid-Year Executive Committee Meeting was held in the parlor of Helen White Hall, at Belhaven College, Jackson, with Mrs. W. F. Mahaffey presiding.

All officers were present except Mrs. T. H. Fore, Miss Bettie Ridgeway, Mrs. R. H. Rollings, Mrs. H. E. Hamrick, and Mrs. L. J. Power. One district secretary was absent—Mrs. E. E. Dean, of the Hattiesburg district. Mrs. Paul Arrington, Mrs. Gordon Patton, and Miss Ruth Carryer were present.

In the absence of the secretary, Mrs. C. E. Mullins served in her place.

Mrs. Mullins reported that, as vice-president, she had done only routine work since the annual meeting in April.

Mrs. L. O. Todd reported in detail the financial record for the first half of 1943, showing that all districts, except the Jackson district, had overpaid. However, Mrs. Todd called attention to two facts: (1) The Week of Prayer offering will not apply on

the Conference pledge to the Division this year, therefore we must raise \$25,118 to cover that pledge. We gave \$2,650 during the Week of Prayer in 1942, and it is hoped at least that amount will be given this year. (2) Many societies overpay their missionary pledge but fail to pay the stated amounts on "specials" (Scarritt, rural worker, Bethlehem Center, etc.) which are often very small, but if the money is not designated for these specials when it is sent to the treasurer she has to mark them "not paid." In these days, when we feel the urge to "give over and above" that which is required of us, the Division has need for additional money for a number of items. Mrs. Todd will be glad to advise any local society of these special needs.

The secretary of Organization and Promotion, Mrs. T. H. Fore, sent her report, urging that societies carefully compare the reports sent to their district secretary and to the Conference treasurer so that the financial reports will correspond. She also stressed better reporting.

Mrs. E. V. Perry reported the splendid work done at the 1943 Pastors' School, held at Millsaps College in June, and presented the program as planned by the Conference Study Committee for the fall Educational Conferences and Seminars, which was approved. Mrs. Perry told of the outstanding work done by Mrs. Glendell Jones, who attended the Seminar at Scarritt College on a scholarship from the Southeastern Jurisdiction. Mrs. Jones sent valuable helps for the planning of the studies of the coming study year.

Mrs. Stanley Wilson told of the seminar conducted during the Pastors' School, of the general observance of Christian Family Month in May, of some plans being formed by the Interracial Council, and of the keen interest in the study now being used in the area of alcohol and other narcotics. She stated that the women took a more active part in the elections this year and urged that this be followed by continued interest and cooperation with those who have been elected. We must begin now to make plans for the next four years.

Mrs. J. B. Pearson told of the week-end Conference of the Wesleyan Service Guilds of the Jurisdiction, held during the School of Missions at Lake Junaluska. Fourteen of the 17 Conference secretaries were present and a clearer understanding of the relationship between the Guild and the W. S. C. S. was worked out. Mrs. Pearson urged a closer study of the Guild Handbook.

Mrs. R. H. Rollings sent a message stressing the importance of our Student Work at this time, especially that part dealing with the boys and girls who have gone from the local church into the service of their country.

The resignation of Mrs. Glendell Jones as secretary of Young Women and Girls was accepted and, upon the recommendation of the administrative committee, Mrs. Charles Ratcliffe, of Jackson (formerly of Natchez), was elected to fill this place. It was announced that in the future the interest groups will be known as Youth Groups, instead of Girls' Interest Groups.

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Instructions for Scarritt Program

The attached Scarritt Associate program is to be presented in September to your Church School, prayer meeting, and large adult classes, with the aim of enlisting Associates.

Although the small amount of One Dollar enrolls a Scarritt Associate, we need and encourage larger gifts. These are deductible from income tax. Some individuals and groups are using the Defense Stamp albums, thus helping with one gift both the Government and the College.

The proceeds from the annual Scarritt Associate program give financial aid to students who would otherwise be unable to complete their special training for social-religious service during the present emergency, and for the post-war period.

Please send the gifts you secure to Mrs. D. H. Hall, Conference Treasurer, New Albany, Miss., designating that it is for Associate Membership. Will you kindly list the names and amounts if this information has been secured, sending a copy to me?

We are deeply grateful to you for your share in the educational work being done at Scarritt College, and for your moral and financial support of the program of training full-time Christian workers.

MRS. W. C. GALCERAN, JR.,  
Scarritt Associate Representative,  
Dublin, Miss.

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### "For Tomorrow and its Needs"

Note: This series of brief statements may be used in whole or in part to interpret the objectives of Scarritt College for Christian Workers, Nashville, Tenn. This institution, belonging to the Methodist Church, was established to (1) train layworkers to serve the Church, at home and abroad; and (2) help build a more missionary-minded Church constituency.

**Acknowledgment:** The worship material has been taken from the Anniversary Program of the W. S. C. S. of the Northeast Ohio Conference, held at Lakeside, Ohio, and the statements are excerpts from the address delivered at that time by Dr. Hugh C. Stuntz, the new president of Scarritt College.

Piano Prelude—(Let the people bow in prayer and spend the opening moments of the service in meditation).

Call to Worship—(Standing).

Leader: Lift up your hearts. Response: We lift them up unto the Lord.

Leader: O Lord, open Thou our lips. Response: And our mouth shall show forth Thy praise.

Leader: Praise ye the Lord. Response: The Lord's name be praised.

Hymn—"Open My Eyes That I May See" (Remain standing).

Leader: Where there is no vision, the people perish." Response: Open Thou our eyes that we may see what Thou wouldst have us be as individuals.

Scripture—Acts 26:12-20.

Leader: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved,

seeing that ye look for such things, be diligent that we may be found of Him in peace, without spot and blameless." Response: Open thou our eyes that we may see what Thou wouldst have the world become through transformed lives and a righteous society.

Leader: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions." Response: Open Thou the eyes of our youth that they may see a new world wherein righteousness dwells. Open Thou our hearts that we may give them joyfully to the building of Thy righteous kingdom on the earth.

Four Brief Statements: (1) The need for a new world "wherein righteousness dwells," (2) How face this Tomorrow? (3) Our responsibility in tomorrow's world, (4) Scarritt College in tomorrow's world.

Prayer Leader: "We thank Thee, O God, for exalted visions of the eternal destiny of man. Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make man good. Deliver us from the evils of war and an economic system which places profit above personality. Lead us into that cooperative commonwealth in which all the families of the earth shall be blessed. In the name of Jesus Christ, our Lord. Amen."

### Four Statements "For Tomorrow and its Needs"

1. The Need for a New World "Wherein Righteousness Dwells."

Tomorrow, in our homeland, we will see the demobilization of some 8 or 10 million men and women, who will have to be reabsorbed by the society of which we are a part. Discrimination may be expected—race discrimination, class discrimination, and other forms of discrimination. Social, religious, moral and economic problems must be given consideration. Problems of health, education, politics and human welfare in general should be given much thought. Tomorrow, and even today, in other lands, we witness famine, disease, despair, ruin, chaos, anarchy, vengeance, hatred, greed. Some 80 to 150 million defeated people will be disillusioned, made apathetic and hopeless, fearful and suspicious, distrustful, unbelieving. Normal living conditions cannot be expected for years with industry destroyed, no transportation, education neglected, religion opposed and civil governments destroyed.

2. How Face this Tomorrow.

We must know what lies ahead and make ready to meet it. This can be done by reading, by study, attention to sermons, in general by a high seriousness. We must develop ideals and goals for which we are willing to sacrifice; must overcome separatist tendencies and build community loyalties as never before. We must face the problems of race, labor, racketeering, etc., with a will to reach satisfactory solutions. We must work out a design for living together successfully.

3. Our Responsibility in Tomorrow's World.

As individuals, and as a Church, we must

assume our responsibility in connection with race relations, problems of labor and industry, in the fields of human welfare. Our Church must get ready for the acceptance of much greater responsibility with delinquent children, with migrants, in congested urban districts and in rural areas. Spiritual leadership must be provided that will inspire and convert to the service of humanity the thousands of church people who have merely been looking on. The greatest immediate need is for leaders able to catch a great vision, strong enough to fight in a great cause, and willing to make that cause their own. More clearly we see the increased importance of encouraging our choice young women to prepare now for Christian service. Never before has there been such a demand for effective Christian workers. This urgency will increase as ministers, physicians, nurses and other servants of society are absorbed by the war effort. Every careful study of the problems of a lasting peace indicates the tremendous need there will be for leaders in the relief, reconstruction and rehabilitation work of the future. Scarritt College is training young people for this purpose. They make magnificent missionaries here and abroad; their sympathy and understanding helps bridge inter-racial chasms; they deal with the character building, home and family situations that are inaccessible to men; and the people of all the world welcome them.

4. Scarritt College in Tomorrow's World.

We are convinced that only by the power of love can man and nations be reconciled, and only through well-trained leaders can the spirit of Christ be made known and effective in the life of the world. We desire to participate in the strategic work of providing leadership by giving both moral and financial support to this program. Desiring to have a part in providing the leadership that can "go into all the world" to help create social order in which all men may live as brothers, we desire to identify ourselves with Scarritt College in prayer and in financial support. To this end we help train layworkers by sending an annual contribution for the special preparation of students at Scarritt College for Christian workers.

(Invitation forms and literature may be placed in a convenient place near the exit, or some person may be named to receive any gifts that may be contributed).

A dignified Briton was taking home a pair of his wife's shoes which he had got from the shoemaker after they had been repaired. No box or paper was, of course, supplied, so he, slightly embarrassed, was carrying them loose. A man opposite him in the bus watched him closely and said as he got out, "Not going to let her gad about, eh, guv'nor?"—The Manchester Guardian.

It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion.—Bacon.

If we had no failings ourselves we should not take so much pleasure in finding out those of others.—Rochefoucauld.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### LIQUOR PROPAGANDISTS LOSE TEN-YEAR BATTLE FOR RE- SPECTABILITY AT YALE

"A new battleground for the next few decades of the wet versus dry struggle has been forced on the wets by the dries in their first major strategic victory in the field of logical consideration of the alcohol problem since repeal," says Charles R. Jones, Executive Vice-President of the American Business Men's Research Foundation.

"With polls showing about thirty-five per cent of the American people opposed to the tavern and the liquor business in any form, and the wets secretly admitting that less than twenty-five per cent of the public can be classified as partisans of the beverage alcohol business, each side has long maneuvered to join battle with the opposition on a field of its own choosing, so that the neutral, or slightly prejudiced and deciding forty per cent could be captured by their own presentation of reason and propaganda.

"The wets by a series of concerted and well planned and executed moves won every battle except the last one, to have the issue decided on a basis of moderation and abuse, as opposed to total abstinence, but in a single day at Yale University Summer School their ten years' strategy was upset."

Mr. Jones reports that a close study of over three thousand commercialized liquor pronouncements during the almost ten years of repeal showed an amazingly single line of thought. The wets contended that if the discussion could be based upon the harmful effects of the excessive use of alcohol only, the liquor crowd could admit freely and frankly that the abuse of alcohol was responsible for nearly all the crime, moral deterioration, alcoholism, insanity, health destruction and economic and political ills the dries claimed, without giving the dries any logical ground for moves that would reduce the over-all consumption of alcohol. Simplified, the argument was to go like this, "Sure, the excessive use of alcohol is bad for everybody—the user, his family, his community, the nation, and the liquor business, but the moderate use never hurts anybody, and the only way to have moderation is in the free, open, and non-molested sale of intoxicants."

The dries, contends Mr. Jones, have always maintained that the moderate use of alcohol not only tends to be injurious to the user, but per se has bred excessive use which in-

disputably produces crime, disease and economic debility. The discussion with the wets on the issue of excessive use alone, spelled defeat for the dries.

Obviously the maneuver sought by the wets was to have scientific approval of their contentions come from some source entirely above suspicion. The liquor industry moved in on a widely advertised group called the "Research Council on Problems of Alcohol," embracing many highly regarded and qualified scientists, by contributing thousands of dollars to the organization, which has confined itself to a study of the problem entirely along the lines of moderation and excessive use.

The next step was to tie the so-called Research Council into a great University, not only by an interlocking of staffs, but by the reporting of the findings of the Research Council in the University publications. All this was accomplished when the Council named the Yale University Quarterly Journal on Studies of Alcohol as its "official publication."

Eventually there emerged what the wets thought was to be their final triumph, the School of Alcohol Studies, planned and conducted by members of the faculty of Yale University, which began its sessions at Yale on July 8. The textbook of the course is "Alcohol Explored," whose co-editor is Dr. E. Morton Jellinek, director of the School who is also Vice-Chairman of the Scientific Committee on the Research Council, and editor of the Council's Reference Work, the organization which had received thousands of dollars from the liquor crowd.

The wets must have chortled with glee, because the school was widely heralded by the National Educational Association, the Federal Council of Churches of Christ in America, and a large number of church groups. They could imagine that such a school based on the text of "Alcohol Explored" (which confines itself largely to the questions growing out of moderate versus immoderate drinking), and ostensibly sponsored by the dries, themselves, would establish their main objective at once, and throw confusion into the entire temperance discussion.

The School, however, started out with the flat, unqualified announcement that it refused all contributions from organized wets as well as organized dries, and specifically stated that it was in no way beholden to or affiliated with the Research Council on

Problems of Alcohol, as such. (Furthermore, it has developed that the directors of the School and associate members of the Yale faculty, vigorously opposed acceptance of liquor money by the Research Council.).

In opening discussions of the School, Dr. Jellinek, who impressed everyone with his manifest sincerity and open mindedness, frankly stated that the text of "Alcohol Explored," co-authored by him, while containing good material, was guilty of "thinking defects" and that he had erred in excluding the evidence of temperance material. "As far as scientific material utilized in this temperance literature is concerned, it is quite true." But he contended that this temperance literature also constituted im-

(Continued on page 16)



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wrote Robert P. Patterson, Under-Secretary of War, in his letter to the men and women of McCormick & Co.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON SEPTEMBER 5, 1943

By Rev. W. C. Newman

### "WHAT GOD EXPECTS OF US"

Lesson Text: Leviticus 19: 1-4, 11-18, 32-34.

Golden Text: Ye shall be holy; for I, the Lord your God, am holy.

It is an amazing thing to discover that some idea which we thought to be new and modern is actually a very ancient one. Of late years we have talked about the "social gospel" as if it were something we had invented in our generation. Those of us who preach it do so as if it were not only an original idea with us, but a panacea for every ill of the human race. And those of us who are more conservative and who cry for the "old-fashioned gospel" denounce the "social gospel" as being modernism in its worst form.



W. C. Newman

Yet, here in the book of Leviticus, probably written between 597 and 586 B. C., we find as clear and positive a statement of the social gospel as has ever been written.

Many of the words in this book you will find in later years on the lips of Jesus. Its central theme is stated in the words of the Golden Text: "Ye shall be holy, for I, the Lord your God, am holy." And its central purpose was to establish God in the heart of the government of man and thus create the perfect society where justice and freedom as well as righteousness would be the characteristics. In this ancient book the earnest and careful reader will discover not simply what God demanded of the Israelites long ago, but what he hopes for and expects of us today.

### Rightness With God

Perhaps no words in our vocabulary have been so little understood and so much abused as the words holiness and righteousness. Some of us use them like the King of Hearts in "Alice in Wonderland," who said, "When I use a word, I make it mean what I want it to mean." So some people have made holiness to imply abnormality. Those who are holy, these people think, must express their holiness in emotional hysteria or in painful and morbid piety.

What does it really mean to be holy? Why, it means simply to be right. And righteousness simply means rightness.

This rightness has to do first of all with one's own self—to be right of heart, right in purpose, right with one's conscience, right in secret meditation, right in desire.

Outward conduct is neither an accident nor an incident. It is directly related to inner thought and attitudes. Thus inward

rightness precedes and produces character. Very wise was the ancient philosopher who said: "I am a part of all I see and all I see is a part of me." For this is exactly what happens. We become what we think and see and hear and believe and desire.

### Rightness With One's Fellowmen

Every human problem, even the most intimate and personal, may be truthfully said to involve some human relationship. Parents-children; students-teachers; citizens-governments; employer-employee; merchant-customer; neighbor-neighbor; in some such relations, or in several of these relations, we live out our lives. Our conduct is never completely individualistic. It is always social to a more or less degree. We are never right within ourselves, therefore, until we are right in our every relation with other people.

"Ye shall not steal" is not simply a commandment regulating an action of an isolated person. It is a principle of social relationships. It is wrong to steal not just because stealing is wrong, but because stealing involves the rightness and the well being of another person. So also, are the many other principles asserted in our lesson for today. They are designed to prevent the development of wrong attitudes toward others and of wrong relationships with others. "Thou shalt not hate thy brother in thy heart. . . . thou shalt not take vengeance nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself. . . ." Jesus recognized the validity of these ancient laws of social relations and repeated them with emphasis in his preaching.

Righteousness cannot be obtained until we have achieved rightness with others.

### Rightness of Intellect

Some of us talk altogether too glibly of holiness of the heart as if holiness were

emotional and nothing more. But Jesus did not say "You shall have emotion and emotion shall make you free," he said: "You shall know the truth and the truth shall make you free." This is not to say that one is "saved" by education, but it is to say that one cannot be right without doing right, and one cannot do right without knowing the right. So that righteousness is quite as much a matter of knowing as it is of feeling. Once upon a time at an annual conference a minister who was scornful of education, Christian or otherwise, said to a young preacher who was speaking of the need for trained ministers, "God does not need your education." To which the young preacher quietly replied, "God does not need my ignorance." To know God is not merely a matter of the intellect, but it is certainly not a matter without the intellect. I cannot know mathematics with my heart only, nor can I really learn mathematics unless I "put my heart into it." So also is the knowledge of God.

### Rightness With God

All of which is to say that holiness or righteousness is most fully described in the phrase "Rightness with God." It does not matter how pious one is, how prayerful, how regular in Bible reading or public worship, how religious in speaking—if he is not right with himself, with his fellowman, in his knowledge of the truth, he is still short of being right with God. For these are the things God expects of us.

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2. The Second Semester will open about November 1. We cannot take any additional boarding students for the Second Semester, beginning November 1.
3. The third semester will open about March 1.

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For further information write

W. E. RIECKEN, Dean, MILLSAPS COLLEGE, Jackson, Miss.



# THE CHRISTIAN FIRESIDE

## RASPBERRIES

"Grandma gave you the nicest job," grumbles Susie; "I believe she loves you best."

"Best—nothing!" answered Aleck, in boy lingo, "Grandma sent me to drive the sheep 'cause I'm a boy, and 'cause I got a whip. Girls can't drive things."

These two children had only slept a single night in the old-fashioned trundle-bed in the farmhouse where their father was born. But directly after breakfast they had asked for a job—something that papa used to do when he was little.

And now as Aleck was a good-natured fellow, and did not like to see Susie vexed, he "swapped" jobs with her, and set off to pick raspberries, whistling like a redbird.

But alas for the folk that turn from their own work to snatch at other people's. Before Aleck had covered the bottom of his shining pail he heard loud screams from the lot, and dropping the pail and berries, he flew to see what was the matter. Ah, the little red-frocked girl! She was flying—and screaming as she flew before the old turkey-cock, which with a hateful sound of "gobble, gobble, gobble," was close upon her.

Dusty with her falls, and smeared with tears and grass stains, Susie sobbed on grandma's shoulder: "I tried to catch him—I thought—I thought he was a scarlet tanager, like the picture in my book!"

"And Mr. Turkey thought you were a little soldier coming to give him battle," laughed grandma.

"Next time I'll attend to my own job," said the little scholar, who had learned something that morning more important than the difference between a turkey-cock and a scarlet tanager.—Selected.

## WISDOM FROM THE WORKSHOP

In 1918 he was one of Britain's heroes. By 1930 he was on Britain's scrapheap. Scarred in mind by years of unemployment, bitter and resentful, he lived by wits and was not too particular how he did it. His name is Harry.

I met him a few weeks ago. He is now a shop steward in a repair dockyard on the West Coast. Rugged, fiery, blunt, he has a Welshman's imagination, a gift for painting pictures in his talk.

"There's a battle-line running through this nation," he said. "You can't sit on it. You've got to choose which side you'll be on. Two fellows working on the same crane at the dock—they may be on different sides of the line. Two managers having a talk—one of them may be on the right side, the other on the wrong."

## EYE COMFORT



The above picture illustrates how  
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"Go ahead, Harry," I said. "Tell me more about this."

"I've been on both sides, at different times," he continued. "There's an easy test: Are you asking, 'What do I get out of this?' or 'What can I put into it?' Is it 'Gimme' or 'Give?' That's the new line-up in industry today. Everybody has to decide."

"How does it fit in with being a shop steward?" I asked.

His eyes twinkled. "I remember when the manager sent for me. He wanted to see the new shop steward. We'd been having a good deal of trouble, so he asked me, 'What's the matter with this yard?' 'It's wangling,' I replied, 'from right at the top to right at the bottom.'

"What are you going to do about it?" he asked.

"As I told the chaps before I was elected," I said, 'my programme is a square deal all around.'

"All right," he said, 'I'll back you up in that. Come and talk things over any time you want to.'

"That was two years ago. There've been some miracles since then."

—Stephen Foot, in Methodist Recorder.

## LET ANTIQUES HELP KEEP THE "FAMILY TIE"

By Julia May Reeves

I like antiques because they represent another age, and they are also proof that some one has cared enough to preserve them through the years.

It doesn't matter whether the antique is an old picture frame, a lamp, or a marble-top table, it should be almost sacred to its owner, and especially if it has been in one's own family.

I have an old picture frame that was my mother's, and I prize it above everything else in my home. This frame is very modest in design, being made up of a section of oak, and a section of gilded gold, in scroll effect.

When I found the frame (which was stored with a lot of other things), some thought it beyond the state of repair, and thought I only wanted it for its sentimental value, which was true to a certain extent; but yet I could see possibilities of its being repaired.

When I returned home with the frame (which was quite an experience, since I had to make the trip by bus), I immediately engaged an artist to refinish the frame, and also to help me decide on the right type of painting for it.

Today this beautiful frame, with an exquisite painting of magnolias in it, hangs in my living room over a Victorian table, and these two antiques grouped together lend such a charm to the living room that they often attract the casual stranger.

If you have an antique, or expect to come into possession of one, won't you preserve it, and you will thereby be linking generations together with a bond of lasting joy and beauty.

He had a face like a benediction.

—Cervantes.

To believe is to be strong. Doubt cramps energy. Belief is power.—Robertson.

## MY FATHER'S WORLD

"My Father's World," a book which comes in the exclusive classification of those to be treasured, has been announced by the Abingdon-Cokesbury Press for publication September 1.

Written by Dr. Merton S. Rice, late pastor of Metropolitan Methodist Church of Detroit and widely-known preacher and author, "My Father's World" brings once again the poetic and soul-stirring eloquence which enabled Dr. Rice to achieve the notable record of increasing the membership of his church from 300 to over 7,000 during the thirty years of his pastorate.

An unusual book in many ways, "My Father's World" introduces the reader, through the medium of a famous author's pen and by a profusion of striking, unretouched photographs, to the miracles of nature.

By way of explanation of the final message he was destined never to see in print, Dr. Rice observes in his preface that "we miss much in nature going stumbling along with our eyes on the pages of a guidebook."

"It is," he adds, "like seeking audience with a stranger by a letter of introduction. You are enough to take along when you go for a sojourn with nature. Go yourself! Listen yourself! Look yourself! You may hear or see something no guidebook ever noted."

Having disposed convincingly of the necessity of a guidebook, Dr. Rice proceeds in his book to give his readers a fresh appreciation of the wonders about them—wonders which in all probability they never paused to observe.

"I suppose God could have made a world of ugliness," he comments. "But he did not. He is the God of loveliness in tone, color, form; and when He said as He made it, 'It is good,' He set there an assurance for the discovery of wondering mankind—and forever."

Among early reviewers to appraise "My Father's World," Dr. Edgar DeWitt Jones has this to say:

"... I have fairly revelled in its beauty and charm. Here in this little gem of a volume—Dr. Rice's valedictory—are pathos, humor, keen insight, understanding, and an unshakable faith that God is and is a rewarder of them who seek Him."

## MISSIONARIES EN ROUTE TO STATES

According to a cablegram dated August 18, **san origine**, and received by the Board of Missions and Church Extension in New York, the following missionaries are en route to the United States: The Rev. Harry Weeks, pastor at Moradabad, India; Miss Grace Stockwell, first stationed in Twante, Burma, and more recently in Delhi, India; Miss Pauline Westcott, Hingwa, Fukien, China, and Miss Edna Jones of Mintsing, Fukien, China.

Faith and works are like the light and heat of a candle, they can not be separated.  
—Anonymous.

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## MRS. MARY SCOTT KILLIAN PASSES

On July 13, 1943, Mrs. Mary Scott Killian passed from this life into the life beyond this "vale of tears." She was born on June 5, 1885, in Rapides Parish. Mrs. Killian was 58 years old when God called her to come up higher. She was the daughter of Rev. and Mrs. Frazar Scott. Her father was a minister in the Free Methodist Church.

Mrs. Killian was a very consecrated Christian, and was very positive in her belief. She won many friends and, to our knowledge, she had no enemies. Her home life was most beautiful and she exerted a great deal of influence over her children.

As I write this little memoir of a saintly character, I am convinced that it can truthfully be said of Mrs. Killian that she loved the Church of Jesus Christ with a passion that is beyond our comprehension. She was always a great stay and help to the church. When there were those who would become discouraged and on the verge of quitting the church, Mrs. Killian was always on the scene ready to help. This was one of the noble characteristics of this saint of God.

Mrs. Killian suffered much during the last few months of her life. During the latter part of her suffering it was understood that her chances for recovery were very small. But her friends and loved ones ministered to her with greatest tenderness until the Father in Heaven called her home. She went away peacefully. Her body now rests in the Monroe cemetery in Monroe, La. Yes, it is true that a good woman has reached the end of her journey here and has gone to the Father's House of many mansions, "to continue to live throughout the 'ages of eternity.'"

She leaves to mourn: her husband, R. R. Killian, six daughters and one son.  
W. C. MASON, Pastor.

## THE LOST TREASURES OF MYSTICISM

Dear Bro. Duren: My husband takes your paper, the New Orleans Christian Advocate. I read an editorial written by you in the July 15th issue entitled, "The Lost Treasures of Mysticism." I feel that the Holy Spirit put it on my heart to write this letter.

I believe that the baptism of the Holy Spirit, as received on the day of Pentecost, is what you really mean. That is what Wesley, Zinzendorf, and others had, and that is what made them suffer persecution for Jesus' sake and made them willing to die if necessary.

I was once a strong Methodist, as the world calls them today, working and doing, but hungering all the time for a deeper life in Christ, never satisfied with what I was getting. I am not condemning any one, but all denominations have fallen away from Pentecost, I feel. I met some one who had had this wonderful experience, saw that it was what I was hungering for and what we all need. I tarried, prayed, and waited on the Lord until I received His Spirit, as the disciples received it on the day of Pentecost, when the fire fell and they all spoke

in other tongues as the Spirit gave utterance. It is just heaven on earth to be filled with His Spirit, fills you with joy, peace, and happiness, makes you love everyone, and gives you boldness to witness for Jesus.

The Bible says that the disciples were unlearned men, but people saw that they had been with Jesus when they had this blessed spirit in them. It makes you go out and tell everyone about His love, and gives you love for everyone and you want to see everyone saved. There is no other way for this sinsick world to get back to peace but to repent, quit their sins, humble themselves, and seek that which the disciples received on the day of Pentecost. I say humble themselves, because there is no other way to get this spirit. You have to bear reproach and suffer persecution as Jesus did. The Bible says that in the last days He will pour out His spirit on all flesh and save all who call on Him. He is just waiting for us to call on Him.

I never can praise Him enough for showing me this wonderful way. I know this is what the whole world needs and if people, high and low, will just turn to Him, He will give all we ask in faith.

I am sending you some scriptures on these truths. I know you have read them many times, but they are Life to me, because I have proved them and know they are true.

Isaiah 28:11, 12; Joel 2:12, 13, 14; Mark 16:17; 1st Corinthians 14:21; Joel 2: 28, 29; Acts 2:4.

Sincerely your friend in Jesus,  
MRS. R. R. CHICHESTER.

## NEWLY-APPOINTED CHAPLAINS

### ARMY

Lewis Robeson Akers, Jr., Tifton, Ga.  
Lawrence Burpee Beale, Seneca, Illinois.  
William Edward Bishop, Chattanooga, Tenn.  
Robert Runyan Chapman, Jr., Webster, Florida.  
Arthur Mitchell Faulkner, Monroe, North Carolina.  
Montgomery Johns Gray, Richmond, Va.  
Russell Lowell Hudson, Quinlan, Texas.  
Dan Blakeney Jorgensen, Hazel Park, Michigan.  
John William Knoble, Minneapolis, Minn.  
Robert Bruce Langham, Jr., Tyler, Texas.  
Edwin Mouzon Mathison, Hughes Springs, Texas.  
Russell Judd May, Fort Slocum, New York.  
Herman Bryce Murdock, Glens Falls, New York.  
George Thomas Oborn, Upland, Ind.  
Paul Wesley Pentz, Pleasanton, Kansas.  
Richard Taylor Perry, Bryant, Arkansas.  
Elliott Seaborn Ritch, Seville, Florida.  
Alton Benjamin Rogers, Adamsville, Tenn.  
Frederick Monroe Rogers, Evanston, Ill.  
Ralph Godfrey Saxe, Dumont, New Jersey.  
John Milton Sayre, New Richmond, Ind.  
Lee Roy Spencer, Belmont, North Carolina.  
Benjamin Drew Willetts, Ashland, Ill.  
Clifford Harry Winefordner, Jr., Standing Rock, Alabama.

### NAVAL RESERVE

Harry Webster Amtower, Overlea, Md.  
Alfred Parker Beale, Wakarusa, Ind.  
John Dillenbeck Breish, Port Bryon, N. Y.  
Allen Clark Budd, Goshen, Va.  
Woodrow Darlington Caviness, Silver City, North Carolina.  
John Ralph Clayton, Texarkana, Ark.  
Howard Maurice Felton, Rock Harbor, Fla.

William Lawrence Freeman, Broadway, North Carolina.

Daniel Moran Jordan, Pearl City, Ill.  
James Wilson Marlin, Waterloo, Iowa.  
Ralph Clarence Steele, Pine City, Minn.  
George Earl Thomas, Millersville, Pa.  
Paul John Wagner, Arlington, Fla.  
James Clark Whitaker, Coushatta, La.

## BAPTISTS CONTRIBUTE TO PAINE LIBRARY

A donation of \$310 to the Warren A. Candler Memorial Library Fund has been received by President E. C. Peters, of Paine College, Augusta, Georgia, from the First African Baptist Church, Columbus, Ga. The Rev. T. W. Smith, pastor of the church, was formerly pastor of the Thankful Baptist Church, Augusta, where he became interested in the value of Paine College's interracial program. Expressing his gratitude for the gift, Dr. Peters says: "I doubt if one can find better evidence of the things which may be thought of as the secondary values in our work here at Paine than the influence it has had upon fine men like Bro. Smith." The church's campaign closed with a concert of Negro spirituals in Columbus, at which time \$185 was realized.

## MEN HAVE AT LEAST ONE THING TO BE THANKFUL FOR

The men of Boston had their tea party—but so did the men of England—in the more conventional way. In fact, tea parties were originally, and exclusively, a man's affair. Prior to 1662, tea-drinking was considered a masculine art—and the beverage hardly a drink for women. The first hostess to serve tea was Catherine, wife of Charles II, who, with shocking impropriety, served it to a group of ladies 281 years ago.—Pathfinder.

### Corinth District—Fourth Round

Iuka, Sept. 5, a.m.  
Booneville, Sept. 5, p.m.  
Ripley, Sept. 12, a.m.  
New Albany Circuit, at Union Hill, Sept. 19, a.m.  
Myrtle, at Union Hill, Sept. 19, afternoon.  
Belmont, at Patterson's Chapel, Sept. 21.  
Booneville Circuit, at Jumpertown, Sept. 23.  
Potts Camp, at Bethlehem, Sept. 26, a.m.  
Holly Springs, Sept. 26, p.m.  
Abbeville, at Waterford, Sept. 28.  
Corinth, First Church, Sept. 29.  
Chalybeate and Walnut, at Camp Ground, Sept. 30.  
Blue Mountain, at New Hope, October 3, a.m.  
Fulton, Oct. 3, p.m.  
Lowry Circuit, at Lowry, Oct. 8.  
Sherman, at Belden, Oct. 10, a.m.  
Guntown and Satlillo, at Guntown, Oct. 10, p.m.  
Baldwyn and Wheeler, at Lebanon, Oct. 12.  
Marietta, at Mt. Nebo, Oct. 13.  
Mantachie, Oct. 14.  
Ashland, at Liberty, Oct. 17, a.m.  
Dumas, at Mt. Zion, Oct. 17, afternoon.  
New Albany, Oct. 17, p.m.  
Hopewell and Rocky Springs, at Salem, Oct. 19.  
Iuka Circuit, Oct. 20.  
Corinth, South Side, Oct. 20, p.m.  
Tishomingo Circuit, at Mt. Pleasant, Oct. 21.  
Kossuth, at Mt. Pleasant, Oct. 24, a.m.  
Rienzi Circuit, at Thrasher, Oct. 24, p.m.  
Burnsville Circuit, Oct. 26.  
Corinth Circuit, Oct. 27, p.m.  
Hickory Flat, Oct. 28, at Winborn.  
Oxford, Oct. 31.

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ANNUAL PAYMENTS OF PREMIUM  
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FIRE - LIGHTNING  
WINDSTORM - HAIL  
INSURANCE



## LIQUOR PROPAGANDISTS LOSE

(Continued from page 12)

portant evidence.

"It is evident," Dr. Jellinek continued, "that total abstinence is an important aspect of the alcohol problem just as drinking is an important aspect. Abstinence must be considered in any scheme of research on alcohol and the results of such research must enter into the total evaluation. Any scientific view which does not take account of total abstinence is incomplete."

In these illuminating remarks, Dr. Jellinek swept away the entire ten years' work of the liquor propagandists in this field.

"We do not claim," Mr. Jones concluded, "that the wets will not try again and again to give some basis for waging the battle for their profitable business on the grounds that moderation is beneficial to society, and only abuse injurious, but we do contend that a ten-years' work financed in part by wets propaganda money, has been at least temporarily deflected, and that the Yale School, conducted on the basis of Dr. Jellinek's statement, will be of inestimable value to clear thinking on the problem of alcohol and hence to the dry cause.

"While such a victory for dispassionate appraisal of the liquor problem may seem to be academic, and many people will base their decisions on this question on their personal experience and observation, and conclude that intoxicants are intoxicants, no matter how they are discussed, it will probably be several years before the alcohol trusts will again try to cover themselves with the mantle of respectability of a great university."—American Business Mens Research Foundation.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

Mrs. J. B. Cain announced that early in September she will mail the plans for the remainder of the year in the Children's Work. Her work is handicapped because of the lack of secretaries in the local societies. She emphasized (1) Extra sessions with the children; (2) Study groups for parents.

Mrs. H. E. Hamrick sent her report, reminding the women that it is now time to secure the Week of Prayer literature (one copy will be mailed free to each society), and to begin planning the programs for 1944. The program theme for 1944 will be, "The Lord's Song in a Strange Land."

Mrs. E. E. McKeithen reported some splendid results from the study of "Will a Man Rob God?" and the success of the 1943 Conference Retreat.

Mrs. B. F. Lewis told of placing the records of the woman's work of the Mississippi Conference in the hands of the Conference Historical Committee, which has arranged it at Millsaps College in connection with that of the Mississippi Conference. She also reported her work as our representative on the State Co-ordinating Council.

In reporting, the district secretaries gave the highlights of the first half of the year. In the Brookhaven district, Mrs. G. C. Terrell has promoted the organization of societies in territory where a survey showed the need; in the Jackson district, Mrs. W. B. Fazakerly is working through the zone leaders; in the Meridian district, Mrs. J. C. Porter reported the reorganization of the zones into county zones and the increase in new societies, there now being at least one society on every charge; Mrs. John Cirlot reported a survey of the defense area in the Seashore district, where she was assisted by Mrs. Mahaffey, Mrs. Todd, and

Mrs. McKeithen. Plans for a worker in this section have not been worked out. Mrs. P. E. Cunningham had 100 per cent reporting at the close of the second quarter in the Vicksburg district.

Announcement was made of the appointment of Miss Catherine Ezell to the Kemper County work for another year. Miss Ezell can use Sunday School story papers, mimeograph paper, ink, stencils, etc., in her work.



## For Christian Hearts All Over the World

**H**OW NECESSARY The Upper Room has become in the lives of Christians throughout America and in foreign lands is shown by the world-wide demand for this booklet of daily devotions, now in its ninth year. Quarter after quarter, over 1,750,000 copies are published and read in daily worship. In hundreds of thousands of homes it is used at family altars. Pastors, chaplains, and church workers distribute it to their groups. Foreign language and Braille editions extend its services.

If you have not made the acquaintance of this little pocket-size periodical that means so much to so many, perhaps you are missing something that would help your own devotional life or that of the group you serve. Why not investigate? The cost is insignificant, the benefits oftentimes very great.

The October-November-December issue is now ready for distribution. Order today. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Send all orders to

**T H E U P P E R R O O M**  
Medical Arts Building, Nashville, Tenn.



*New Orleans*  
**CHRISTIAN  
ADVOCATE**



**THE LIVING CHURCH**

It is not the work, but the spirit in which we do it, which determines whether it is sacred or secular. . . . Better be a good butcher than a bad bishop; it is better service to God. Any service to the community is service to God.

—Leslie D. Weatherhead.

**THE PRAYER-ROOM TODAY**

I bring this restless heart to Thee, my God, this heart Thou who hast made alone canst satisfy; this restlessness that is itself a pledge and offer of the perfect rest that is in Thee. Thou has made me for Thyself, let it be not in vain that Thou hast made me so. Suffer me not, O God, still to seek my rest in anything less than Thee. But bring me also into that fellowship where my mind shall rest from its wanderings in Thy truth, and my heart be at home in Thy love. Amen.

Mrs. Mamie B. Mahaffey  
Nov 43

**WILLIAM SHIELDS HOLMES**



"A great Methodist has passed to his reward"





## WALLET OF THE WEEK



BRITISH QUAKERISM has chosen Mrs. Maude Brayshaw to be official leader of that denomination. This is a historic appointment, since she is the first woman to become the administrative officer of any religious body. She and her husband are loyal to Quaker beliefs and traditions, they originated the Beacon Guild at Winslow, and they have in addition literary and artistic interests. It is said that the innovation will be watched with keen interest by those outside the Quaker fold.

\* \* \*

MINISTERIAL PENSIONS in the Presbyterian Church, U. S. A., will be reduced from twelve to fifteen per cent beginning on January 1, 1944. This reduction seems to have been caused by two factors. First is the fact that the Laymen's Committee failed in its task of raising the fifteen million dollars which it proposed for this fund. Second is the fact that the Board of Pensions failed to sense that failure in its schedule of apportionments, and it becomes necessary now to dash the hopes of the pensioners by this reduction.

\* \* \*

THE COSSACK CAVALRY TROOPERS, those ferocious fighters of the Caucasus regions, were once world-renowned lancers and swordsmen. Today they are still the same intrepid riders, but they are now equipped with the "tommy gun" and other modern equipment for making war more effective. These famous soldiers have added luster to the history of Cossack fighting by their wild charges against the Nazis and in defense of their homeland. They are described as a nightmare to the enemy invaders.

\* \* \*

THE FLORIDA SUPREME COURT is reported to have rendered a decision to the effect that it is unconstitutional to require police permission to sell religious pamphlets on the streets, but the Court then said: "However, it is utter folly to contend that any sect, bloc, or caste may employ the streets and highways to dispense its creed at the expense of public safety." That strikes one as a very ingenious method for making the decision nugatory. The thing which in one place may be invoked against Jehovah's Witnesses, can and will be invoked elsewhere against others when interest or expediency may suggest.

\* \* \*

CHANDRALEKHA PANDIT and her sister Nayanāra, have recently arrived in the United States to enter Wellesley College. They are nieces of Nehru, the Indian Nationalist leader, and they were influenced to come to Wellesley by Madame Chiang Kai-shek. Chandralekha, the elder of the sisters, is the first recipient of the Mayling Soong scholarship founded in honor of the twenty-fifth anniversary of the graduation of Madame Chiang Kai-shek from the college. It was through the good offices of the First Lady of China that it was made possible for the sisters to come to America for their education.

THE CONFERENCE ON CHILD HEALTH AND PROTECTION is quoted as saying that the baleful effect of narcotic addiction, fast living, ignorance and indifference are being transmitted to the children of such parents. It is said that nearly one-fourth of the children born to those parents are handicapped, a large percentage are undernourished, many have defective teeth, not to mention the mentally defective, the tubercular, and those afflicted with deafness, blindness, and the delinquents who add to our social problems in a disordered world.

\* \* \*

THE UNITED CHURCH OF CANADA, meeting in Saskatchewan, passed a resolution requesting the Dominion Government to remove the ban on the Communist party in Canada and to restore to certain Ukrainian groups the properties taken from them on the ground that they represented a subversive element in the population. The request carried the observation: "This request is the more pertinent in view of the action of Moscow in dissolving the Third International of the Comintern."

\* \* \*

INSULIN THERAPY is a new method being used for treating certain types of mental diseases. The method consists of shocks by administering large doses of insulin. The discovery of this method of treatment has been said to be of equal importance with Pasteur's discovery of the bacterial origin of infectious diseases. It offers the first scientific approach to the treatment of dementia praecox, and it offers hope to many thousands of mentally ill who before had only the hope of an existence in a mental darkness worse than death.

\* \* \*

THE WALDENSIAN CHURCH in Italy is said to be anti-Fascist, or at least not pro-Fascist, but it has been necessary for it to arrange its program of work in such a manner as to keep within the framework of the Fascist regime. This minority group in Italy has no place of refuge if it should vigorously oppose Fascism, and the post-war reaction against the group of thirty thousand native Protestants might result in terrific repressions and persecutions. Italy will be Italy when the shooting is over and the Allied armies have gone home.

\* \* \*

INDUSTRIAL EXPANSION in the Great Northwest is said to be causing ever increasing interest in that section. It is reported that, in the section north of Edmonton in Alberta, from fifty to one hundred thousand people have arrived during the past year. It is assumed that most of these will leave just as they came, but it is believed that the mines and oil fields of this new industrial frontier will attract a great number as permanent settlers. It is estimated that the indicated industrial possibilities will require from two to three hundred thousand people for their development.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### PLAIN TALK BY RELIGIOUS LEADERS

What should be a most disconcerting attack upon religious-composure has just come from the press. It is "The Church in Disrepute," by Bernard Iddings Bell. Ordinarily one might dismiss such a book as a vitriolic diatribe of some antagonist of religion and the Church. But, alas, the author is a clergyman with a wide experience as pastor, professor of religion, and college president—an Episcopal clergyman. Scathing as is the arraignment of the modern church, its diapason is really a passionate plea for "the manifestation of the sons of God" for which consciously sinful men everywhere are waiting. With this understanding of the author's real purpose, we assemble some of his allegations.

He says, in substance, that the modern church has gone haywire in its lack of passionate devotion to Christian ideals, in its leadership, and in its social loyalties. He thinks that the hope of recovery is not to be found in the ecclesiastically mighty, bishops and moderators, nor in a worldly-wise lay leadership; but probably in a nucleus of understanding and devoted laymen who may be thrust forth much as was the case with Francis of Assisi, or the laymen who gathered at the call of the Wesleys. These, he thinks, must go forth to preach repentance and faith with the abandon of a great passion.

We believe that the sensible churchman should face the facts and feelings as they are in the spirit and with the faith and courage that gave us the Christian Church and has brought it to international eminence—made it a world religion. Dr. Bell says that for a great many intelligent and sincere men, the modern church is "dated, static, stodgy, irrelevant, conventional, emasculated and insignificant," with a faith in which man is a sacred center and God is reduced to the state of a "maiden aunt whose chief business is to coddle the children;" a leadership imperceptive, hesitant, and often largely out of touch with God; trying "to do God's work in the world tomorrow" through children educated in schools which leave God out; holding a theory of social redemption based on a profound faith in the sublime worth of one's great-great-grandchildren; and itself feasting on the increment of mortmain and living on spiritual endowments.

Added to this devastating frankness of Dr. Bell, Dr. Edwin Lewis, in the current number of **Religion in Life**, says that modern trends are causing much that was distinctive in the hymnology, ritual, symbolism, and doctrinal expression of historical Christianity to "sink to the level of a dead language." He says that "the essentially Christian view of things is being replaced with a view which makes Christianity in any adequate sense curious-

ly colorless, remote, inconsequential, vapid intellectually, and uninspiring practically." He mentions an instance in which the emasculation of one of Charles Wesley's hymns reduced it to "a sentimental psychologism." He declared "that there are churches today presumably standing in the evangelical tradition from which the evangelical emphasis has entirely passed;" he intimated that Protestantism has become a mere patchwork of doctrinal unrelatedness, and that it "finds itself unable to create in men a profound concern respecting the salvation of their souls." Dr. Lewis observed that the social passion of the Hebrew prophets and of the new Testament are both alike derivatives of the passion for souls, and that "The only way to recover the lost doctrine of the soul and its salvation is to recover the organism of Christian truth."

We commend both the book of Dr. Bell and the article by Dr. Lewis to all sincere preachers and laymen. Whether one agrees with them or not, their pronouncements should put iron into the blood of any earnest Christian, man or woman.

### SOCIAL ATTITUDES ROOT IN HISTORY

It is easy enough to criticize attitudes with which we do not agree, but the criticism itself may be as unjust as the attitude or custom which is attacked. Practically every social attitude has a background of fact in the history of the people among whom it exists. Usually it records some struggle and registers bitter emotions which solidified in the course of that struggle. Having come into being the hard way, such attitudes must disappear in like manner. It is not just to assume, therefore, that long-established social attitudes are chargeable to either personal or local prejudice. The reason for the attitude may have largely disappeared, but public policy, it should be remembered, is an unwieldy thing to manipulate.

We have in mind two incidents in the history of England. The first happened approximately one hundred years ago, when Lionel de Rothschild was refused a seat in Parliament to which he had been elected by a London constituency. Rothschild was a Jew and the Parliamentary Oath required that he assume the seat upon the oath of a Christian. His cause was championed by the brilliant and resourceful Benjamin D'Israeli, who made one of the most courageous speeches of his life. But the background reflected in the Parliamentary Oath was too real a part of British life and character to be beaten down by the great magician.

A few days ago, we ran across a brief reference to the



fact that neither a Roman Catholic nor a Jew is eligible for the office of Lord Chancellor of England, Chief Justice of England's court of equity. The statement said that a measure introduced in Parliament to annul the restriction aroused such bitter opposition that, "at the request of Mr. Chamberlain, the bill was withdrawn." This inhibition registers both the Jewish and the Catholic struggle. It is a restriction which records a background of blood and tears, and there must be greater reason for its abrogation than a temporary emergency or an emotional appeal based upon any individual case or situation.

These two incidents from English history show that feelings and attitudes which have become fixed in the life of a people cannot be approached in a mechanical way, nor can they be repealed by a statute or by waving a social wand. They are as constitutional as character itself and the cure must come as unconsciously as did the attitude. In dealing with such fixed and permanent issues of life, we must take into consideration their background if we would be just.

### THE ADVOCATE CAMPAIGN

The final report of the Advocate campaign by districts appears elsewhere in this issue. In addition, we publish a list of additional subscriptions received since the charge-by-charge report appeared, that no pastor and his people may fail to receive full credit for what has been done. At the moment this is being written, ten districts have credit for having reached the goal of 400 subscriptions and three more districts are in a position which makes it possible for them to join the ranks of winners. On the whole, the campaign results surpass by far the achievements of former years. The total receipts for 1943 exceed those of 1942, our best year up to that time, by ten per cent, and they exceed those of any previous year by more than thirty per cent.

No one of our three Conferences has fallen behind the record of last year. The Louisiana Conference again leads in the number of districts reaching the quota of four hundred. Mississippi Conference registers the greatest gain in the number of subscriptions secured—more than fifty per cent. Baton Rouge District was first to reach the quota goal. Rayne Memorial Church, H. L. Johns, pastor, leads the Louisiana Conference. First Church, Gulfport, Rev. C. C. Clark, pastor, and Mr. J. R. Porter, Advocate representative, again hold the charge record for the entire field for paid subscriptions, and Seashore District, Rev. J. F. Campbell, District Superintendent, takes top place in district achievements. There are many other high spots in the campaign of which we will make mention in a later issue.

The primary interest of the editor in these figures is not in any credit which they might reflect upon his leadership, but in the more precious treasure of friendships which made this achievement possible. The Advocate is now more firmly established than it has been since the turn in the tide of prosperity which followed the first World War. The editor can never cease to be grateful for the loyal and devoted friends who shared the toil, and who now share with him the triumph of this moment in the history of the **New Orleans Christian Advocate**. For the success of our campaign, we thank one and all, and we wish for each and every pastor of our three Confer-

ences an equally triumphant conclusion of his year's work.

### OUR PREACHERS

It was my privilege last week to attend the monthly meeting of the preachers of the Columbus District. The conference was held at the eighty-year-old South Union Campground and was directed by the earnest and efficient district superintendent, V. C. Curtis. It was inspiring to me to listen to these valiant



B. P. Brooks

soldiers of the Cross as they summarized the work on their several charges for the year about to close. Every one of them reported that obligations would be paid in full, accessions had been made to the church, and all were encouraged that progress had been made for God's cause and kingdom. When one man who has seven churches, and who has mile upon mile of almost impassable roads over which he has to travel, and whose salary for a year is little more than the monthly wages of a striking miner, reported a great spiritual uplift in his charge with more than two hundred accessions to the church, I was deeply moved. The thought came to me that, if this had been a board of directors' meeting of one of our great business corporations and a department head had shown such returns with so many handicaps, his company would have raised his salary ten thousand dollars a year and given him a bonus of many times this amount. Of course, this group could never be paid their worth in this world's goods. Their reward comes in the consciousness of a work well done and the knowledge that some day the Judge of all men shall say, "Well done, thou good and faithful servant."

It has been depressing to read lately of the crime wave which is sweeping our nation, and particularly the alarming reports of youth delinquency. I came away from this meeting, however, with the convictions more strongly confirmed in my thinking that the world cannot go entirely back to the dark ages as long as there are strong men, brave men, true and faithful, as are these men of God who stand out like beacon lights to guide erring mankind into the quiet, peaceful haven of God's love.

My hat is off to these brave men who suffer sometimes alone, without sympathy, for truth or principle, who, unnoticed by the world, maintain their part, and in obscurity and amid discouragement patiently fulfill their trust—these are the real heroes of the age. They are animated by love, sympathy breathes in every tone. They rejoice in their work because they are prompted by love for their fellowman. These men have chosen Christ as their soul companion. They live in Him, and with Him, and by Him. They embody His teachings in their lives. Their words speak for Him. Their faces beam for Him. Their actions proclaim Him. He is their first love.

Truly blessed are they who walk the way of life as the Savior of mankind once walked on earth, filling the air about them with the aroma which is so subtly distilled from kindly deeds, helpful words, and unselfish lives. God be praised that we have men like this in times like these.

B. P. B.



## WILLIAM SHIELDS HOLMES

The passing of William Shields Holmes in Baton Rouge on September 1, brings to an end the earthly career of one of the most familiar and best beloved citizens of the capital city. He was born near Natchez, Miss., on August 14, 1866, and moved to Baton Rouge with his parents in 1882. In the more than sixty years of his residence he had endeared himself to a great many people in the city of his adoption. He is survived by his wife, who was the former Miss Caroline Bilger, of Clinton, La.

The life of Bro. Holmes is an important part of the development and progress of Baton Rouge. He rendered the service of a good citizen, he was the first secretary of the first Chamber of Commerce, and many years ago he became co-founder of Holmes and Barnes, Ltd., a wholesale grocery business, which is still in operation. Many were the beautiful tributes paid to him, but the most beautiful of all was couched in a sentence in an editorial in the *State Times*: "To think of Mr. Holmes is to associate him with church and Sunday school." He was the Sunday school superintendent of First Church for a quarter of a century, and he probably held the attendance record in his church. Funeral services were conducted by Rev. John B. Koelemay, assistant pastor of First Church, and the body was laid to rest in Roselawn cemetery.

## IN MEMORY OF MRS. L. J. PITTS

The W. S. C. S. was saddened by the death of Mrs. L. J. Pitts, of Belcher, La.

She was one of the two active charter members of the Belcher W. S. C. S., having served as president for many years.

She was ever faithful and willing to work in the church and for her community. Her patience and cheerfulness were an inspiration for each of us to follow in her footsteps. Her life has been one long heritage of good deeds.

Resolved, that a copy of this memorial be sent to her family, one to the New Orleans Christian Advocate, and one kept in the permanent records of the Belcher W. S. C. S.

Signed:

MRS. W. A. SAWYER,  
MRS. J. J. ADCOCK,  
MRS. A. W. GLEASON, JR.

## WISE OR OTHERWISE

By Rev. James H. Felts

Honest effort makes a good conscience.

My limited ability should not prevent honest effort in the right direction.

"A creeping rot of moral disintegration is eating into our nation."—J. Edgar Hoover.

When you refuse to accept the obligations of freedom you invite rationing of its privileges.

Your right to happiness never includes the right to make others unhappy.

Accidents are slaying thousands, but "all the other kids are doing it" is slaying tens of thousands.

When you leave God out the devil always comes in.

Cafeteria style morals are popular but by no means conducive to health.

If you know only the things that are in books you are a woefully ignorant person.

A "pink-pants war job" appeals to male and female sissies alike.

Ritualism is neither a cause nor a cure for spiritual degeneracy. "As a man thinketh in his heart, so is he."

When men are equalized physically, mentally, and spiritually, including training and energy, salary equalization will become practical and comparatively easy.

The professor with a theory will fail where the experienced man with a fact succeeds.

A flea in your sock is worse than ten fleas in a haystack. The flea in your sock is personal.

True or false? A college diploma makes a man an expert.

## CHAPLAIN OLIVER

Lt. (j.g.) Algie M. Oliver, of this city, entered the U. S. Naval Reserve as a chaplain on last June 25 and is now at William and Mary College, Williamsburg, Va., enrolled in the Chaplains' School of Indoctrination. He



LT. ALGIE M. OLIVER

is the son of the Rev. and Mrs. A. S. Oliver, well-known residents of Meridian, the Rev. Mr. Oliver being pastor of Hawkins Memorial Methodist church.

After graduating from Millsaps College, where he was active in student affairs and a member of Pi Kappa Alpha fraternity, Chaplain Oliver did three years' graduate work in the Candler School of Theology, Emory University, Atlanta, Ga.

While at Emory he served as assistant chaplain at the Federal penitentiary and won for himself the sincere esteem and affection of the inmates. He also was a student for two summers at Shepard-Enoch-Pratt Hospital in Baltimore, where he obtained invaluable experience in working with the mentally ill.

For the past two weeks, Lt. Oliver has been stationed at the U. S. Navy Yard, Washington, D. C., receiving the final phase of training before being assigned to a naval base. The 24-year-old chaplain writes that he likes "life in the navy, but they're working us pretty hard. But we can take it. We realize our great responsibility to our fighting men, to our God and our country, and are resolved to have the finest Chaplains Corps in the world."—Meridian Star.

## WITH THE PASTORS

## CHURCH MISSION-ARY CULTIVATION

By Charles O. Ransford

The missionary spirit is not inherent in man. The missionary spirit is an inspiration. Faith, hope, and love are Christian graces. The gifts of teaching, preaching, and evangelism are begotten by the Holy Spirit. Men may have religious intuitions, but he is not naturally Christian.

A study of the Apostolic Church shows the disciples were slow to respond to the Holy Spirit's leading in preaching to the Samaritans and Gentiles. The gospel began in Samaria when certain converts fled from Jerusalem during the days of the persecution. Peter must be given a vision before he would go to Caesarea and preach to the Roman centurion, Cornelius. Not until the Holy Spirit came upon the household of the centurion was he sure the work was of God.

He had gone to the house of Cornelius in fear and trembling and he began his conversation apologetically. Before the council in Jerusalem, he justified his work by the signs of the Holy Spirit that had come upon Cornelius and his family.

It is a common fault of Christian disciples and church leaders to take too much credit to themselves. "Every good and every perfect gift is from above." "The manifestation of the Spirit is given to every man to profit withal."

No person becomes a Christian until he has a certain degree of enlightenment. The duty of teaching in the church is primary; its importance is paramount. The well trained and well organized groups of Christians in all our churches must be taught and experience a period of discipleship.

The great missionary leaders of the church experienced a period of meditation, prayer and spiritual discipline. Paul and Augustine, Luther and Wesley, Carey and Livingstone, Judson and Taylor, did not spring full-born into world evangelism. Very few men in the ministry begin preaching immediately following their conversion.

Few converts in our churches can be immediately put into service. They must be taught and trained. They must above all wait a season for the baptism of the Holy Spirit.

There have always been anti-missionary minded people in our churches. There are anti-missionary denominations. In all our congregations there are some who say they do not believe in missions. They neither pray nor give for the propagation of the gospel.

Our missionary service has been almost wrecked by the World War. Our times imperatively demand an awakening to the responsibility of world evangelism.

Had the gospel been more extensively preached, none can doubt world conditions might be much different from what they are and the World War might have been averted. Conditions would have been unfavorable to war and Christian convictions might have been so strong as to have held the war provocateurs in restraint.

Churchmen are calling upon all followers of Christ to create deeper Christian convictions and strong sentiments for a new world order. There is only one way to make a Christian world, and that is by preaching the gospel. Wise men are coming to see this. All good men and women are praying daily that that revival may come. We must begin with the church leaders and all Christ's disciples. A church missionary cultivation can work the transformation.



# CONFERENCE NEWS AND PERSONALS

Mrs. J. N. Lipscomb, of Zachary, La., has our thanks for an appreciated note concerning the Advocate and what it means to her.

Rev. Frank A. Matthews announces the arrival of a son, Noel Crawford, August 10, who will grace the parsonage at Lisbon, La., much to the delight of his parents.

Rev. R. H. Staples reports that at the quarterly conference on the night of September 5 New Iberia church reported all finances 100 per cent paid.

Rev. W. R. Akin, local preacher from the Sibley charge, has been in the Ruston-Lincoln Sanitarium recently, where he had an operation for appendicitis. At last reports he was doing well.

Rev. C. Y. Higginbotham, pastor at Eden, Miss., manifests his devotion to the church paper in a manner which should be impressive to his people. We appreciate his loyalty and good work.

Rev. W. W. Perry, pastor at Donaldsonville, La., says he is closing out a good year. His many friends will be glad to know that he is again in good health and greatly enjoying his work.

Rev. C. K. Smith writes that he has had six of the greatest years of his ministry in West Monroe, La., and that he is ready for Conference now with a full report and with plenty of money in the bank for next year.

The Summit-Felder charge is making good progress, according to the report of Rev. T. E. Nicholson, pastor. The financial columns were "level" to date at the third quarterly conference.

Rev. G. P. McKeown, who is in his first year at Long Beach, Miss., feels that truly the lines have fallen to him in pleasant places, and he expects that no deficit will mar the report of the year.

Rev. W. L. Broome, formerly of the North Mississippi Conference, writes that he and Mrs. Broome have returned to Bartlesville, Oklahoma, following their vacation, and that everything goes well with his work.

Rev. Walter M. Campbell, pastor at Lake Cormorant, Miss., is now back at work full time and says that he is feeling fine since taking a bath (at Hot Springs), but "still agin logic."

By an oversight, Pleasant Hill and Provencal charges were listed in the Alexandria district in the Advocate campaign report. They have now been transferred to the Shreveport district and the credits made in the report by districts.

Rev. A. R. Hoffpauir, pastor at Gretna, La., says that Mrs. Hoffpauir is slowly regaining her strength following her long stay in the hospital this summer. It will still be some time, however, before she is fully recovered.

Rev. Mrs. Lula Wardlow says that she thought she had retired at the last Conference, but that she has worked just as hard, if not harder, this year. She has held several meetings and is now serving as pastor of the church at Montgomery again.

Rev. David Ulmer reports that the work of Centreville charge is going well. The Methodist and Presbyterian churches at Liberty are to have a union revival, with

Rev. Tom Prewitt, of Vicksburg, doing the preaching.

Rev. James R. Strozier, one of the best friends of this editor and the Advocate, has brought the number of subscriptions for the Pine Grove, La., charge to 37, but his campaign will not be closed as long as there is opportunity to secure another subscription.

Rev. R. T. Pickett, Greensburg, La., has our thanks for a list of subscribers, which includes the name of C. D. Bennett, who is related to "Cager" Pickett, one of the staunch pioneer Methodists of Franklin County, Miss.

Rev. W. H. Bengtson reports the work at Welsh, La., as being in good shape, with a good report to Conference in prospect, probably the best that the church ever made. We appreciate his splendid list of subscriptions to the Advocate.

Rev. C. J. T. Cotten, always a booster for the Advocate and a faithful worker at the program of the church, places us in his debt by a list of six subscriptions, four of which are new. This brings the total for Angie charge to 15.

Writing on August 31, Rev. James R. Strozier says that the finances of the Pine Grove, La., charge are paid in full on most items and that the entire work is making progress. His revival for the Montpelier church was in progress.

Rev. C. L. Elliott reports that everything is in fairly good shape on the Choudrant charge. He has concluded his revivals, in which there was a quickening of the spirituality, a revival of interest and three additions.

Mrs. D. H. Sebastian, of Benson, La., who died on August 24, was 90 years of age and had been a devoted member of the Methodist Church for more than half a century. She had meant much to the cause of Christianity in Louisiana, and her going means a loss of a treasure of inestimable worth.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, preached for Dr. R. E. Goodrich at Temple Methodist Church, Port Arthur, Texas, on the last Sunday in August. He says that Dr. Goodrich has a lovely church and he greatly enjoyed his visit.

Rev. B. H. Andrews, district superintendent at Lake Charles, La., calls our attention to the fact that the Lake Charles district is leading the Conference in the amount assessed for ministerial support for the current year. That is a fine record for southwest Louisiana and for its gallant leader.

Rev. E. M. Mouser, who has just been

transferred to the Olla charge in the Monroe district, did not forget his Advocate campaign before leaving Hall Summit. Bro. Mouser is a man of sterling worth and uncalculating devotion to the interests of the church.

Rev. W. W. Hartsfield, pastor at Rosedale, Miss., writes us that his physical condition is about normal again and that his work is going forward in a satisfactory way. It is good to have this word of reassurance concerning his recovery.

Rev. A. Y. Brown is much pleased with his people in Lexington, Miss., where he reports the interest as fine and every prospect for closing out the Conference year in good shape. There are more than sixty men of his congregation in the services of their country.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., reports finances up to date and good progress in his work. Along with other things, he is organizing the Wesley Foundation work. He will have the assistance of Rev. B. L. Sutherland in a meeting September 19-26.

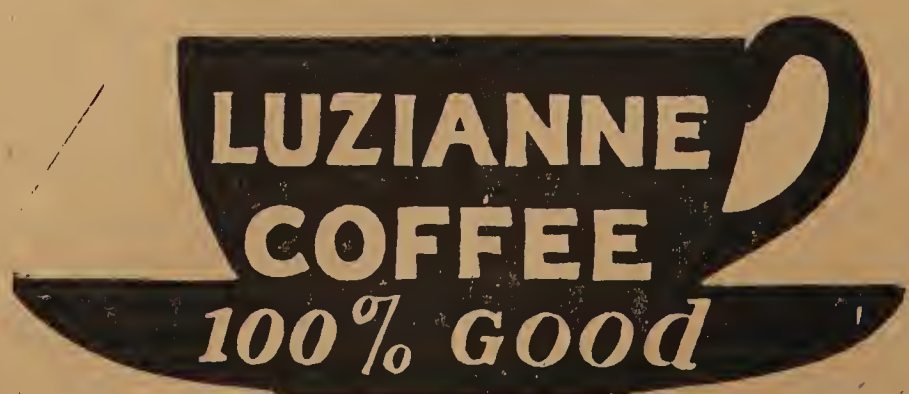
Rev. Porter M. Caraway's bulletin for Sunday, August 29, reports that, when Corporal J. Earl Harris united with the church on the Sunday before, it was the one hundredth accession for the Mangum Memorial Church during the Conference year, and he is also the one hundredth man in the armed forces.

Rev. Jack Midyett, pastor at Rayville, La., informs us that our good friend, Mrs. C. M. Purvis, is responsible for the splendid list of subscriptions from that church. Of 21 subscriptions credited, 10 are new. The editor has nowhere a better friend nor one whose loyalty he appreciates more than Mrs. Purvis.

Rev. J. H. Holder reports that he never felt better in his life, and that he had one of the best congregations of the summer upon his return from his vacation, on August 28, and the people were not expecting services. He did not say what might have happened if the people had known he was coming home.

Rev. Addison L. Smith, who was recently assigned to Second Church, New Orleans, completed his Advocate campaign at Rochelle and in addition has a credit of 18 subscriptions at Second Church. A man who has sent 40 subscriptions to the Advocate does not need to be commended otherwise for his loyalty.

Rev. L. P. Moreland sends a splendid list of subscriptions from Simsboro charge,





where he has had a good year and both he and his people have been occupied with many duties, including the construction of a new parsonage. Bro. Moreland says that he expects this to be the best of his three years' work at this place.

Rev. Frank E. Dement, Jr., had the assistance of Rev. O. H. Scott, of Vicksburg, in a meeting at LaBranch Street Church, McComb, recently. His people greatly enjoyed the ministry of Bro. Scott, and four people were received into the church, which brings the total to 37, 24 on profession of faith.

Rev. R. S. Walton reports that the Tangipahoa Parish unit of the Louisiana Moral and Civic Foundation was organized on August 18, at Hammond. The organization was fostered by the Ministerial Association. Rev. Dr. S. R. Gordan, pastor of the Amite Baptist church, was elected president, and Miss Fannie Burch, editor of the Amite Progress, secretary.

Rev. J. B. Grambling and the congregation, at Crowley, La., observed Sunday, September 5, with a service dedicating an Honor Roll plaque to the men and women of the congregation who are in the armed services. Bro. Grambling says that it was a great service in every way. The Honor Roll was the gift of the friends and relatives of the boys and girls of the church in service, and the purchase of the plaque was sponsored by the Holt-Lyons Circle of the W. S. C. S.

Rev. Andrew J. Boyles, pastor at Moss Point, Miss., comes through with another demonstration of his loyalty to the church paper and its editor. He encloses 57 subscriptions with a check to match, 50 of which were new subscribers. This brings his total for the year to 65. We would be ashamed of any editor who did not take his hat off to a friend like that. Bro. Boyles and his family were vacationing in Texas from August 14 to 19. They visited in Lufkin, Jacksonville, Moscow, and other places en route.

### DEATH CLAIMS MRS. THOMAS H. MORRIS

Mrs. Thomas H. Morris, widow of Rev. Thomas H. Morris, died at the home of her daughter, Mrs. James M. Wheeler, in Denver, Colo., on August 26. Rev. Thomas H. Morris transferred to the Louisiana Conference from the Texas Conference in December, 1911. He was appointed to Mansfield. He served Monroe in 1916, but his health was failing and the following year at Arcadia, he had to be relieved of his work and he died before the end of the year. Funeral services for Mrs. Morris were conducted from West Pullman Methodist church, Chicago, on Monday, August 30.

### MISS ELEANOR SULLIVAN ENTERS INTO REST

A note from Dr. J. M. Sullivan, of Millsaps College, Jackson, Miss., tells of the passing of his sister, Miss Eleanor Kirby Sullivan, who was the daughter of the late Dr. and Mrs. W. T. J. Sullivan. Her father was one of the most revered men of the North Mississippi Conference in the yesterdays of that splendid body, and Miss Eleanor followed in the Methodist tradition of the noble family to which she belonged. She was a member of Galloway Memorial Church, and Dr. Sullivan wrote: "A note to call your attention to our loss from earth's associations of my devoted sister." Following a protracted ill-

## NORTH MISSISSIPPI CONFERENCE CARAVAN



Left to right: Miss Francis Guinn, Okolona, Miss., Counselor; Mr. Harvey Holland, Jr., Athens, Ga.; Miss Jeanne Rabun, Stapleton, Ga., and Miss Mary Louise Pardue, Paris, Tenn.

The churches in which they worked are Aberdeen, Belzoni, Sardis, New Albany, Cleveland, Ruleville, and Okolona.

ness, her release came on the evening of September 1, at her home, 4 Park Avenue, Jackson, Miss. Funeral services, conducted by Rev. N. J. Golding, assisted by Drs. M. L. Smith, C. W. Crisler, and Fagan Thompson, were held from a local mortuary chapel, with interment in Cedarlawn cemetery, Jackson.

### J. H. THATCHER CLAIMED BY DEATH

News has been received that Mr. J. H. Thatcher died in Houma, La., on Monday of last week and that funeral services and burial were on Tuesday. No details of his illness and passing are given. He had been in poor health for a long while, but many of his friends throughout the state had no knowledge that his death was imminent. He was a churchman, a loyal Methodist, whose devotion was expressed in financial support, constant attendance, and a sincere interest in the message and work of the Church. He was twice married and is survived by his wife, several children by the first marriage, and Miss Dora, the only child of the second marriage, who has a position in Washington, D. C.

### NEWS FROM JACKSON DISTRICT

The third round of quarterly conferences on the Jackson district shows some of the outstanding work being done under the leadership of our district superintendent, Rev. Otto Porter.

On the Brandon charge, Rev. G. L. Oliver and his people are planning to rebuild the church at Puckett. The church at Brandon has plans under way to build an educational plant at the church.

Rev. Murray Cox, pastor at Raleigh, was back on the job August 1st, after being away for a month on account of illness.

The Clinton-Ridgeland charge has rented a parsonage home for the pastor, Rev. Marshall Burnett. Sunday school rooms have been provided in the back of the church at Clinton.

The Methodist church at Harperville, under the leadership of Rev. W. J. Walters, has spent about \$1,000 in redecorating and painting.

A fine improvement project has been carried through at the Madden church, on the Walnut Grove charge. The church has been reroofed and the general appearance greatly improved. Rev. J. W. Loudenslager is the pastor.

A unique system for collecting the Benevolences is being used this year on the Terry charge. The system suggests the placing of a missionary penny box on the table where the family enjoys eats together; they are encouraged to place a penny per meal into the box. The results from this method have been most encouraging.

There will be a "Bible Conference" for the Jackson district at Galloway Memorial Church on September 12-14. Dr. Henry M. Johnson, of Emory University, will be the principal speaker. The first session will be at 3 o'clock Sunday afternoon. Sessions will be held each afternoon at 3 o'clock and 8 o'clock at night. The title of the conference is "How is the Church to be made a vital agency today?"

Rev. Otto Porter, district superintendent, has found time to assist several of the brethren in revival meetings.

Rev. Roger Jolly, former pastor at Canton, Northside, has gone to Garrett Biblical Institute to enter the Seminary. Dorsey Allen has been appointed to the church at Northside.

The Jackson district was the first in the Conferences served by the New Orleans Christian Advocate to go over the 400 mark in subscriptions sent in. On the Terry charge 200 subscriptions were sent in; many reports are coming in showing that people who never before received the Advocate are really enjoying it.

REPORTER.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison



## REV. GEO. H. JONES PROMOTED (Telegram)

Dr. W. L. Duren, Editor New Orleans Christian Advocate, 512 Camp St., New Orleans: Accepting position Editorial Secretary General Commission on Evangelism. Through stewards kindness probably remain Newton's pastor until Conference.

GEO. H. JONES.

## ARCADIA METHODISTS TO BUILD PARSONAGE

Members of the Arcadia First Methodist Church have decided to take immediate steps toward raising funds for the building of a new parsonage, and the week of September 5-12 has been designated as "parsonage week." With what has already been donated for the building, it is hoped that sufficient money will be raised during the drive to begin work on the building as soon as material and labor can be secured.

The Methodist church is a very handsome brick edifice, and they hope to erect a new parsonage to correspond in type of construction. It will be of brick. Under the leadership of the present pastor, Rev. R. M. Brown, the church has made much progress.

—Shreveport Journal.

## DR. JAMES W. WORKMAN TO HOLD INSTITUTES

Dear Dr. Duren: Through the columns of the Advocate I would like to give publicity to the schedule of Institutes on the Efficiency of the Official Board, Stewardship and "Methodist Men" in Lay Activities, to be conducted by Dr. James W. Workman, Associate Secretary of the General Board of Lay Activities, on the following dates and at the designated places:

Sept. 19-20—Homer.

Sept. 21-22—Shreveport, First Church.

Sept. 23-24—Ruston.

Sept. 26, 28-29—Monroe, First Church.

Sept. 30-Oct. 1—Jonesboro.

Dr. Workman is an outstanding authority on the subject of Christian Stewardship. He holds degrees from Henderson-Brown College and Yale. He has held a number of successful pastorates and for a time was presiding elder. Since November, 1940, he has been Associate Secretary of the General Board of Lay Activities.

In these institutes he offers a program of vital interest not only to men but to the women as well. It is to be hoped that the churches in which these institutes are to be held will give them special emphasis.

Very sincerely yours,

E. L. WALKER,  
Conference Lay Leader.

## THANKS

My Dear Dr. Duren: On a recent visit to Bro. W. W. Cammack at his home in Fayette he asked me to extend thanks for him to all the brethren who sent a contribution on the occasion of his 90th birthday in February. It was a very gracious thing for the brethren to do, and Bro. Cammack deeply appreciates their thoughtful consideration. He is very feeble and confined to his bed, but his mind is clear and his spirit is in harmony with the gospel which he has preached and lived for more than sixty years. A letter or a card addressed to him at Fayette, Miss., will be appreciated. The Fayette peo-

ple, irrespective of denomination, under the leadership of Rev. M. H. Wells, pastor of the Methodist church, have been very diligent in their kindnesses to this aged saint of God.

Sincerely,

J. B. CAIN.

## WILLIAM E. RANKIN DIES

Mr. William E. Rankin died at his home near Sandy Hook, Miss., on Wednesday, September 8, and was buried the following day from the church at Sandy Hook. Services were conducted by his pastor, Rev. F. M. Casey, of Foxworth, assisted by Rev. L. E. Alford, Jackson; Rev. Roy Wolfe, Prentiss; Rev. J. W. Moore, McComb, Rev. F. E. Dement, McComb, and Rev. J. B. Cain, Columbia.

Mr. Rankin lived in the home of his great-uncle, the Rev. John Ford, the same home where the 1918 session of the Mississippi Annual Conference was held. He was a rural mail carrier and a steward in the Sandy Hook Methodist church.

## COLLEGE OF BISHOPS, SOUTH- EASTERN JURISDICTION, NAME COMMITTEES

The College of Bishops of the Southeastern Jurisdiction met at Lake Junaluska, N. C., Tuesday-Wednesday, August 24-25.

The following were present: Bishops J. R. Cannon, Jr., Hoyt M. Dobbs, Arthur J. Moore, Paul B. Kern, W. W. Peele, Clare Purcell, W. T. Watkins, and J. L. Decell.

Bishop Paul B. Kern, chairman, and Bishop H. M. Dobbs presided over the meetings.

According to direction of the Jurisdictional Conference (C Journal, p. 181), the College named the Committee on "Plan of Organization and Rules of Order" for the 1944 Jurisdictional Conference as follows: C. J. Harrell, Lud H. Estes, G. Ray Jordan, B. A. Whitmore, and F. B. Noble.

The Jurisdictional Conference placed the effective Bishops on the Committee and in accordance with the adoption of a resolution on page 180, the Jurisdictional Conference directed the College to name other members according to plan on page 16 on the Committee on "Jurisdictional Conference Program and Policy" (Coordinating Agency for Policy and Objectives), and the College named: Jurisdiction at Large—Silas Johnson, H. W. Whitaker, J. G. Houston, M. A. Franklin, M. R. Mobley, J. Earl Moreland, R. E. Greer, W. K. Green, R. E. Wicker, C. J. Harrell, A. E. Acey, G. M. Davenport, H. T. Freeman, Roy H. Short, and J. Emerson Ford (15); Jurisdiction Board Education—J. Calloway Robertson, C. P. Bowles, C. M. Dannelly, Lester Rumble, F. B. Shelton, A. L. Gunter (6); Board of Missions—Mrs. E. L. Hillman, B. M. Persinger, John W. Branscomb, J. M. Ormond, S. O. Cantey, and R. V. Bennett (6); Lay Activities—C. C. Sherrod, R. E. Rooks, and J. C. Guilds (3); Evangelism—R. Z. Tyler, W. R. Lott, Mrs. L. M. Awtrey (3); Hospital and Homes—Mrs. W. F. Mahaffey (1); Temperance—J. W. Weldon (1); Pensions—A. T. McIlwain (1); and Treasurer—B. A. Whitmore (1).

Judge M. C. Redwine, Dr. B. A. Whitmore, and Dr. S. W. Taylor, of the Committee on Entertainment of the Next Jurisdictional Conference, met with the College of Bishops and the joint meeting set 9 a.m., Thursday, June 22, 1944, as the time for the opening of the Jurisdictional Conference. The place

is yet to be decided by the Committee on Entertainment.

Bishop Paul B. Kern, chairman of the College of Bishops, will convene the Committee on Jurisdictional Conference Program and Policy at Atlanta, Georgia, Tuesday, November 30.

J. L. DECELL, Secretary,  
Southeastern College of Bishops.

## NEWS FROM PACHUTA CHARGE

The McGowans Chapel Methodist Church, on the Pachuta charge of the Meridian district, will be dedicated on September 19, 1943, at the 11 a.m. service. The dedicatory sermon will be preached by the Rev. J. L. Neill, district superintendent, after which he will lead the congregation into the dedication of the church to God. Dinner will be served at the church for all who are present. After lunch an afternoon service will be held, consisting of song, prayer, testimonies, history of church, special recognition, and a sermon by a former pastor. This is to be a historical and spiritual service.

Many of you recall that the McGowans Chapel church burned in February of last year. There was a total loss of the building by fire. Every song book, piano, flower vase, pew, and fixtures was burned. During the time of intermission without a church we worshiped in a nearby school building. The congregation was brave and loyal during those days without a church—a house for worship.

At last there stands a beautiful white frame church building to surmount the pile of ashes. The building is so arranged that each class of the Sunday School has a separate meeting place. The church has three ceiling fans, a good lighting system, and most comfortable pews. It meets the needs of the community. An estimated valuation of the building and fixtures is \$3,000.

Most of the work on the church has been done through the courtesy of men in the community. The McGowans Chapel has been rebuilt because somebody gave labor, somebody gave money, somebody gave prayer, somebody had patience, and others gave timber and materials. We are also grateful to the General and Conference Boards of Church Extension for a donation. It would be impossible to mention all the names of persons who have made contributions. May I say, however, that one family gave a costly pulpit Bible, another family gave the pulpit, someone else gave the hymn books, another family sent a communion set, another family gave a piano, the W. S. C. S. gave the collection plates, and Santa Claus is still visiting the church.

The building committee consists of Henry McLeod, E. E. McGowan, R. N. Lee, Homer O'Neil, and Ace McLeod. The trustees of church property are A. H. Fatheree, J. C. Jordan, Jr., and V. L. Broadway.

In conclusion, may I, as a fortunate pastor, along with a happy congregation, invite every former pastor, former church member, friends and neighbors, to attend the dedicatory service.

Signed:

G. ELIOT JONES, Pastor;  
E. E. MCGOWAN,

Invitation Committee.

Paul says the gospel is the power of God unto salvation. We need a revival of faith in the gospel. There are too many jelly-fish church members who are on the fence and have not the backbone to line up for the faith once delivered to the saints.—The Cumberland Presbyterian.



heart-searching; each pastor met God, at the moment, within the deep recesses of his own heart.

In the afternoon the Rev. Roy Wolfe, pastor of the Pearl River Avenue Methodist Church, McComb City, addressed the assembly on the subject, "Soul Winning," finding his text in the Book of Proverbs, the 11th chapter and the 30th verse, "... he that winneth souls is wise."

Following the afternoon service, the visiting ministers met their host of the night and were conducted to their respective places of abode. Following the evening meal, they returned to the church, along with a rather large gathering of the Tyler-town citizenry, for the evening service. After an inspiring song service, the Rev. Joseph A. Smith, pastor of the Centenary Methodist Church, McComb City, spoke to the assembly on the subject, "How We Should Bear Our Burdens," selecting his scriptures from three sections of the Bible—Galatians 6:5; 2 and Psalm 55:22. Recognizing the fact of suffering and "burden-bearing" in the world of today and of such nature so as "not to be laughed off," Dr. Smith proceeded, in that delightful way that is his own, to prescribe the means of release at the disposal of suffering mankind. The evening service was concluded in an altar service, with ministry and laity kneeling together before the throne of God.

On Wednesday morning the group re-assembled at the church. The opening service was one of song and prayer, led by the Rev. Frank E. Dement, Jr., of McComb City. Following, the Rev. Van. R. Landrum led the group in a brief discussion of points related to the Crusade for Christ, making suggestions as to how a successful campaign may be carried on within the local church.

Captain O. B. Elliot, recently returned from the battle fields of France and Germany, spoke to the group. In his message he frankly faced up to the moral and spiritual inadequacies of our day and made clear to his hearers the fact that though our boys were being well trained to "fight" for their country, too many of them were being sent to the battlefields not prepared to "die" for the same. The failure here was placed frankly at the door of the Church and an "indecisive" ministry. His words, though unpleasant to the ears of the ministry, were accepted as being largely, too largely, true. His appeal for a more courageous ministry was heard and in the main, the writer feels, was accepted in a positive response.

Following Captain Elliot's address, the "Retreat" was brought to a conclusion in a consecration service, led by the Rev. Van. R. Landrum, who spoke briefly from the text, "For ye are bought with a price..." (1 Corinthians 6:20). The price paid for the freedom and redemption of man by God and Jesus Christ was pointedly called to mind; the group was reminded that once again freedom was being purchased in the shedding of blood which, though not divine in the sense of the Blood of the Lamb of God, was nevertheless sacred, and the group was challenged, "are we worthy?" We owe a more noble effort in the building of a better world to the boys of our fighting forces, but more than that we owe a larger effort to the Christ of Calvary! The establishment of the means of salvation cost God and supremely! If we are to have our world for God, for ourselves and our children, it may not be had free of cost, but it shall become ours only as we dare to take it under the leadership of Almighty God and ac-

cording to the principles of the Christ. In dedication to that high purpose the ministers knelt at the altar of the church as he "Retreat" was brought to a close.

"Retreat?" Yes, the ministers of the Brookhaven district have had a "Retreat," but it was for a gathering of strength. That strength was found! And now it is "Advance" in the Crusade for Christ, with the emphasis upon the latter—"for Christ."

FRANK E. DEMENT, JR.,  
Reporter.

## MISSISSIPPI CHURCH COUNCIL FOR NARCOTIC EDUCATION

The Mississippi Church Council for Narcotic Education, sponsored by the Baptist, Christian, Methodist, and Presbyterian Churches, the Woman's Christian Temperance Union, the Mississippi Congress of Parents and Teachers, and the State Department of Education, held its annual meeting at the Edwards Hotel on Monday, January 15. Members present were: G. M. Peery, secretary-director of the Mississippi Christian Missionary Society; Mrs. J. W. Bloomfield, secretary of Mississippi Woman's Christian Missionary Society; Mr. and Mrs. John Long (Mr. Long is president of Southern Christian Institute at Edwards, Miss.); I. H. Sells, executive secretary of the Board of Christian Education of the Methodist Church in Mississippi; E. E. McKeithen, pastor of Utica Methodist Church; Mrs. Paul Arrington, member of National Board of Missions of the Methodist Church; Auber J. Wilds, State secretary of Baptist Training Union; N. S. Jackson represented Mr. E. C. Williams, of the Baptist Church School Board; Dr. R. L. Landis, Moderator of the Presbyterian Church; T. J. Lowe, representing Presbyterian Church; Martha Ann Smilie, student at Belhaven College; Mrs. C. C. Clark, chairman of Parent Education of Mississippi Congress of Parents and Teachers; Mrs. D. R. Jenkins, president of Mississippi Congress of Parents and Teachers; Miss Winnie Buckels, director of Narcotics Education, State Department of Education; R. W. Griffith, assistant state superintendent of Education; J. A. Travis, vice-president of Mississippi College; Miss Dorothy Little, State Textbook Board; and Miss Louise Calcote, educational director of Mississippi Church Council.

Rev. G. M. Peery, chairman of the Council, presided. Mr. J. A. Travis, luncheon speaker, stressed the importance of continuing activities in this vital field of education. During the business session the Council adopted Constitution and By-Laws and approved plans for a state-wide conference on alcohol problems to be held at some time during the year. A report was made on a recent meeting of the Southeastern Conference on Narcotics Education, which was held in Nashville on December 11 and 12, 1944. Five members of the Mississippi Church Council were present at this meeting. G. M. Peery, chairman of the Mississippi Church Council, was selected as one of a committee to plan for nation-wide activities in this field.

Members expressed appreciation for work done during the past year and were enthusiastic over future plans of work.

Officers elected for the ensuing year were: G. M. Peery, chairman; A. L. Goodrich, vice-chairman; J. A. Travis, vice-chairman; Mrs. Paul Arrington, secretary; T. J. Lowe, treasurer, and Miss Dorothy Little, financial secretary.

## INTERRACIAL TRENDS

By R. B. Eleazer

### Two Mob Victims in 1944

Only two lynchings are known to have occurred in the United States in 1944, the smallest number reported during the sixty-three-year period in which the records have been preserved. In view of the fact that more than 5,000 persons have been lynched during that period—whites, Negroes, men and women—an average of more than eighty per year, the low figure for 1944 encourages the hope that this type of crime is doomed soon to disappear from the American scene. From the peak record of 231 mob victims in 1892 the trend, with occasional backsets, has been steadily downward. For the past five years the average has been less than four a year.

### Mississippi Facing Forward

Leading white and colored educators of Mississippi met in Jackson a few days ago to initiate a thorough study of the needs of higher education for Negroes in that state. The study will be directed by Dr. Joseph E. Gibson, Commissioner of Higher Learning of the State of Louisiana. Dr. Horace Mann Bond, president of Fort Valley, Ga., State College, one of the nation's ablest Negro educators, has been asked to serve as consultant in the study.

### Atlanta Churches Educate for Citizenship

Negro churches of Atlanta are cooperating with social agencies in educating the population in the duties and responsibilities of citizenship. With the theme, "Education for Citizenship," colored church leaders are reaching 50,000 members, and the more important churches are holding panel discussions, meetings, and forums, and sponsoring baby health clinics. One large church opened a clinic for the treatment of venereal disease; another is engaged in efforts to combat tuberculosis.

### Richmond Plans School Expansion

The school board of Richmond, Va., has approved a four-year postwar budget of \$1,275,000 for improvement of its colored schools. An additional appropriation of \$1,500,000 was made for the erection of two new Negro schools at the end of the four-year period.

### Negro Police in Southern Cities

Twenty-four Southern cities employ more than a hundred Negro policemen, according to a partial survey recently conducted by the Southern Regional Council, with headquarters in Atlanta. The list includes cities in Arkansas, Florida, Kentucky, North Carolina, Oklahoma, South Carolina, Tennessee, and Texas. In every case city officials reported that the colored policemen were rendering effective and satisfactory service.

First I got tonsillitis, followed with appendicitis and pneumonia. After that I got erysipelas with hemochromatosis. Following that I got poliomyelitis and finally ended up with neuritis. Then they gave hypodermics and inoculations. No, sir, I thought I would never pull through that spelling test!—Christian Observer.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 1212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Jurisdiction Meeting Cancelled

A message from Mrs. E. L. Hillman, president of the Southeastern Jurisdiction Woman's Society of Christian Service, to Mrs. Charles Ratcliffe, of Jackson, chairman of arrangements for the 1945 annual meeting, states that the meeting has been cancelled in compliance with the request of the Office of Defense Transportation.

We regret that this meeting will not be held, but hope the 1946 meeting will come to Jackson.

In regard to the one-day session of the Mississippi Conference W. S. C. S. which has been planned for February 23, we will announce the decision of the Administrative Committee as soon as possible.

\* \* \*

### Executive Committee Meets

The Executive Committee of the Mississippi Conference W. S. C. S. held its January meeting in Jackson on the 16 and 17, with the president, Mrs. W. F. Mahaffey, presiding, and Mrs. E. E. McKeithen leading the opening worship. Only two members were absent—Miss Mary Thornton Lindsay, who was in another meeting, and Mrs. D. L. St. John.

### Study

Mrs. E. V. Perry stated that societies were pleased with the adapted programs for the fourth quarter and are eager for assistance in planning their 1945 programs. Since the programs in "Behold, I Have Set Before Thee an Open Door" are so well arranged, no adaptation will be made, but some suggestions and helps will be given from time to time during the year. Copies of local society year-books and the name and address of the vice-president are to be sent to Mrs. Perry. She expects to stress the study of the World Federation of Methodist Women this year.

Since the secretary of Spiritual Life has been made an officer in the society, instead of the chairman of a committee, this work has come into its own. Mrs. E. E. McKeithen reported the Conference Retreat at Belhaven College as the high point of the year's work. Through the systematic study of God's word, with the excellent helps available, the women of the Conference have found strength for the tragic days in which we live. The World Day of Prayer and the Week of Prayer and Self-Denial were times of inspiration. Attention was called to the part of this secretary in the planning of the programs and the approved studies.

During the fourth quarter, 98 applications for Special Jurisdiction Recognition for approved studies were sent to Mrs. E. E. Deen. Eighty-nine societies had a perfect reporting record for the year, but many societies failed to receive S. J. R. because of too little supplementary material, especially with the joint study. Many activities resulted from the studies, particularly "The Church in

Southeast Asia." The Conference Committee has recommended the studies for 1945, and Mrs. Paul Arrington will teach the course in the Leadership of Study Classes at Pastors' School in June.

There was an 89 per cent increase in reporting for 1944 to Mrs. H. E. Hamrick, who gave excerpts from these reports: "Best literature we have had," "Study courses challenging," "The Methodist Woman and World Outlook most helpful," etc. The Prentiss society has the distinction of having every member a subscriber to the Methodist Woman. The society of the Jefferson Street Church, Natchez, has every officer a subscriber.

### Action

Mrs. Stanley Wilson listed the special activities as: First quarter, legislation, especially the work of the women in preventing the change in location of the school for delinquent Negro children; second quarter, attendance at precinct elections and the seminar at Pastors' School; third quarter, sending Negro woman to "Gulfside;" fourth quarter, participating in World Community Day and the national election and extending courtesies to departing and incoming pastors. Seventy-eight societies had a perfect reporting record.

### Organization and Promoting

The Honor Roll system for reporting has resulted in a large increase in reports to all officers, so Mrs. T. H. Fore will continue this check. She called attention to the new report books for local societies which will be available soon. After the first quarter of 1945, no report will be counted unless these blanks are used. For 1944 there was a decrease of one society and a large decrease in the total membership. A decrease of one society in the observance of the Week of Prayer and Self-Denial. All other figures showed an increase.

The Brookhaven district led in societies reporting for the third quarter, has organized two new Guilds, and has a per capita giving of \$6.60.

Hattiesburg district led in societies working for S. J. R., and its per capita giving was \$6.40.

Jackson district led in total giving, with a per capita of \$8.60.

Meridian district had a per capita of \$5.91, with Wesley society, Meridian, leading the Conference with a per capita of \$17.19, and the Central society, Meridian, leading in the Week of Prayer and Self-Denial offering—\$191.50.

Seashore district led in Life Memberships, with a total of \$2,060. Its per capita was \$7.73, and it was second in total giving.

Vicksburg district led in the Week of Prayer and Self-Denial offering with \$969.01. The per capita giving was \$8.

Mrs. H. H. Ishee, of Purvis, is to become district secretary of the Seashore district, succeeding Mrs. John Cirlot.

Mrs. Jesse H. Graham reported an increase in the number of Wesleyan Service Guilds; there are 42 reporting. \$1,417.60 was paid on the pledge for missions and \$309.63 as an offering for the Week of Prayer and Self-Denial. Since one out of

every seven women in the United States is "gainfully employed," now is the time for Guild organization.

The promotion of special members by Miss Ina Thompson brought into the treasury, during 1944, \$8,915.

Mrs. R. E. Rollings listed supplies: Second quarter, supplies for Rural Worker, Miss Catherine Ezell; third quarter, beds for Lewis Hospital in Africa, \$5,660; fourth quarter, 10 tons of clothing for European relief.

Increased interest is being shown in Student Work, with 70 societies reporting. Miss Mary Thornton Lindsay that students and men and women in the service of the country are being kept in touch with the local church. Attention was called to the Student Conference to be held at Mills College, February 9-11, 1945.

Mrs. Charles Ratcliffe's report showed an increase in every item, but the Youth Work is still lagging because of the lack of trained leadership. In 1944 the Conference received \$1,791.60 from the Youth Fund, to be turned on to the Division.

A motion carried to request that a seminar or class for leaders of Youth Work be held during the 1945 Pastors' School.

Mrs. J. B. Cain stressed the responsibility of every woman for the Children's Work. She listed the following high points of the year's work: First quarter, letters from children to the President and Secretary of State concerning food for the children of Europe; second quarter, the study, "Christian Adventures in Learning and Living"; third quarter, the study, "Friends and Neighbors;" fourth quarter, clothing for children of Europe and Christmas gifts for Japanese-American children in relocation centers.

### Finances

Mrs. C. E. Mullins reported the total giving in the Conference for 1944 as \$49,815. Of this amount, \$4,974.91 was the Week of Prayer and Self-Denial offering, \$8,915 was Life Memberships, \$4,564 for beds for Lewis Hospital, etc. The pledge for Missions was overpaid, so the Mississippi Conference will share in the increase for the Jurisdiction which we hope totals the one million dollars. It was voted to make the pledge for Missions \$30,000 for 1945; it was \$27,000 in 1944.

Referring to our records, we discovered that our pledge reached its peak in 1930, when it was \$31,028, and from that it continued to decrease. In 1929, \$33,554.18 was spent for \$29,943.50 for pledge. The largest Week of Prayer and Self-Denial offering was given in 1928, \$3,165. From that year it decreased until 1943, when it was \$4,002.58. Our 1944 offering was \$4,974.91.

### History

"As the old trees fall, new ones must come up," said Mrs. B. F. Lewis, as she told of the passing away during 1944 of many of the older members of the Conference. She urged the cultivation of the children and youth to fill the places in the coming year. The records are being preserved at Mills College.

(Continued on page 14)

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Executive Committee of the Woman's Society of Christian Service met in the Hotel Peabody in Memphis at 10 a.m., August 26, 1943, with Mrs. W. H. Ratliff in the chair. Mrs. H. L. Talbert led in worship. Fifteen members were present.

Mrs. Hall reported that our financial report is good.

Mrs. Ratliff made explanation of our Scarritt Scholarship, and on motion of Mrs. H. L. Talbert, with a second by Mrs. Maurice Woodson, the treasurer was authorized to reimburse the girl who had repaid the scholarship fund.

Mrs. Maurice Woodson reported for the Children's Work in the Conference. Her report showed definite improvement.

Mrs. Walter Odom spoke of Missionary Education and Service, explaining the outline of Mission Study for our fall course.

Miss Mamie Jones reported for Literature and Publications. There is an increase in subscriptions in Methodist Woman and World Outlook. Week of Prayer materials will be mailed from her department.

Mrs. Ratliff reported for Supplies in the absence of Mrs. G. B. Blake.

Mrs. J. W. Hollandsworth reported for Christian Social Relations and Local Church Activities. It was suggested that some reports be printed on our page in Advocate. Thirty-six Negro women were sent to the Leadership School in Holly Springs.

Mrs. N. J. Golding reported for Girls and Young Women.

Mrs. Jasper Weber read report of Wesleyan Service Guild. She reports three new Guilds since Conference.

Mrs. L. K. Carlton, of Corinth District, and Mrs. W. G. Gaines, of Sardis-Grenada District, reported for their districts.

Mrs. J. N. Dunn reported for Orphanage Board in interest of octagon coupons.

Mrs. D. W. Whitaker, chairman of Spiritual Life, reported for her department, giving information from Junaluska.

Motion was made by Mrs. Jasper Weber that money be provided by Conference for the president and three key officers, one of them Wesleyan Guild secretary, be sent to Junaluska each year.

Mrs. D. W. Whitaker moved that district seminars be held in place of the fourth zone meeting. After discussion, Mrs. Whitaker, Mrs. Odom, and Mrs. Hollandsworth were asked to work out a program and plan for this session. The motion carried.

Mrs. E. L. Jernigan reported for Life members.

Mrs. H. L. Talbert reported that Louise Killingsworth is coming home soon. She encouraged greater missionary giving.

### Afternoon Session

Mrs. Jasper Weber led in prayer, after which the business of the day was resumed.

A letter from Rev. J. Noel Hinson regarding the meeting of Commission on Town and Country Work. The following women were named to this commission: Mrs. D. H. Hall, Mrs. W. R. McCormack, and Mrs. G. B. Blake.

Plans were discussed for the annual meeting, to be held at Wood Junior College in the spring. Date to be set soon.

The situation of Methodist Home was ex-

plained by Mrs. W. H. Ratliff, our representative on the Orphanage Board.

The Executive Committee expressed appreciation of the work done by Mrs. Ratliff for this institution.

Mrs. D. W. Whitaker led the prayer in dismissal.

Respectfully submitted,  
MRS. W. H. RATLIFF, President;  
MRS. N. N. MAXEY, Secretary.

\* \* \*

### Personal Letter

Dear Mrs. Ratliff:

Well, I can certainly tell you now that our new president and his wife are here. And, such a couple! You'll like both of them as soon as you see them. Mrs. Waggoner said Miss Day asked her if she wanted to teach and she said she told her, "No, she wanted to be the president's wife and through that make the campus a home for us all, and be campus mother to students and faculty." They have been here since 2:30 Thursday afternoon, and already she is our campus mother.

Really, Mr. and Mrs. Waggoner are just lovely and full of vision, energy and ability, and she has just been in a meeting of the women up there at Lakeside where Mrs. Reynolds, Mrs. Zartman, and some other official were and they have given Mrs. Waggoner every assurance of their support here.

It truly seems that we are already off to a start, except that our faculty isn't complete yet.

Supplies are beginning to come, as one package has come from Sears containing four sheets from the Benoit ladies. The papers enclosed show six were ordered but only four came.

I just know when you ladies really know Mr. and Mrs. Waggoner and their energy and vision begin to show in substantial ways here that something will take place, sure enough. Mrs. Waggoner is delighted that your Conference is to meet here.

Mrs. Sharp writes that you two are meeting here on school opening time. I'm so pleased. Won't we have fun?

The town of Mathiston is having a Welcome Party for the Waggoners tomorrow night. I hope it will prove to be the beginning of a friendlier time for the College and town.

Our farmer picked out a bale of cotton the day the Waggoners came, and Mr. Wag-

goner was here in time to see it ginned and Wood Junior College goes on record as ginning the first bale in Webster County this season. Aren't we proud?

When I can serve you, I shall be happy to.

With all good wishes, I am,

Sincerely,  
SALLIE PARNELL.

### THE PRIVILEGE OF GIVING

By Mrs. Irvin Rowland


"Take care that ye do not your alms before men to be seen of them."

Giving, strangely enough, opens our lives for receiving—not a repayment, but something for greater joy and satisfaction that we have a definite part in the building of the Kingdom of God on earth. Those who open up their hearts by the giving of themselves as well as their possessions leave a highway for appreciation and kindness to travel on.

All things are God's and we are His. Why should we selfishly hoard all the blessings He has entrusted us with? To think only of ourselves and perhaps of our friends is one sure way of denying Christ's universal love. Do not even sinners have their friends? As Christians we must do over and above that—we must give to and love those who seemingly are not deserving or desirous of higher ideals of life. Who are we to judge? God can make of this opportunity a means of character-building to the giver and the seeds of righteousness earnestly sown can bring forth unexpected and most abundant yields.

The more we give, the greater blessed we are. Let us not be influenced by the negligence of others, neither stint because of personal dislike of certain persons. We owe our debt of giving to the Lord, and petty excuses will not stand up under His divine, all-seeing eye.

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EUGENE J. COLTRANE, President



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### Alexandria District

Mrs. T. D. Chapman, District Secretary

Educational seminars are in the air! So says Mrs. G. W. Dameron, Conference Secretary of Missionary Education and Service. In the Alexandria District we are to have this seminar in Alexandria on Tuesday, September 14, beginning at 10 a.m., and closing not later than 3 p.m.

The entire educational program of the Woman's Society will be discussed, with time for questions concerning work. The three new studies for fall and spring will be presented. Text books will be on sale for these studies.

Each society should try to have four special members present, together with all others who can and will attend. The special members are president, secretary of Missionary Education and Service, secretary of Christian Social Relations, and chairman of Spiritual Life.

Letters are being mailed to each society about this important district-wide meeting. Let's try to have a good attendance in spite of tire shortage and gas rationing.

Mrs. R. G. Cruse is the new vice-president of the Woman's Society at Sicily Island.

Mrs. W. H. Parker, Jr., is chairman of Spiritual Life for the Alexandria district. Address, Ville Platte, La., Route 3, Box 83M.

Mrs. Crawford Young is the new zone leader for Zone No. 1, Alexandria district. Address, Campti, La.

\* \* \*

### Zone Meeting, Ville Platte

The third quarterly meeting of Zone No. 3 was held at the church in Ville Platte, August 6, 1943. The meeting which was called to order by Mrs. J. L. Ball, zone leader, had the theme, "Woman's Task in Rebuilding a New Earth Wherein Dwell Righteousness." Mrs. W. H. Parker, Jr., conducted the devotional based on the Scripture according to I Corinthians, 3-9, "For we are laborers together with God."

Mrs. G. V. Ketteringham, president of Ville Platte society, welcomed all guests, and expressed the desire that each of us would enjoy and receive many benefits from our day of study. Mrs. Ball responded to this cordial welcome by saying that we were all proud of the Ville Platte organization, and that it was a real inspiration to be with them in their new church.

During the business session, Mrs. Yeagers, secretary pro-tem, read the minutes of the previous meeting, which were accepted as read. Mrs. Ball suggested that vice-chairman of zone, secretary of Supplies, and secretary and treasurer of zone be elected. It was moved and seconded that these officers be elected. The following committee, composed of Mrs. S. Campbell, Mrs. W. H. Parker, and Mrs. Moise, was appointed, to name nominees for same.

In the offering for Baby Special Membership, seven dollars were given.

Mrs. Marvin Watkins, of Bunkie, gave a splendid interpretation of "Woman's Task in Underwriting Peace and Victory in the Post-war World." Following this, Mrs. Sidney Campbell, White Chapel church, answered the question, "What is our task, and

how shall we present the good news to a world torn by the conflicts of this war? One of her many good ideas was, our task is to be co-workers with God.

Mrs. Chapman gave us a message of inspiration and information. She said that we should not fail to give something for China at this time. Mrs. Ball responded with the chairman's message. Pastors and their wives, and guests, were welcomed.

To conclude the morning session, a quiet hour was conducted by Mrs. A. W. Townsend. This program consisted of the singing of consecrated hymns, and stressed the idea that we must have help from above.

The group then went to the home of Mrs. Ketteringham, where a bountifully planned and delicious luncheon was served by the ladies of the Ville Platte society. Everyone enjoyed this hospitality.

The worship program of the afternoon session was directed by Mrs. W. H. Parker, Jr. Mrs. Ball conducted the business session. She stated that the next zone meeting would be held in November at Melville, La.

A zone offering was taken, which amounted to \$5.

The nominating committee reported these nominations: Vice-chairman, Mrs. G. V. Ketteringham; secretary of Supplies for zone, Mrs. Marvin Watkins; secretary-treasurer of zone, Mrs. John Childs. It was moved and seconded that these officers be elected unanimously. This was done.

Mrs. Algy Rose presented an introduction to our fall study, "The Church and America's People." She was assisted by Mrs. John Childs, Mrs. E. Moise, Mrs. H. Delesseps, Mrs. Ball, and Mrs. Yeagers.

A rising vote of thanks was given to the Ville Platte society for their hospitality.

The service of dedication and consecration, led by Mrs. Parker, concluded the day's meeting. Forty-two members and visitors were present.

MRS. L. H. YEAGERS,  
Secretary Pro-tem.

\* \* \*

### Colfax Woman's Society of Christian Service

Despite the hot weather, the little group of women have met each week at Colfax for their meetings regularly.

Our first Mondays we have enjoyed a Bible lesson given from Leviticus by our pastor's wife, Mrs. E. E. Sylvest, who serves as Spiritual Life leader. The second and third Mondays we have had programs put on by the Committee of Christian Social Relations and Local Church Activities. In these programs we have used the material from "The Peace Packet," also articles from the Methodist Woman and World Outlook.

On the fourth Mondays we have followed programs from year books. These are put on under the supervision of Mrs. M. H. Rogers.

The fifth Mondays are used for socials, and the one in August was a home-coming for our members, and each brought a guest. This meeting was indeed very helpful, as we talked of work to be done with the minority groups who are in our midst at this time.

Our women have also added a beautiful pulpit Bible in memory of our deceased members. A nice baptismal fount was made by one of our young men who serves as a member of the board of stewards.

MRS. P. A. DEAN,  
Secretary C. S. R. and L. C. A.

### IMMEDIATE RELIEF AND FUTURE SELF-RELIANCE

By Bishop Edwin F. Lee, of Manila-Singapore Area

The Good Samaritan was not a professional philanthropist. He evidently was on his way from Jerusalem to Jerico to carry out some business responsibility when he came upon the poor man who had been beaten and robbed and left by the wayside. The narrative records the humanitarian impulse of the Samaritan who gave first-aid, then took the suffering victim to an inn, and with wise forethought left money for his care for a reasonable period of time for recovery. The definite objective was the restoration of the man to normal self-sufficiency.

"Overseas Relief" means aid to those who have been sorely bruised by this terrible war. Insofar as possible, we must scatter aid broadly. General rehabilitation is planned by our Government, so much of the early distress will fortunately be met on a scale somewhat commensurate with its size. All suffering cannot possibly be met, because it is on a scale to stagger the imagination.

Now great numbers of men, women and children are hungry and in general need who before enjoyed comparative wealth. In Batavia, Java, I met a fine young American, whose only possessions were the shirt and shorts he had on when he jumped into the sea as his boat was torpedoed. All Americans left with the American Consul-General what extra clothes they could spare, so that such men could be temporarily outfitted and proceed on a journey to Australia and America. It is sometimes good for individuals to experience personal need and to receive temporary help from friends.

Our Methodist people in America certainly have a rare opportunity (I do not emphasize the responsibility) to send help to our fellow Methodists in the war-torn areas. My thoughts go naturally to our brethren in the Far East. I visualize the needy ones in the Malaysia-Philippines region, not because they are more worthy than others in China and elsewhere, but because their names and faces are ever before me. Letters have come from some of the more fortunate ones who were able to get out of Malaya to Australia, India, or Ceylon. Some require temporary help, because the family funds are inaccessible now. They will later repay amounts advanced, so that others who require longer aid may receive these repaid amounts. One such letter has just reached America, sent by a fine Chinese woman of Singapore, who has reached Chengtu, China, with her two youngest children. Her older children are in Australia. Her husband was

(Continued on page 13).





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

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## CHURCH SCHOOL LESSON SEPTEMBER 19, 1943

By Rev. W. C. Newman

### WHEN GOOD MEN SIN

Lesson Text: Numbers 20:1-13; 27-28.

Golden Text: Be angry, but sin not.—Ephesians 4:26. (Moffat)

Let us begin the discussion of this lesson with the honest admission that Christians ought to be and to act differently to other people, but that all too often one cannot distinguish them from other people by their words and attitudes. Perhaps this is because we are not quite willing to set up for ourselves a standard of conduct that is above the ordinary.



W. C. Newman

Yet in other matters this "extraordinariness" is the common desire. All of us want extra privileges, extra pleasure, extra money, extra health, extra power, extra recog-

nition. Only in this one realm of righteousness do our desires lag. We are very willing to be only ordinarily good; we do not "hunger and thirst after righteousness."

And this was the sin of Moses in our story. He was not an adulterer like David, nor a liar like Ananias; he was just as respectable as any of us. As we look at it now his punishment seems too hard for so light a sin. But since we dare not question God's justice we must look deeper to discover the seriousness of his sin.

### Sins of the Disposition

The very word "sinner" has come to imply such heinous things that we moderns, decent folks that we are, shrink back from ever admitting ourselves to be in any need of forgiveness from God. When we say "sinner" we immediately think of criminals; we never think of ourselves.

But while the average Methodist congregation is made up of honest, moral people, there is such sin among us that penitence ought to be our constant attitude.

I am speaking of what has been called the "sins of the disposition." Anger, jealousy, racial or class prejudice, chronic ill-will, the critical attitude—against all these Jesus spoke plainly and with unmistakable emphasis. Indeed he made so much of the seriousness of these sins that one would suppose that all Christians would be constantly on guard against them.

But the fact is we are not on guard against them. They are the most difficult problem in most congregations and even in whole annual conferences. These sins of the disposition are more common among us and more hurtful to the church than is crime itself. Let us look at some of their consequences, then we will understand more

fully why Moses' punishment was so great.

### They Destroy Fellowship

The Christian church is not dependent upon great sums of money. Some of its noblest chapters have been written in poverty and privation. But the Christian Church is absolutely dependent upon love and fellowship. It has never written a noble chapter at a time when its fellowship was broken by unbrotherly attitudes.

I know an entire church, one that might have been as great a church as there is in either of our conferences, that is so weak as to be almost impotent because a few of its members dislike each other, and express that dislike in various ways. There isn't a dishonest person among them. They are just sinners in disposition.

I know a man whose sons have no respect for religion because all their lives they have listened to their father's bitter criticisms of his fellow church members. He counts himself a loyal and devoted Methodist, but his sin has made religious faith impossible for his own children.

I know ministers whose effectiveness has been or is being greatly lessened because they are habitually critical and fault-finding toward their brother ministers.

Such destruction of the fellowship of the Church defeats the Church, and therefore defeats God for the time being. And it was that kind of thing of which Moses was guilty in our lesson for today. No wonder his punishment was heavy.

And it will be no wonder if some of us suffer terribly for our sins of the disposition which do not seem to us to be wrong.

Well might we penitently pray "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer!"

## IMMEDIATE RELIEF AND FUTURE SELF-RELIANCE

(Continued from page 12)

on a boat that the Japanese bombed, and she understands he is a prisoner on the little island of Sungkep, between Java and Singapore. The husband was one of the outstanding physicians of Singapore. He was a lay delegate to our Methodist General Conference in Kansas City in 1928.

I could go on with many such narratives, but I invite you to a typical family in the Philippines. The Rev. Jose Valencia, B.A. (Cornell College, Iowa), B.D. (Drew Theological Seminary), has been one of our most efficient ministers in the Philippines. His lovely wife is a graduate of the Philippine Normal School and holds a teaching certificate which qualifies her for a teaching position in any grade school. They have two bright young children—Jose, Jr., and a daughter named Resurrection, commonly called "Ray." He is superintendent of the large Cagayan-Isabella District of the Northern Philippine Conference. This faithful man came to the United States to study law,

but his conversion while a student at Cornell led him into the Christian ministry. He is one of the nine Filipino district superintendents to whom we have provided \$20 per month toward support and about \$18 for travel. They are supposed to receive an additional \$20 from their districts for support. How they will get along during these troubled days, when the Japanese will embarrass them in every conceivable way, I cannot imagine. I fear that this young wife and her children may not survive the physical hardships. Undoubtedly many of our pastors and members of their families, deaconesses and Bible women, will require not only food and clothing, but medicines. When they have been at least partially restored they will be the best agents to direct the distribution of relief to the members of their congregations and to the people of the communities in general.

Relief service of this kind will be the first task for our missionaries in the fields now under Japanese occupation. It will be necessary to convey the impression of stability as a church which such a service, followed by a resumed missionary program, will produce.

I have purposely refrained from a harrowing description of pitiful lines of suffering people. I have tried to reveal a program whereby we, as a church group, can help to restore the strength of some of our Methodist comrades across the sea, and put them in a position to begin the program of rehabilitation of their own people through and beyond the bread-line stage. Our objective must surely be the abundant life both physical and spiritual, and the emergence of free people in the several countries, who will join with us in building a world that will look back upon the second World War as the last great scourge known to mankind. We seek to be efficient temporary philanthropists, and also permanent builders of a Christian democracy.

World-Wide Communion Sunday, October 3, with its special Fellowship offering, gives us an opportunity to reflect the compassion of the Master for world sufferers. Let us not fail to grasp this privilege.

Husband: As I contemplate the wonders of nature, I realize how insignificant is man.

Wife: Any woman knows that without contemplating.—Atlanta Two Bells.

A failure established only this: that our determination to succeed was not strong enough.—Bovee.

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## LAKE CHARLES AREA MINISTERS MEET

The Lake Charles Area Ministerial Association met at Lake Arthur Campground on Tuesday, August 31. The following members, with their families, were present: B. H. Andrews, J. Henry Bowdon, W. H. Bengtson, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, T. D. Lipscomb, Sam Nader, C. W. Rodgers, S. H. Yockey, J. A. Bell, Martin Hebert, W. Graham Walker, and James Waltrip. W. H. Giles, Lafayette, and W. R. Corrigan, Texas City, Texas, were also present.

The program was in the form of a round table discussion of the two resolutions pending before the coming session of the Annual Conference.

At the noon hour a delicious chicken dinner was served. The dinner was prepared under the supervision of the Rev. and Mrs. W. H. Bengtson. Mr. and Mrs. Nick Carter, Welsh, furnished ice cream for the occasion.

LUMAN DOUGLAS,  
Secretary.

## REV. B. H. ANDREWS COM- MENDED

Whereas, Rev. B. H. Andrews is closing his sixth year as district superintendent of the Lake Charles District, and

Whereas, according to the law of our Church, he can no longer serve as district superintendent but must be assigned some other field of service; and

Whereas, he has been such a wonderful leader and counselor, always enthusiastic and helpful in matters both spiritual and financial; and

Whereas, under his direction and capable organization Methodism in this district has made splendid and timely advancement; be it

Resolved, that this quarterly conference go on record with this expression of gratitude for his untiring labors, and we sincerely wish for him and his family success and happiness, and further opportunity to carry on their Christian work. Be it further

Resolved, that these resolutions be included in the minutes of this quarterly conference of the New Iberia charge, and a copy presented to Bro. Andrews, and a copy forwarded to the New Orleans Christian Advocate for publication.

Adopted by the Fourth Quarterly Conference, New Iberia Charge, unanimously.

## FOURTH QUARTERLY CONFER- ENCE, HAMMOND CHARGE

The fourth and last quarterly conference of the year, held by Dr. W. L. Doss, Jr., of the Baton Rouge district, featured last Sunday night's meeting at the First Methodist church.

Highlighting the conference were the reports made by officers, the pastor, Rev. H. D. Marlin, the superannuated ministers, the church treasurer, and the chairman of the board of stewards. Reports revealed a most prosperous condition to be obtained, with the budget being increased 33 1-3 per cent

and the salary of the pastor increased to \$3,000 per annum.

The report by the pastor reflected steady progress during his first year here. The Rev. R. S. Walton, superannuated minister, who resides just east of Hammond on the Covington-Hammond highway, reported his active participation in carrying the gospel message not only to members of his faith, but to a number of Baptist churches of this area, especially at Albany, a few miles west of Hammond. The Rev. George P. White, also superannuated, could not be present Sunday night owing to physical infirmities, but his report was read, in which he asked for the prayers of the conference. He lives on his little farm in southeast Hammond, and he served churches, as did the Rev. Mr. Walton, for more than a half century before being placed on the superannuated list.

Dr. Doss considered all the reports carefully, propounded many questions and received answers indicating efficiency in each department of the church, along with steady progress. The report of the nominating committee, composed of Dr. M. C. Wiginton, Rev. H. D. Marlin, C. C. Lipscomb, and George B. Campbell, was approved by the conference. The following nominations were approved:

Board of Stewards—Dr. M. C. Wiginton, chairman; C. C. Lipscomb, O. P. Waldrep, Henry May, Clyde E. Pittman, W. J. Wylie, Roy Alford, Paul Kornegay, Van F. Miller, E. H. Scott, Herman Ferrell, George B. Campbell, Dr. E. E. White, Wm. S. Guedry, E. H. Fisher, R. Norval Garrett, Carl Cutrer, and Z. Z. Linton.

Trustees—O. P. Waldrep and H. H. McCain; district stewards, O. P. Waldrep and Henry May; treasurer, Roy Alford; lay delegate to Annual Conference, Henry May; alternate, E. H. Fisher; superintendent of church school, E. H. Scott; communion steward, Van Miller; recording steward, George B. Campbell; superintendent adult department of Sunday School, Mrs. E. H. Fisher; superintendent of young people's department, Miss Carrie Round; superintendent children's department, Mrs. H. D. Marlin; director Golden Cross, Miss Carrie Moore; president Epworth League to be named.—Condensed from Hammond Vindicator.

## AN APPRECIATIVE SUBSCRIBER

I agree with Mr. M. Lytle, of Gulfport, that our conscience smites us to do things, for I have been anxious to express my appreciation for several weeks for the splendid reading of good writers, seeing a few

names of our former pastors of the Ebenezer charge and the beautiful poem written by Bro. R. S. Lawson. The Liberty Chapel members read it with pride and reminiscence.

The weekly Sunday School lessons prepared by Rev. W. C. Newman are helpful and greatly enjoyed. How true were his words on "The Way to Restoration."

MRS. NELLIE BOYD.

Lexington, Miss.

## MRS. J. W. ALLEN

The Methodist church of Long Beach, Miss., has been called upon to mourn the loss of one of its oldest members, Mrs. J. W. Allen, who died on August 21, 1943, having just passed her 70th birthday.

For nearly forty years Mrs. Allen had been faithful, loyal and true to this little church.

Her entire life was one of devotion to the Master. The home was a home of prayer.

To the aged and faithful husband we extend sympathy and prayers; to the son we commend a mother's faith and loyalty, and pray that there may be an unbroken family in the home above.

G. P. McKEOWN, Pastor.

## NORTH BATON ROUGE CHARGE

The North Baton Rouge Methodist church was organized shortly before the Annual Conference with a charter membership of 63. Our present membership is only 82, but we have a large Methodist constituency in this rapidly-expanding industrial area on the outskirts of Baton Rouge. Our budget for this year included \$1,500 for the pastor's salary. The church is purchasing the parsonage through the F.H.A. One corner lot next to the parsonage was donated by Mr. and Mrs. J. H. Cain, of Leesville and Baton Rouge. The congregation purchased three lots behind the parsonage and facing the main drive in North Highlands as a site for our church.

At present we are holding services in the North Highlands school, but we are applying for priority assistance to construct an educational building that will serve all of our needs for the duration. This building is so planned that its auditorium can be divided for educational purposes when we are able to erect a sanctuary in front of it. We hope to have this completed shortly after our next Annual Conference.

D. T. WILLIAMS.



NORTH BATON ROUGE PARSONAGE

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## FELDER'S CAMPGROUND OBSERVES ITS CENTENNIAL

The annual Felder's campmeeting in Pike County, Miss., was held August 6-15, 1943, on the site made memorable by many years of similar services. Rev. Van R. Landrum, superintendent of the Brookhaven District, was the main helper this year, preaching at most of the regular services, while Rev. F. E. Dement, pastor of the LaBranch Street Church in McComb, had direction of the song services. Other preachers at the regular services were: Rev. L. L. Felder, of the Central Texas Conference, a native of this community; Rev. F. E. Dement, Rev. H. L. Daniels, pastor of the Pearl River Avenue church in McComb; Rev. J. W. Moore, pastor at Centenary, McComb; Rev. J. S. Conner, pastor at Tylertown; Rev. B. T. Bishop, pastor of the Friendship Baptist church.

A Vacation Church School was held each morning from Monday through Friday, Mrs. L. B. Felder, director, with thirty-eight on roll and thirty certificates. On Tuesday the Tri-County sub-district meeting of the Methodist Youth Fellowship held an all-day rally at the campground, attending the regular worship service at eleven o'clock and having their program in the afternoon. More than fifty fine young people were in attendance.

On Thursday, August 12, the centennial of the campmeeting was observed with appropriate services. At eleven o'clock Bishop J. Lloyd Decell, of Birmingham, a native of the Brookhaven district, preached an inspiring and enjoyable sermon to a large number of his friends, both ministerial and lay. Ministers present for this day, in addition to those mentioned above, were Rev. J. B. Cain, of Columbia, who read at the morning service a history of the campground and a list of pastors and presiding elders who have served this area from 1811 until the present time; Rev. W. M. Sullivan, of Magnolia, who led a service of reminiscences in the afternoon; Rev. M. L. McCormick, of Brookhaven, who was reared near the campground; Rev. S. B. Watkins, Auburn; Rev. L. P. Anders, Woodville; Rev. R. A. Allums, of Gloster, and Rev. F. M. Casey, of Foxworth.

This historical paper traced the development of Methodism in South Mississippi from its beginning in 1799 and its subsequent spread into the valleys of Pearl River, Bogue Chitto River, and Topisaw Creek. The campground was first established in 1843, near Quin's Bridge on Bogue Chitto, by John Felder, Christian Hoover, Hardy Thompson, David Winborne, Matthew McEwen, Samuel Whitworth, Archie McEwen, and Silas Catching. Later it was moved to its present site. During the Civil War the tabernacle was burned and the tents were torn away. In 1881 the campground was rebuilt and has continued until the present time. The Felder family of Pike County have always been leaders in the movement and the campground bears their name. During much of its history it has been called Topisaw, the name of a creek on which it is situated. In early records it was known as Otoposa Campground. Before the coming of the white man to what is now the State of Mississippi there was a small Indian tribe known as Toposas Indians, from

which the creek probably takes its name.

Several hundred people attended the services this year and many renewed their vows of consecration at the altars of this historic place. Six persons were received into the church as a result of these services.

T. E. NICHOLSON, Pastor.

## SEASHORE METHODIST ASSEMBLY

Dear Dr. Duren: I thought perhaps the readers of the Advocate would be interested in reading of our campground Sunday School which Dr. Brown and I have conducted every summer for many years. It was difficult to go on without him, but the need for services of some kind seemed great, having only camp meeting this year and evening preaching during August.

We used to have from 75 to 150 attend, but of course this year was different, the cottages nearly all being occupied by soldiers, their young wives and babies, only a few of the old residents coming, and those only staying a week or two. Consequently we only numbered from 44 to 66, but the cooperation was splendid. We had as teachers and musicians Rev. and Mrs. Van Val-

kenburg and their daughter, Miss Mattie Rodd, Mrs. Charles Redding, Mrs. Hoff, Mrs. A. J. Borts, of Memphis; Mrs. Harold Legeai, of New Orleans; Mr. and Mrs. Monogom, of Tupelo, and Mrs. J. A. Bishop and Mr. C. O. Chalmers cooperated in every way.

Our offerings were so wonderful we were enabled to send money to the China Relief Fund, the persecuted Jews, our missions in Africa and Cuba, Moore Community House, Back Bay Mission, MacDonel Wesley House, St. Mark's, and Mercy Memorial Home-Hospital. We also contributed to camp meeting and had the piano tuned. Last year we bought 100 hymn books.

I wish to give tribute where tribute is due and want to express our appreciation of having Rev. Mr. Van Valkenburg reside on the Grounds, for he has not only taught the Bible class and preached when asked, but has baptized babies, visited sick and strangers, and we feel that we have a real pastor. Don't you think our summer work has been worth while?

Cordially,  
MRS. GEORGE S. BROWN.

Honest toil is holy service, faithful work is praise and prayer.—Van Dyke.

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NEW ORLEANS *Public Service*



**Vicksburg District—Fourth Round**  
 Centerville, at Centerville, Sept. 12, a.m.; Q. C. Oct. 25, p.m.  
 Gloster, at Crosby, Sept. 12, p.m.; Q. C. Oct. 25, 3 p.m.  
 Edwards, at Edwards, Sept. 19, a.m.  
 Gibson Memorial, Sept. 19, p.m.; Q. C. Nov. 10, p.m.  
 Mayersville, at Valey Park, Sept. 26, a.m.  
 Anguilla, at Catchings, Sept. 26, p.m.; Q. C. 2 p.m.  
 Fayette, Oct. 3, a.m.  
 Roxie, at Roxie, Oct. 3, p.m.  
 Silver City, at Silver City, Oct. 10, a.m.  
 Eden, at Eden, Oct. 10, p.m.; Q. C. 4 p.m.  
 Lorman, at Cane Ridge, Oct. 17, a.m.  
 Hermanville, at Sarepta, Oct. 17, 4 p.m.  
 Washington, at Washington, Oct. 24, a.m.  
 Natchez, Oct. 24, p.m.  
 Rolling Fork, Oct. 28, p.m.  
 Woodville, at Woodville, Oct. 31, a.m.  
 Port Gibson, Oct. 31, p.m.  
 Yazoo City, Nov. 3, p.m.  
 Louise and Holly Bluff, at Holly Bluff, Nov. 7, a.m.  
 Sartalia, at Sartalia, Nov. 7, p.m.  
 Crawford Street, Nov. 14, a.m.; Q. C. Nov. 9, p.m.  
 Oak Ridge, at Porters Chapel, Nov. 14, 3 p.m.  
 (Unless otherwise indicated, where preaching is at the morning hour the conference will be at 2 p.m., and at the evening hour after the service.)  
 The District VICTORY RALLY will be held at Crawford Street Church, Sept. 23, beginning at 10 a.m.  
 O. S. LEWIS, D. S.

### JULIUS EUGENE WILSON BRIDGES

Mr. Julius Eugene Wilson Bridges, son of Mr. J. J. Bridges and Martha Ann Day Bridges, was born in St. Helena Parish, April 10, 1857. He passed to his eternal home on December 25, 1942, having spent his entire life in the parish in which he was born nearly 85 years ago.

He was married to Miss Sarah Winnfried Hutchinson on April 12, 1876, and to them were born 10 children, nine of whom survive him. The nine consist of four sons and five daughters. The sons are N. B., J. F., C. W., and N. S. Bridges, all of the Pine Ridge community of St. Helena Parish. The five daughters are Mrs. Frank Newland, Clinton, La.; Mrs. B. D. Watson (wife of Rev. B. D. Watson), Shreveport, La., and Misses Winnie, Lula, and Ruth Bridges, now living in the old home in St. Helena Parish. Mrs. Bridges and one child having preceded him in death.

Bro. Bridges united with the Methodist Church on profession of faith in 1881. When the Pine Ridge Methodist church was later organized he became a charter member of the organization. He served as its trustee for 45 years, and for 36 years he was an active member of the board of stewards, holding the place of an honorary steward at his death. For fifty years he was a subscriber and reader of the New Orleans Christian Advocate.

His funeral services were held at the family residence in St. Helena Parish, Monday, 11 a.m., December 28, 1942, by his pastor, Rev. P. W. Sibley, assisted by Rev. F. S. Flurry and Rev. R. T. Pickett. The interment was in the Hutchinson cemetery.

The writer has known Bro. Bridges since 1913, several times being entertained in his home, where he found a cordial welcome and a Christian hospitality by every member of the family. My experience with Bro. Bridges and his family often reminded me of what a neighbor of my early years said it takes to make a successful man—"He is a married man, who owns a good farm or some other productive, legitimate business, and into whose home a child is born about every two years; the children are taught by the parents, and their teachers, both of church and state, so that they become good, industrious citizens and Christian men and women."

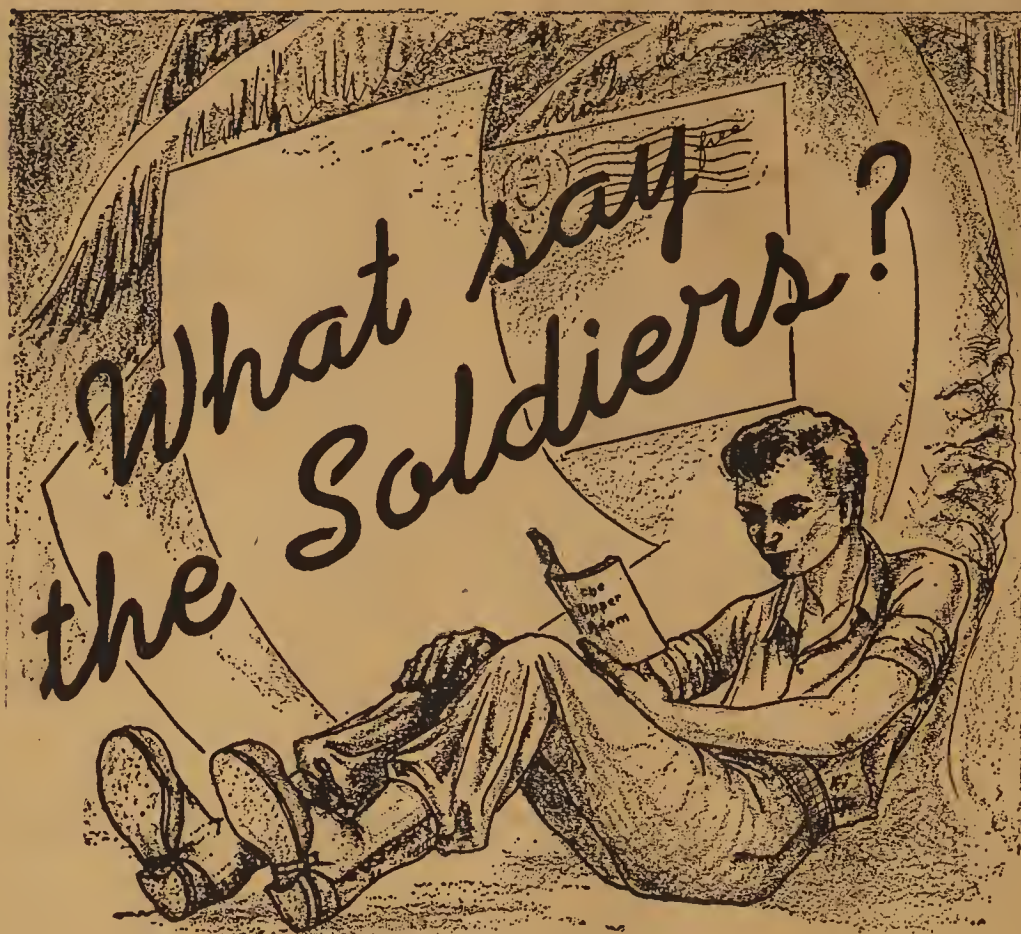
Bro. Bridges was just such a man, and would God that we had more men like him!

R. S. WALTON.

God alone can form and paint a flower; any foolish child can pick it to pieces.—J. M. Gibbon.

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring

out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—President Woodrow Wilson, August, 1923.



### ...about The Upper Room...

"I read that little book. Isn't it strange how it lifts you out of the mud?"

"To get such wonderful thoughts after tiring days among men that are plenty rough because of dangers they face constantly, is like a drink of cool water on a hot summer day."

"This quarter's number has just arrived and from reports has been proving very popular. May I express my sincere appreciation of your interest and support of the spiritual welfare of our men, which contributes so much to the strengthening of character and the building of morale."—C. H. Bonesteel, Major General, U. S. Army.

"I am on a transport, and our last army complement disembarked our ship to go right into the beachhead operations at..... You can imagine that The Upper Room, being the only devotional material at hand, was in high demand. Now we are ready to be off again. We can use 200 or 300 copies, and I can assure you of the most avid hearts I have ever known."—D. H. Railsback, Chaplain, USNR.

"The men all like the booklet immensely. They go rapidly in the hospital, and one soldier has found his way into the church by reading The Upper Room and the Pocket Prayer Book, which were left on his bed."—Chas. L. Carpenter, Chaplain.

"The Upper Room is being widely read by the men in my group. It appears to be the favorite of all devotional booklets."—Mervin W. McGladrey, Chaplain.

**You can help to send The Upper Room to service men through your contribution to our Chaplain's Fund.**

★1,750,000 copies of the October-November-December issue of The Upper Room are now ready for mailing. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35.  
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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Farewell, O valorous souls, to whom we trust  
Our treasure, our magnificence of ships,  
In the wind's anger and the billow's lust,  
When steel is crumpled and when timber  
rips.  
We know, when the wind howls, that you  
are there  
Awake, on guard, for our sakes, every-  
where.

—John Masefield.

## THE PRAYER-ROOM TODAY

Thou, O my God, art ever new. In Thee  
alone have I that which can stay me up  
for ever; Thou alone art the food of my  
soul. Thou alone art inexhaustible, and  
ever offerest to me something new to know,  
something new to love. And so on for  
eternity I shall ever be a little child be-  
ginning to be taught the rudiments of Thy  
infinite divine nature. For Thou art Thy-  
self the only substance in this universe of  
shadows, and the heaven in which blessed  
spirits live and rejoice. My God, I take  
Thee for my portion. Amen.

—J. H. Newman.

Mrs Mamie B Mahaffey  
NOV 43  
Aue 43

## Unchanged

By Clyde Edwin Tuck

The world has little changed since Christ was here,  
For now, as then, it is a place of strife,  
Where over nations hangs the specter fear,  
Forgetting that in Him is peace and life.

Here still is sown the dragon's teeth of hate,  
Although He taught that only love can last,  
That vengeance reaps the whirlwind soon or late,  
That greed-built thrones soon vanish in the past.

But we have heeded not the words He spoke.

We spurned the warning that our wars should cease,  
And nations still must bear the tyrant's yoke  
Until they find in Him the way to peace.

It was to save a world like this Christ came;  
He showed us that the superman was he  
Who lived for truth and kept his heart aflame  
With love of service, making others free.





# WALLET OF THE WEEK



SCOTS KIRK IN THE DESERT is the name by which a little stone church at Geneifa in the Near East is known. It is a memorial to the Scotsmen who have fallen in that theater of war. It was built by Scottish soldier workmen, in traditional Scottish style, and has stained glass memorial windows. The communion table, pulpit, and lecterns are memorials to the chaplains who fell in that field of military operations. The ceremony of dedication followed the traditional practice of the Church of Scotland.

\* \* \*

THE BISHOP OF CHELMSFORD is reported as saying to an assembly of Anglican churchmen meeting in London recently, that ten per cent of the people of England are sincerely attached to the Christian religion. Thirty per cent are kindly disposed. Fifty per cent are indifferent, and the remaining ten per cent are opposed. It would not be possible for an American to disprove such an utterance, but such a statement coming from such an eminent ecclesiastic has an ominous sound to say the least.

\* \* \*

THE SOVIET UNION is said to have issued an order exempting all German Mennonites, inhabitants of the autonomous Volga Republic, from military service. As is well known, the members of this sect are among the most uncompromising objectors to participation in war, but many of the objectors thus released from military duty are already giving aid as nurses and as interpreters in German prison camps. This is another gesture of Russian liberality respecting Christian views and convictions.

\* \* \*

GENERALISSIMO CHIANG KAI-SHEK, who is reported to have been elected President of China, is quoted as saying to the National Christian Council of China: "We still need and welcome Christians from other lands who will serve the people of China with true sympathy and devotion just as they would serve their own people." The Council approved the establishment of a "fraternal commission" to promote goodwill and understanding among the Far Eastern countries when the war is over.

\* \* \*

SHELDON JACKSON, a Presbyterian minister and graduate of Union College, New York, first did work in the hospitals of the Civil War in Alabama and Tennessee. He then went to the Rocky Mountains, where he did mission work, and then on to the Pacific Northwest, where he did the same type of mission work. In 1877 he went to Alaska and opened mission work at Wrangell and Sitka, and became the educational pioneer in what was then a land of great natural wealth, but of equally great spiritual and intellectual poverty. In an area one-fifth that of the United States and without a single schoolhouse, he undertook an educational program for more than thirty thousand natives upon a Government appropriation of \$25,000.

IN ALL THE AFRICAN CONTINENT only a remnant of the native populations enjoy the luxury of the Scriptures in their own tongue. Occasionally the news of a new translation into an African tongue is heralded, but there are now ninety-eight known tongues without the Message of Life. Missionary authorities say that the actual number of tribes without the Scriptures is four times the number given, and despite their contacts and alliance with Christian lands they famish for the Word which is the foundation of Christian civilization.

\* \* \*

THE NORWEGIAN FREE CHURCHES are said to have met with many difficulties in the maintenance of their worship. The Germans have requisitioned their halls and churches, and in some places churches of different kinds have a single room in which to worship. At Trondheim, only the Methodist church is available for the use of the Free Churches. It furnishes a place of worship for the Methodists, the Baptists, the Mission churches, and the Salvation Army on Sundays, and for a schedule of religious activities throughout the week.

\* \* \*

A NEW REVISED VERSION of the English Bible is said to be under way. It is to be known as the "Confraternity Edition," and seems to be under the sponsorship of the Catholic Biblical Association of America. The work of revision is being directed by the Most Rev. Edwin V. O'Hara, who is Chairman of the Confraternity of Christian Doctrine. It is to be a Catholic version, of course, but Protestants will be interested in the outcome of this as of all other efforts to make clearer and more vital the truth which was originally committed to a tongue which has dropped out of use.

\* \* \*

AMERICAN CHOIRS AND CHOIR LEADERS, according to Prof. Gustave A. Lehman, of Colgate-Rochester Divinity School, are finding it necessary to follow the example of industry, business and education by calling back into service the older men and women, and to start a program of intensive training for early high school age and children's groups. War industries have drawn off many and the constant shifting of military and industrial personnel have left no other course for those who would maintain even a skeleton of the choirs to which they have been accustomed.

\* \* \*

THE SOUTHERN BAPTISTS are sometimes charged with being less fraternal than other sects, but it is seldom said that they lack aggressiveness, or loyalty to the cardinal doctrines of their Church. At the annual meeting of the Foreign Mission Conference recently, a resolution was adopted providing for a plan to purchase a shortwave radio station, powerful enough to reach all nations with a daily gospel program. To what degree such a method of evangelism might be effective is, perhaps, debatable, but the spirit of the Christian pioneer is in its faith and daring. It will be a relief from beer, beer.



# New Orleans

# CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE COUNTRY CHURCH

The most unjust libel ever uttered against the country church is to call it a rural church—a congregation of rustics, as compared with the culture and convention assumed by the city unit. It seems to imply a paternalistic willingness to do what may be possible to bring the country church up to the conventional pattern of the city congregation rather than to a fuller commitment to the Christ of the Church. In our opinion, the country church always suffers when it consents to become the ward of the urban church, with its money, its too often compromised standards of Christian conduct, and its lack of loyalty to the institutions and the means of grace through which Christianity has expressed itself for nearly two thousand years.

It is true that the country church has often been deficient in culture, and its ministry has sometimes lacked a great intellectual horizon. But, despite those limitations, we have known there some of the noblest saints we ever met. And those ministers of modest attainments have not failed their people in evangelistic fervor and personal effort. As a consequence, those same country churches have been the feeders without which the urban church might have had far less occasion for pride. More significant than any flow of manpower toward the centers of population is the fact that the country church and the country parsonage have been the chief dependence of the city for its pulpit supply. The late Rev. T. W. Dye, of the North Mississippi Conference, used to say of the ministerial sterility of the Delta, that it had appropriated the words of the psalmist: "I will look unto the hills from which cometh my help." He meant that wealth and culture create a sense of self-sufficiency, and that they rarely produce a prophet of righteousness and truth, or at least a supply which makes such localities ecclesiastically self-supporting.

It is true that the line of demarkation between city and country grows steadily dimmer. Modern transportation has had much to do with the change. We believe, however, that the country church still has a worthy and worthwhile contribution to make to the city church. It represents the very antithesis of the compromises of ideals and morals reflected in city life. It represents the most dependable bloc of American citizenship in its attitude toward moral and social reforms, especially in its attitude toward liquor. And, despite every contaminating influence, it still retains the flavor of apostolic faith and devotion which may ultimately become the means of saving the apostate city church from itself. We count the little country church in which we grew up,

one of the greatest assets in our life, and our problem through the years has been to prove ourself worthy of that church of unsung fame.

### OVERMUCH BACK-SEAT DRIVING

We have already spoken frankly about the confusion and bickering in Washington political circles which has been and still is causing a measure of disgust in the minds of many right-thinking people. Along with that state of affairs another activity is aggravating the already complicated situation. We refer to the practice of promiscuous "back-seat driving." By this we mean those who make an effort to fix public policy by a negative process, or by injecting their own plans and ideas into the discussion. They are affected by those policies as citizens, but they have no administrative responsibility for public policy. Much of it is an annoying exhibition of "squatter" statesmanship.

It is not our purpose to enter into a discussion of any particular instance of this back-seat driving, and we only mention examples to make our comment understandable. One group pictures Secretary Hull as a social fossil and a representative of capitalism. Another would fill the pantry of the whole world from the American larder and tidy up backward and disheveled civilizations at American cost. Others rush into the fray for the defense of their heroes against the cynical realism of the rightists, and to repel the charge that the leftists are starry-eyed dreamers of Utopian impossibilities. Others still decry the delay in establishing a second front in Europe, and what have you?

We would not presume to say that any or all of the propositions are utterly without value, but neither do we believe that they visualize the whole scene. There is in some of them evidence of a wholesome political philosophy which any good citizen can support. Let it be remembered, however, that national progress is not achieved by a patch-work method, but by a constructive correlating of every social, political and economic factor involved. A confusion of tongues and the activities of irresponsible "squatter" statesmen seem to us to promise little for constructive effort and for the future of America. Most of these back-seat drivers seem to us to be feverishly tending a patch and losing the world.

If government has value, it should at least have the opportunity to govern within the limits of Constitutional authority and for practical ends. Political back-seat driving distracts the minds of those responsible for administration and raises the fear in some that they may be "sent to the showers" when another election day rolls



around. The morale of the rank and file of the American people is not helped by self-appointed mentors of public policy.

We will be perfectly frank and say that we quite agree with the conservative views attributed to Secretary Hull, and we do not know any sufficient reason for imposing an erratic and nullifying factor upon the head of the Department of State. Remembering the reaction at the close of the last war, we feel that relief commitments for the after-war period should be conservative and cautious, lest we find ourselves faced with another unhappy situation.

### THE ADVOCATE ADDRESS

It is important that our friends use our street and zone address. Recently the Central Edition of the **Christian Advocate** carried a communication from Chaplain Oakley Lee which was intended for this paper, but which probably had an incomplete address. A communication from Chaplain M. D. Fulkerson is over-due and we fear that it may have gone astray also. Please address all communication to W. L. Duren, Editor, or to the New Orleans Christian Advocate, 512 Camp Street, New Orleans 12, La.

### SPECIAL ISSUE NEXT WEEK

Our issue of September 30, will feature Tupelo, the meeting place of the North Mississippi Conference. Such a featuring of the host city and church is both a courtesy and a right due those who undertake the entertainment of a Conference in these difficult days. As will be seen, the business men of Tupelo have made this special issue possible. We feel sure that our friends will be patient with us and we assure them that we purpose to publish material from our territory at the earliest moment possible. The editor has great pleasure in renewing fellowship through this special issue with the people whom he served for a quadrennium which ended thirty years ago.

### CENSORSHIP RESTRICTIONS

We received recently a complaint from one of our chaplains whose overseas address we deleted from a published statement. We made the deletion because we so understood our instructions. The foreign mails department of the post office here thought that we might publish such an address if it did not name a foreign city.

We have had no unpleasant experience with the censors. We now have, however, a communication in which all unit numbers and APO numbers are deleted. This means that our original interpretation was correct. **Please do not** ask us to print such numbers unless they are specifically passed upon by the censor, and do not be offended with us when we fail to print them. Remember, this is war, and the safety of our men in the Armed Forces must be first in our thought. We suggest that anyone interested in a friend overseas write some member of his family for his address, or consult the local draft board.

### POST-WAR PROGRAMMES

On every hand today there are prophets, prognosticators, pre-viewers, who are viewing with alarm. At almost every public meeting there is a speaker who comes forth with a complete set of blue-prints for a post-war world.

Each one of these prophets and seers of the future speaks with the voice of authority upon the subject of the world that is going to be. He not only knows just what the world is going to need, but he knows how the need is to be supplied. And the field of his knowledge is usually not restricted to one phase. He knows a panacea for the political maladjustments of society, the religious misunderstandings, all the racial difficulties. In other words, he has a chart and a plan by which international relations can be formalized and reduced to utmost simplicity. The good neighbor policy can be applied on a global scale. Or, if he happens to be an advocate of the theory of economic self-sufficiency, he will prove to you by other charts and blue-prints that the future world will not tolerate anything resembling the good neighbor policy.

Now, almost anybody will agree that, as far as we can, not only as individuals but as nations, we should try to anticipate and plan for the kind of world we want to live in after the war. We should try in every way known to the ingenuity of man to set up machinery for an enduring peace, something that will make it impossible to have recurring holocausts such as this and the first World War.

But anything that goes beyond broad outlines of policy and principle is bound to prove futile.

It is almost impossible to predict just what sort of situation is going to eventuate from this war.

Some of us can remember how it was said in the last World War, that our returning soldiers were going to demand this in religion and that in politics, and so on through the whole range of organized society.

But, as it turned out, too many of them seemed interested in the bonus, while reforms in church and state could wait.

All the fine idealism that we felt for a new world seemed to go by default. Let us hope and work to the end that it shall not be so this time.

But in order to do this we must keep our feet on the ground and not let our enthusiasm dissolve into thin air.

And we must commit ourselves, as church members and as good citizens, to a programme that has some hope of realization.

We certainly have sufficient consecrated leadership in church and state that is at the same time realistic enough to attack the problems ahead of us, with some expectation of bringing order out of chaos in the building of a post-war world.

A. P. H.

An old, bent, broken leper stood up in a Christmas gathering in India, and said: "If I were offered the choice between a suffering body and Christ, I would say, 'Leave me, my poor body; give me Christ.'"

—Selected.



Dr. A. P. Hamilton



## A STATEMENT FROM THE BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

In recent months the newspapers reported an investigation of E. H. Rollins & Son, of New York, by the Securities Exchange Commission, which concerned some of the funds of the Board of Missions of the former Methodist Episcopal Church, South. Officers and attorneys of the Board attended the hearings, but it was deemed inappropriate to issue any statement while the hearing was in progress. The hearings have now been terminated, but we are informed that months may elapse before judgment is rendered, and it now seems advisable to inform interested people of the salient facts in the case.

1. The case was not against the Board of Missions but against the firm of E. H. Rollins & Son, through which the Board had invested some of its permanent funds. This hearing by the Securities Exchange Commission, charged that the firm had violated some of the rules and regulations of that Commission and in general charged that E. H. Rollins & Son had made a larger profit from its dealings with the Board than was permissible under ordinary practices. The officers of the Board cooperated with the Commission in every way.

2. The funds which were thus invested were not current funds derived from the benevolent apportionments or World Service collections, but permanent funds placed in the Board's hands for specific purposes and which must at all times be profitably invested. The investments were not speculative in nature. There were no "marginal operations." The purpose of the investments was not to make a profit through the increase in the price of securities, but only to protect the funds and derive a fair and legitimate interest thereon.

3. No funds were lost in these investments, and no bond held by the Board defaulted in payment of the interest. All the funds are now, and have always been, safe. No charges of any kind have ever been made against the Board or its officers in this respect. At one time the press published a statement that certain "rebates," or "refunds," were made by E. H. Rollins & Son to the treasurer of the General Section of the Board of Missions. It was, however, shown that all funds sent by the company to the treasurer had been paid into the proper accounts of the Board. A statement, or "stipulation," to this effect was actually written into the records of the case.

4. The treasurers have always been under bond and their books audited each year by certified public accountants. A special audit has been made since the beginning of the investigation in question. The audits have always shown that the books were in order, funds accounted for and operations well conducted. These audits are available to any interested person.

5. Not only have all the funds of the Board been protected but there has been a fair and even liberal return on the same, not only in the regular payment of the interest on the investments but also in the increase in the value of the bonds themselves. In fact, there are few trust accounts in the United States that show a better record of enhancement and return than has been true of the investments of the Board of Missions during the entire period covered by the investigation of the Securities Exchange Commission, and it should be emphasized that a profit on the

body of investments, while naturally gratifying, was more or less incidental. The object of the investments was not to secure such profit but to protect the funds and secure the regular interest.

6. It is the contention of the Securities Exchange Commission that the Board should have secured an even larger return, that E. H. Rollins & Son made a larger profit than it should have made. In the absence of any findings by the Securities Exchange Commission, we must reserve our judgment. If the findings, when issued, should justify this contention and it is proven that E. H. Rollins & Son did actually make an excessive profit from its dealings with the Board, immediate steps will be taken to secure a proper refund or reimbursement.

Executive Committee of the Board of Missions, Methodist Episcopal Church, South.

Bishop A. Frank Smith, Bishop Arthur J. Moore, Bishop J. L. Decell, Mrs. J. W. Perry, Mrs. Homer Tatum, Miss Mabel K. Howell, Rev. W. B. West, Rev. G. M. Davenport, Rev. W. G. Cram.

## MUSIC'S CHARMS

By Chaplain Oakley Lee

Somewhere in England.—When a group of American troops stationed here learned that Yehudi Menuhin was to give them a concert, they received the news with mixed pleasure and consternation. The town halls were not large enough to hold the crowd that would surely come to hear one of the world's greatest violinists.

By Wednesday before the Friday night concert, 100 more tickets were in circulation than there were seats in the building that had been secured. Reconnaissance revealed one building that would accommodate the crowd. It was the Methodist church.

The pastor and congregation gave their permission, a piano was borrowed and a local tuner donated his services; blackout curtains that had been stored were hung up again by a hard-working group of soldiers who had only a few hours to make the improvised music hall suitable for the needs of the distinguished musician, and at last the job was completed. Now invitations were sent to all the Allied services, the WREns, ATs, WAAFs, and the Home Guards.

Captain Arthur B. Hunt, former music chairman of the Greater New York Federation of Churches, introduced the program, and for an hour the old structure that knew the strains of the great hymns of the church, rang with the melodies of Bach, Dvorak, Schubert, and others. Yehudi Menuhin's Stradivarius spoke in music that knew no barriers of race, country, or creed. It was a symbol of true democracy.

The writer, a Methodist chaplain from the Louisiana Conference, in expressing appreciation for the gift of the artist to the American men and women in service here, said, "You have said tonight what I have been trying to say for years. It was a wonderful sermon."

## WITH THE PASTORS

## WORLD SERVICE PROMOTION

By Charles O. Ransford

Receipts on the World Service apportionments for the fiscal year ending May 31,

1943, were \$4,838,686.71, an increase for the year of \$514,536.68, which was 11.9 per cent more than the previous year.

This advancement was due to the promotional service of the World Service Commission, with which the connexional officers and bishops, district superintendents, and pastors cooperated.

The goal for 1943-44 is an increase of 13.9 per cent, making a total, if attained, in these last years of the quadrennium of 25 per cent.

Our times demand church advancement in every service. We may have an increase in church and church school attendance and better preaching by our pastors, and better teaching in our church schools without the expenditure of an additional dollar, but we cannot have advancement in spiritual services, love, and loyalty without the manifestation of new graces in Christian liberality.

In this day when war expenditures daily are in the billions of dollars, an increase in World Service offerings of \$514,536.68 in the church is indeed a very small sum.

Religious advancement is not shut up to the expenditure of dollars and cents, whether large or small. Religious advancement is in Christian graces and services for world evangelization, social service, and Christianization.

More work for less money is done by the church than all other human agencies. War expenditures are consumed in the destruction of life and military equipment and the people of populated centers of civilization and their property and wealth.

A clear perspective of the present world situation should shame all Christian people in their indifference and selfish use of their money and possessions.

If the immense sums now wastefully spent for war could be diverted to Christian use, we might change the tempers and attitudes of men and nations, and, in the conversion, make a new world of peace and right living.

We shall not secure the needed increase in World Service offerings without an intelligent study of the whole world situation. We must acquaint ourselves with the present disasters and the possible disasters attendant on a world war.

It would be marvelous should our churches and Christian institutions escape hindrances and losses and an extensive disruption with all the world at war. Our churches and colleges, hospitals and social service, with our essential service, including the endowments now, and that should be accumulated, are suffering beyond all human comprehension.

The church just now has no greater need than an awakening to a sense of its own financial needs. Still more, there is need of awakening all the people lest by a perversion of their earnings they become covetous or selfish in extravagant and luxurious living.

The opposite of worldliness is Christian faith. The opposite of covetousness and sinful waste of wealth is altruistic services through our gifts and charities.

A study of the possible uses of consecrated wealth, and a like study of the possible waste of wealth in the ruin of manhood and womanhood is the first step in the study of how to promote Christian giving.

Our local church needs are usually maintained and all expenses are paid. World Service is not an expense. World Service is the consecration of wealth in service for a world in need—the world that Jesus Christ died to save.



# CONFERENCE NEWS AND PERSONALS

Corporal D. H. Boddie, son of Rev. D. B. Boddie, who spent a term of service overseas, is now on leave, spending the time with his parents at Morgan City, La.

Rev. J. E. Roberts, pastor at Chester, Miss., has our grateful appreciation for his splendid loyalty to the Advocate cause. He is one of the many men who do not fail us.

Miss Lucy Simpson writes that she is now back at her school work at Bryant, Miss., and that she is enjoying the change, but after the respite she finds the work much changed.

Rev. J. R. Strozier, pastor at Pine Grove, La., reports continued progress in his work. The regular services are very satisfactory and the Sunday School is making good progress.

Rev. R. C. Nanney reports good revival meetings on the Courtland, Miss., charge, and that he is expecting to be able to pay every claim in full at the fourth quarterly conference.

Rev. S. M. Butts, Conference Evangelist for North Mississippi, wrote under date of September 9 that he was in a great revival at Okolona. We hope to have a fuller report of the meeting later.

Miss Mary Bynum, of Rayne Memorial Church, New Orleans, has left Waynesville and will be at the Battery Park Hotel, in Asheville, N. C., until September 27, when she will return home.

Mrs. Frances Bradshaw, writing from Bentonla, Miss., says: "It is with appreciation and pleasure that I am sending in my renewal to the Advocate. It is a great help to my spiritual life in these troubled times."

Rev. O. S. Lewis, district superintendent at Vicksburg, Miss., writes that he is now engaged in his fourth round of quarterly conferences. His District Victory Rally is being held at Crawford Street, Vicksburg, today.

Rev. E. W. Day, Advocate representative for the Ruston District, has repeated the splendid achievement of last year, in cooperation with Dr. Raulins. The Ruston District is over again with a better margin than ever.

Mrs. K. W. Dodson, who has been making her home at Ruston, writes that she is leaving Ruston, and that she will make her home in the future with her eldest son, Kavanaugh, Jr., 506 South Parkway Drive, El Dorado, Ark.

Rev. Carl Lueg sends us a card on which he says: "At least we have a Christian in our family. Mark Christian arrived yesterday." Bro. Lueg says that mother and babe are doing well and that he is holding up by the hardest.

Rev. Virgil D. Morris, pastor at Homer, La., is carrying through on an amazing schedule of church activities, even for him. Training schools, men's luncheons, Youth activities, Bible Conference, and Stewardship Institutes are either just past or in prospect.

Rev. J. T. Garrett, pastor at Chatham, La., reports his work as making satisfactory progress. Forty-one members have been received into the various churches. All financial obligations have been met, and he has

a record subscription list to the New Orleans Christian Advocate.

The Hammond Vindicator carries a news notice to the effect that Rev. R. S. Walton, retired, has been appointed to serve Kentwood Methodist Church until Conference. This appointment was made necessary by the release of Rev. Luther Booth for chaplaincy service in the Navy.

Eighth Street Church, New Orleans, was struck by lightning recently, the bolt breaking a hole through the roof and the ceiling, causing considerable damage both by the lightning and the rain which followed. We are glad to say, however, that the damage was fully covered by insurance.

Rev. J. N. Lambert, pastor of Nebo charge, Mississippi Conference, has three sons in the service to whom the Advocate is his weekly messenger. We trust that these splendid young men may be able to keep in touch with the home folk and also find inspiration for the difficult days of service.

Rev. T. E. Hightower, pastor of Hattiesburg circuit, has been carrying on an extensive program of improvement, which included the decoration of the interior of the Oak Grove church at an expense of \$75, and a remodeling of the Batson church at a total cost of \$575. Best of all, he reports money in hand to pay all costs upon the completion of the work.

Rev. Harold S. Bailey, a local preacher from Franklin, La., writes that he has entered Centenary College. He expects to complete his education for the work of the ministry in the itinerant ranks. He has work which he feels will enable him to earn support for his family while he takes his work at Centenary. Bro. Brown's license was renewed at the recent session of the New Orleans District Conference.

One of the younger ministers of our territory, whose name we withhold because his message was not for publication, has this word: "I like the sound evangelical note in your 'Advocate,' something deplorably lacking in much of our Methodist literature." He is one of our intelligent young men, and he feels distressed because of the tone of apostasy and unitarianism too manifest in the literature offerings of the Church.

Mrs. R. M. Brown, whose husband is pastor at Arcadia, writes that they are coming to the close of their fifth year "in one of the nicest spots in Louisiana." Bro. Brown and Mr. Marsall Woodard have \$4,000 in cash for a new parsonage, and they are hoping to add a substantial amount to that so that when materials may be had

for its construction the building may become a reality. Chaplain Alfred Brown, their son, has been stationed at Mare Island, California, since June, and is looking forward to the day when he may be placed aboard a ship for service afloat.

## CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE

Louisiana Pastors: Please get all Church Extension applications for loans or conditional donations in to the undersigned as soon as possible. In any event, the applications should be in my hands by November 1st. Applications may be had on request.

VIRGIL MORRIS, Secretary,  
Box 153, Homer, La.

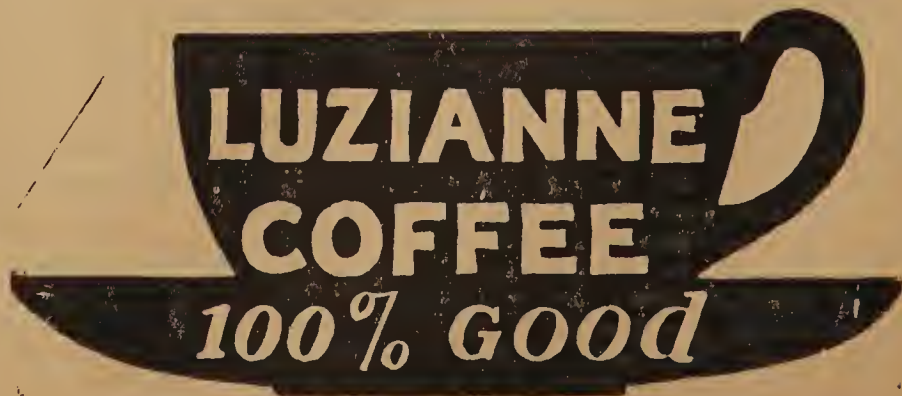
## WESLEYAN COLLEGE GETS SCHOLARSHIPS

President N. C. McPherson has announced the gift of \$10,000 by Madame H. H. Kung as a permanent scholarship fund in memory of the late DuPont Guerrey, who was the president of Wesleyan at the time the Soong sisters were students there. In addition to this, the laymen of the South Georgia Conference propose to create a scholarship fund of \$16,000 to honor Madame Chiang Kai-shek, and Mrs. W. H. Hightower, of Thomaston, Ga., is providing a scholarship for 1943-'44 in honor of Mrs. H. H. Kung, who was her classmate, Eling Soong. A Chungling Soong Sun scholarship will be provided by the class of 1913, of which Madame Sun was a member. As is well known, the Soong sisters were students at Wesleyan and they are not only Methodist leaders in China, but are among the most famous Methodist leaders of the world.

## PELAHATCHIE, MISS., CHARGE

Dear Dr. Duren: We have completed our round of revival meetings on the Pelahatchie-Shiloh charge, Jackson District, Mississippi Conference. We have received twenty-four members; sixteen were on profession of faith. There were many who reconsecrated their lives to Christ. We feel that we have had some real revivals on the charge. The following preachers assisted us in these meetings: Rev. R. E. Case, at Polkville; Rev. Waddell Roberts, at the Shiloh Camp Meeting, assisted by Rev. William Fulgham; Rev. R. M. Matheny, at Lodebar, and Rev. H. L. Daniels, at Pelahatchie.

Taking into consideration the fact that we came here without a parsonage to live in and that we have purchased and repaired





some property for a parsonage, at a cost of a little more than \$3,600, and that the budgets of all the churches on the charge were increased over last year, and that we owe no debts, and that all finances are up to date, and that one church has been repainted, we feel that we have had a successful year thus far. I think the best thing that I can say about the work is, there seems to be a perfect harmony among the churches on the charge.

Then taking into consideration the reports of the two charges, which were reorganized to form the Brandon and the Pelahatchie-Shiloh charge, with reference to the subscribers to the New Orleans Christian Advocate, we find a rather substantial increase in subscriptions on both charges.

We felt that we should write this information to you, as it is of interest to the Church. However, we are not writing this letter for publication. If you wish to use any of this information in the personal column you are at liberty to do so.

Yours in the service,

R. I. MOORE, Pastor.

### PREACHERS' MEETING, EAST END OF THE LAKE CHARLES DISTRICT

The preachers of the East End of the Lake Charles District met in Lafayette, Monday, August 30, at the First Methodist church. Present were: Bros. Anders, Andrews, Collins, Faulk, Giles, Grambling, Hine, Holladay, Staples, Sewell. Rev. W. H. Bengtson, Welsh, and Rev. E. P. Drake, Jennings, were visitors.

The meeting was called to order at 10.35 a.m. by Rev. R. H. Staples, chairman, who opened the meeting with a responsive reading, followed by a prayer. The minutes were then read and approved.

The program for the morning was a discussion led by Rev. J. B. Grambling, which centered around two important questions to be discussed at the coming Annual Conference. The first question discussed was a report and recommendations offered at the last Annual Conference and referred to the next for further study, namely, the legal status of the property of the Methodist Church institutions in the State of Louisiana. The second question discussed was the time of meeting of Annual Conference after the Annual Conference of 1943. This brought forth much discussion, but the final opinion by a large majority was some time in September.

Bro. Grambling asked Rev. W. H. Giles if nearby churches could help with the entertainment of the delegates to the Annual Conference to be held in Lafayette in November. The offer was gratefully accepted.

Bro. Giles stated that a new location had been obtained for the student work of the Wesley Foundation. This work calls for about \$2,000 a year. Part of this amount has been cared for, but about \$600 is not yet in sight. The ministers present stated that they would be glad to help in this matter and they felt sure the churches would respond to this good cause.

Rev. D. F. Anders reported that the Advocate campaign had been completed at Rayne with a total of 26 subscriptions. The work is moving forward in every department. All finances are paid monthly. The Vacation Church School was held the first week in September.

Crowley church will observe the month of September as Stewardship Cultivation

Month and the month of October as Tithe Enlistment Month.

A meeting was held at the Methodist church at Bayou Chene. Rev. A. A. Collins, of Eunice, did the preaching, and the attendance was good.

The benediction was pronounced at 12:30 by Rev. W. H. Bengtson, and the group went to the Evangeline Hotel for dinner, guests of Bro. Giles.

J. H. SEWELL, Secretary.

### CHANGING THE DATE OF ANNUAL CONFERENCE

The General Commission on World Service and Finance has asked that each Annual Conference adopt a uniform fiscal year, to close May 31st.

This should be acted on early in the Conference session, so our plans for the coming year may be made accordingly.

If this plan is adopted, and sentiment seems to be in favor of it, there is no valid reason why Annual Conference could not be changed to summer.

Now, when money is easy to raise, is the logical time to make the change. I believe every charge in our Conference could raise half of its claims by May 31st, and inaugurate the new plan of finance.

Changing the date of Annual Conference to summer, in August, for instance, would have definite advantages:

1. To the Local Church—The pastor would move, when the summer slump is on and the program is relaxed. It would not interfere as much with the local church program, if the pastors were to move at this time.

Several pastors who did move this year, during the summer, testify that it is the best possible time to move. I found that true in my own experience one summer, when I had to move at the close of August.

From the beginning of the school year until Mother's Day is the busy season in church life. It would be far better for the pastor to be on the job, acquainted with the people and the situation, and ready to go, before this busy season of the Church calendar begins.

2. To the Pastor and his Family—I think the convenience of the pastor and his family are secondary to the welfare of the Church. Of course, this is one thing to be considered, however. The children of the parsonage would not have their school session broken into if the pastors were to move in the summer. The entire family is not as apt to get sick, moving in summer, as when they have to move in cold, rainy weather.

I expect to vote for a uniform fiscal year, which we have long needed, and then I see no reason why we should not change Annual Conference to summer.

Sincerely yours,

HENRY A. RIQUEY.

### LETTER FROM CHAPLAIN A. P. SMITH

Dear Dr. Duren: Just a short message to let you know I have not forgotten the Louisiana Conference, of which I am a member. I hope to be in port during the session of the Annual Conference and perhaps attend a few days.

Since completing the course at the Harvard Chaplain School I have been assigned aboard an Army Transport. No doubt the Army thought I belonged aboard a ship,

since I have had two years' experience aboard vessels of the Merchant Marine Service.

As I am the only chaplain on the Transport, I have to take care of worship services for all faiths. At 8:45 a.m. on Sundays I conduct a Catholic service, singing hymns, preaching a sermon, and having a Catholic soldier lead the congregation in the "Rosary." Then at 9:45 we have the Protestant service. We also have a Sunday vesper service, and on most voyages have daily devotions. I have found many devout men, many of them able and willing to lead devotions, and I always use them in our daily services. In some instances we have chaplains on board who are en route overseas with their units and they always assist in the services. For instance, this trip we had two Catholic chaplains and one Jewish chaplain, and we had daily services for all faiths. There has been a happy cooperation between chaplains and men of the different faiths. If I had time and the space I could tell some interesting stories along that line.

Sometimes our ship is the only one carrying a chaplain among the numerous ships in the convoy. On Sunday we run up the Church Flag above the Stars and Stripes during divine services. I often think that it brings blessings to men on the other ships when they see the Cross flying on our ship and to know that worship services are going on in the convoy. No doubt many men worship with us although at a distance from us.

It is quite interesting and helpful to me to visit churches in the ports to which we go. I always try to look up a Methodist church, and in most instances I have been able to find one and have a visit with the pastor.

This was intended to be a short message and I see it is now quite lengthy. Give my regards to my friends, and may God bless the work being carried on in His name.

Sincerely,

ALVIN P. SMITH,

Transport Chaplain.

### PICTURES OLD AND NEW INDIA

"In a recent copy of an Indian photography magazine there is an arresting picture," says the Rev. Marion L. Kumler, Methodist missionary in Raewind, Punjab, India. "It is a picture of an old Moghul palace falling into disrepair. Along the side silhouetted against the 'departing glory' of the sun one can see the pierced marble balustrade.

"The picture, as its name, 'Departing Glory,' implies, has a double meaning. It is fitting that the old Moghul palace should be taken against the setting sun, for its day is finished, as is the old India which is represented with its inequalities, its castes, its pomp and show against the background of squalor and human misery. There is a new India arising. It has been slow, as though a weary giant were merely tossing in his sleep and could not arouse himself. But in these days of world crisis the awakening is becoming more rapid. The war is affecting the humblest villager. India is becoming industrialized. Slowly and with great cost, through the mists of confusion and suspicion, India is preparing herself to take her place among the nations of the world.

"Fortunately, the old has irretrievably departed. The new has not yet come. And in the twilight between, in the midst of the change and flow of events, the church of Christ has a message for mankind."



## MERIDIAN DISTRICT NEWS

The pastors and lay leaders of the Meridian District met in Central Church, in Meridian, Miss., Wednesday, September 15, at 1:00 p.m., after having met in conference with officers and other workers of the W. S. C. S. at 10:00 a.m.

Mrs. J. C. Porter presided in the woman's conference. Thirty-eight of the forty-seven auxiliaries in the district were represented. Reports showed that the society is making most excellent progress.

All the pastors of the district, except Geo. H. Jones and Bryan Judge, were present. Bro. Jones has recently been elected editorial secretary of the General Commission on Evangelism, and is making plans to move to Nashville at an early date. That was the cause of his absence. Bro. Judge has just "married a wife, and therefore could not come."

The reports of the pastors show that progress is being made in all departments of church work. Every pastor present stated that he expects all financial obligations to be paid in full before the session of the Annual Conference, November 18. Bro. J. L. Neill reported for Bros. Jones and Bryan, saying that the charges they serve will pay in full.

Seven hundred and sixty one members have been added to the church to date, 425 of these on profession of faith. Philadelphia circuit leads in the number received on profession of faith, having received 41. Collinsville has 22, Meridian, Central, 28; East End, 22; Hawkins Memorial, 22. Every charge reported some additions.

Ten charges have paid the full amount of askings for Benevolences. They are: Central, East End, Fifth Street, Hawkins Memorial, 34th Avenue, Newton, Philadelphia, Quitman, and Shubuta.

The following have paid the full amount of their acceptance on Benevolences and all other connectional claims: Cleveland, Collinsville, Decatur, DeSoto, Enterprise-Stonewall, Pachuta, and Union.

It will be remembered that in June, 1942, H. W. F. Vaughan, pastor at Decatur, was appointed Chaplain in the U. S. Army, and D. R. O'Conner was appointed pastor of Decatur. Then in April, 1943, Bro. O'Conner was appointed Chaplain of U. S. Navy, and Dr. Glen Massingale was appointed pastor of Decatur. Notwithstanding these disturbances, Decatur has made marvelous progress, has been elevated to a full-time station, and increased the pastor's salary. All financial obligations have been paid to date, with \$900 surplus in the bank.

DeSoto charge was left to be supplied at Conference, 1942. The next day after Conference adjourned, Bro. J. L. Neill, district superintendent, appointed Roger Cameron (Ac.S.) as pastor of this charge. Despite the loss suffered because of the burning of the Long Bell Saw Mill at Crandall, the pastor's salary was increased. To date the salary has been paid in full, with \$200 surplus, and more to follow, and all other financial obligations have been paid in full, with improvements made on the parsonage and all the churches that compose the circuit.

In the afternoon of the day of this magnificent district rally, a Bible Conference was opened in Central Church, with Dr. Henry Morrison Johnson, of the Candler School of Theology, Emory University, Ga., as speaker. This conference will continue through Wednesday, Thursday and Friday, with two lectures each day.

It is only two months until Conference meets, and it looks as though this district

will make the best report ever made.

T. J. O'Neil, Reporter.

## KEMPER COUNTY MINISTERS GROUP

Dear Dr. Duren: The Kemper County Group Ministry asks me to give you a short report of some of the work being done in our county.

Kemper county has twenty-five Methodist churches with five resident pastors. About a year and a half ago, the district superintendent, Rev. J. L. Neill, helped organize the pastors under the Group Ministry Plan, and for the past year, the rural deaconess has been working with them. Religious surveys have been completed in the majority of the churches. For the past year, goals were set up including church improvement, leadership education work, better music, and vacation schools.

Since last September there have been 22 leadership education classes, the majority accredited schools, twenty-three revivals with a good number of additions, and twelve Vacation Church Schools (five the year before). Eleven churches have secured new Cokesbury Worship Hymnals, or replenished their supply, and some have learned all of a list of twelve songs that were suggested to be learned. Along lines of church improvement, window panes have been replaced, shades and lamps secured, doors repaired, pulpits painted, altars built, new roofs put on, and painting done inside and out. Twelve churches have made some improvement, and three more have money in hand for that purpose. One new church has been dedicated during the year, and another constructed and to be dedicated in October. We have five new W. S. C. S., making a total of fourteen. These are doing some excellent work.

A Youth Camp for the district was held at E. M. J. C. campus at Scooba one week in July. New Youth Fellowships have been organized and many interesting activities are carried on by them. We have an active sub-district organization.

A monthly news letter of church activities over the county goes to each pastor, president of W. S. C. S., chairman of board of stewards, Church School superintendent, and Youth Fellowship president.

In cooperation with the agencies in the county, we are planning for a Rural Life Conference in October.

We are thankful for the cooperation of the good people of this county, indebted to Bro. Neill and to Rev. I. H. Sells for their encouragement and help, and grateful to the Lord for the privilege of working at the task of Kingdom building.

CATHERINE EZELL, Reporter.

## STERLINGTON ON THE OUACHITA

Dear Dr. Duren: The work goes forward in a fine way. This is a delightful people with whom to work. You know the great way in which they entertained the district conference. (Thanks about that good editorial in your—our—paper about it). Well, that is characteristic of the big-mindedness of our people here. There is nothing small or petty about them.

Along with raising the pastor's salary over 45 per cent, the amount for benevolences will represent an increase of over 50 per cent. Then the special offerings have been liberal. The largest offering by far ever given for the Orphanage at Ruston was

made at Easter—\$151. We have received twenty-nine into church membership since Conference, nine by baptism and vow, and twenty by certificate of transfer. We have received members from the Episcopal, Baptist, Christian, Presbyterian, and Methodist churches. Ours is truly a community Methodist church. And there has not been that great increase in population yet, either. Most all of the new members are people who have lived here for several years. We hope to receive several more before the meeting of our Annual Conference. Four infants have been dedicated to the Lord in baptism.

How thankful in a great situation like this one is for the catholicity of Methodism—surely a church just about big enough for God!

About \$1,000 has been spent on the church building and parsonage, by far the largest amount having been spent on the parsonage. And all is paid for.

We have had no special revival effort, but we have had at our Methodist Men's meetings, and during our Week of Dedication, outstanding speakers, like our Conference lay leader, Judge Walker, of Ruston; Rev. A. M. Serex, Ph.D., of First Church, Monroe; Rev. C. Karlos Smith, of West Monroe; Chaplain F. F. Hubbell, of Selma Field; Mr. Fred Stricklin, teacher in Ouachita high school, and an outstanding layman in First Methodist Church, West Monroe; Mr. E. C. Gibson, an outstanding layman of First Methodist Church, Monroe; Mr. Rose, an outstanding layman of First Methodist Church, Bastrop; Mrs. Collins, of First Church, Monroe, and Rev. Miss Lea Joyner, of Grayson. Our Board of Education last night voted to invite Rev. Henry Rickey, of Tallulah, to come and conduct a clinic on the Adult Work of the Church right after the meeting of the Annual Conference. We have had this year Mrs. Roy Scales, of Shreveport, in a clinic on the Children's Work of the Church. Both the president and vice-president of our Methodist Men's organization were present at our board meeting last night, along with the chairman of our board of stewards, who is active in our Methodist Men's organization, and they volunteered that the Methodist men would back the clinic in a special way. The Woman's Society of Christian Service will back it in a fine spirit of cooperation, as will the newly organized Parents Fellowship of Work and Study.

Three of our Intermediates attended our District Christian Adventure Camp, along with the pastor, who was an instructor and director of the camp choir. Two of our Seniors attended the North Louisiana Young People's Camp, at Caney Lake. Seven of our boys attended Boy Scout Camp. With the greater vision and enthusiasm born of their experiences the Methodist Youth Fellowship has instituted quite a recreational program. One of the unique things about that is that one of our outstanding laymen had suggested some such program shortly upon my arrival here. Later the Board of Education looked in that direction, but the actual carrying through of the vision has come from the young people themselves, with the help of their adult counselors.

Thirty-two new houses are being built right near our church, meaning that we have a good deal to look forward to for another year. The revival spirit among us seems to be rising.

Our daughter, Adona Jeannette, who graduated at L. S. U. last spring, has gone to teach in Tioga high school. Tioga is a suburb of Pineville-Alexandria. From her



letters she is getting quite a thrill out of her work. She loves the idea of teaching.

Well, I did not intend to write a history, and I have not. This is too incomplete for that.

Prayerfully yours,  
HOWARD E. PFOST.

## SOME REFLECTIONS OF A RETIRED METHODIST PREACHER

By Rev. Luke E. Alford

True faith in Christ does not become stale and sour as the years pass by, but grows brighter and more comforting to one as he advances in years.

Fifty-one years ago this month, I was granted a license to preach. Within about ten days I left home to enter Millsaps College to prepare myself for the work of a minister. According to the records of that institution, I was the first licensed preacher to receive a diploma from Millsaps College. W. B. Jones, a class-mate of mine, was licensed to preach some years later.

God was real to me when I entered Millsaps College, and when I was admitted into the Conference. But He means a great deal more to me today than He did at that time. I gave forty years to the work of an itinerant minister, keeping inviolate the vow I assumed when I was admitted into full connection in 1899, in Crawford Street Methodist Church, Vicksburg, Bishop W. W. Duncan presiding and Dr. C. G. Andrews acting as secretary. Last November, in the same church where I assumed the vow to go where those in authority said go, I asked to be released from that vow in harmony with the present law of the Church. There has not been an hour since that request was granted that I have felt I asked for it too soon. I have seen some preachers that seemed to grow sour and resentful when they reached the age that younger men were advanced and they were not retained in the chief appointments. But not so with this retired preacher.

I know that God can use the forty-year-old preacher for doing some things, that the seventy-year-old man is not fitted for doing.

And I also know that God can reveal some things to the 70-year-old man who stays in fellowship with the Christ that the 40-year-old man will not take time to hear and see.

The Gospel according to John, his three Epistles, and the Book of Revelation, which reveal the deeper things of the spirit, the Sonship of Christ, and His daily presence with the believer in the person of the Holy Spirit were written, according to the opinion of many, after he had reached seventy years of age, and the Book of Revelation after he was a forcibly retired preacher, having been banished to the Isle of Patmos, and was possibly past eighty years of age.

This year has been one of peace and joy in fellowship with God and the friends I have made down through the years.

Again retiring, while body, mind and spirit are still in good working order, I have been able to pinch-hit for sick preachers and others who had to be absent from their pulpits for various reasons. I have had enough of that kind of work to do to keep voice, heart, and mind in fairly good condition.

It is time now to bring Mrs. Alford into this picture, for she was present at the Vicksburg Conference in 1899, when I took the vow to go, and she has willingly gone

with me through the years.

This first year of retirement has given us our first opportunity to really appreciate and enjoy our children and grandchildren. For during the first 20 years of our itinerant work my salary ranged from \$175 the first year to \$1,200 the 20th year; an average of \$800. During this time, five children were born in the parsonage, and two of the oldest graduated from high school in this 20th year. During this time Mrs. Alford had undergone two major operations in New Orleans. We had to work so hard and economize so closely during those years to stay out of debt that we really did not have time to enjoy the children as we would like to have done. How we did it I hardly know. During the next twenty-five years the salary was better, averaged \$2,500. We had the sixth child born the year following, in 1919. We managed to get all six of these children through a four-year course in college and helped two of them through professional schools.

Now we are living in Jackson, where the two married daughters live, and we appreciate the three sons as we could not during the time we were so busy providing for their development.

We hear a good deal today about the four freedoms—freedom from fear, freedom from want, freedom of speech, and freedom to worship. I think I am enjoying those four freedoms. I have nothing to fear; I am not in want; I can talk as much as I desire; and I can worship God both privately and in the public congregation. True religion prepares a person for the abundant life here, and Jesus has prepared the place for the abundant life when we go hence.

The nation, and the state, as well as the Church, has taken the position that when a man reaches sixty-five years of age he should be released from certain obligations. I do not have to pay a poll tax now. I can fish or hunt anywhere in the state without buying a license.

The first part of life, rightly lived, makes the latter part of life a joy and delight. Don't pity this retired preacher. Rejoice with him.

## J. H. THATCHER—A PERSONAL TRIBUTE

Permit me, if you please, space in the Advocate to say a few words in regards to my friend, Mr. Joseph Hunter Thatcher, of Houma, La., who passed from this life to the life that is to be.

When I was appointed pastor of the Houma church in the fall of 1917, Mr. Thatcher's name was the first one to be added to the roll, by transfer. I had known him in Mansfield before. From then until his death we were on the most intimate terms. Serving as pastor there for ten years, we were in daily contact with each other. He served as chairman of the board of stewards, Church School superintendent and treasurer, and took an active part in the building of the church, and was always interested in all its activities. A short poem he wrote tells more than I can, in fewer words:

### MY CREED

"I thank God I am a Christian.  
Let me live and die that way.  
There is no place like heaven,  
That gives me peace for which I pray.  
It keeps my heart filled with love,  
Burning bright to lead the way;  
Holds me steadfast to my Saviour,  
From which path don't let me stray.

I thank God I'm a Christian.  
Let me live and die that way."

Bro. Thatcher was twice married, two children by his first marriage—J. Hunter Thatcher, of Monroe, and Mrs. Claire C. Clark, of Shreveport. Miss Dora Thatcher, of Washington, D. C., is by his second marriage. All the children and his wife, Mrs. Dora Sutliff Thatcher, survive him. The church and the community as a whole shall miss him in their affairs.

Sincerely yours,  
F. J. McCOY.

## RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and love, has called our beloved friend and co-worker, Virginia Gates, from her earthly home, to a life of rest and joy, of hallowed service and abounding praise; therefore be it

Resolved, by the Young People's Department of the Court Street Methodist Church:

That in the death of Virginia Gates, we have been called upon to part with one of our best and most worthy members, whose sweet smile, helpful words and quiet unassuming Christian life were an inspiration to those with whom she came in contact. The memory of her noble Christian life, like a sweet fragrance, will linger with us through the coming years. She performed faithfully her allotted tasks, and met fearlessly every obstacle, as she pressed forward along life's pathway.

That while we bow in humble recognition of the fact that an allwise Providence attends our lives and orders all things for the best; nevertheless the truth remains that Virginia Gates is with us no more, though her influence still remains as a monument to a short life well spent. She has dropped from the ranks and joined the great army above.

That,  
"We cannot say, and will not say  
That she is dead, she is just away,  
And you—Oh you, who the wildest yearn  
For the old time step and the glad return—  
Think of her faring on, as dear  
In the love of There as the love of Here;  
Think of her still as the same, we say;  
She is not dead—she is just away."

Be it further Resolved that a copy of these resolutions be placed on file in the Young People's Department of Court Street Methodist Church; that a copy be sent to the family, and one be sent to the New Orleans Christian Advocate.

YOUNG PEOPLE'S DEPARTMENT,  
Court Street Methodist Church  
GLORIA COLEMAN,  
SARA ANN RAMSEY,  
HELEN L. CAMERON.

Remember that the theory of democracy assumes a far higher level of good sense, judgment, honest purpose, devotion to the public welfare in the citizen of a free country, than is either looked for or needed in the subject of a despotic monarchy or of an oligarchy.—James Bryce.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### 1943 Educational Conferences and Seminars

The Study Committee of the Mississippi Conference W. S. C. S. has held an Educational Conference and Seminar in each of the six districts of the Conference. The attendance was beyond expectation, with the Meridian district leading. The approximate attendance was as follows: Brookhaven district, 50; Hattiesburg district, 70; Jackson district, 85; Meridian district, 150; Seashore district, 90; Vicksburg district, 65.

The theme for the day was, "For He hath made of one blood all nations." (Acts 17:26).

The purpose: "To show the inter-relationship of study and action and how the whole, to be effective, must be impelled by the spirit of Christ to redeem every area of life."

The day's program began with the worship service, "The Brotherhood of Mankind," (Rev. 21:1-11; 22:1-2). Mrs. E. E. McKeithen conducted this service, at three of the meetings. In Gulfport, Mrs. Fulton led; in Hattiesburg, Rev. L. D. Haughton; in Meridian, Miss Catherine Ezell.

Following the worship service, Mrs. E. V. Perry, secretary of Missionary Education and Service; Mrs. Stanley Wilson, secretary of Christian Social Relations and Local Church Activities, and Mrs. E. E. McKeithen, chairman of Spiritual Life, who compose the Conference Study Committee, told how these three areas must be interrelated if the study program is to be effective.

The greater part of the day was given to a "work shop," showing how any study must be developed from these three angles and, as a basis for the demonstration, the fall topic of study was used.

In making any study there are several things which we want to know: 1. Why we are making the study. 2. The problem to be faced. 3. The background. 4. The people. 5. Religion. 6. What the church is doing about it. 7. What we, in the local church and community, can do.

So, the purpose of the fall study, "The Church and America's Peoples," will be:

1. To know the United States in this crisis.
2. To understand the causes of tensions in our country and to discover ways of lessening them.
3. To understand and appreciate its peoples.
4. To understand their attitudes toward our institutions and ideals.
5. To find out to what extent racial elements in our nation are assimilated.
6. To come to an understanding as to how minority groups are made.
7. To provide some understanding of the place of religion in the lives of minorities in the U. S. A.
8. To gain new insights into the responsibility of the local church.
9. To arouse an interest in the future work of the church with these peoples for the good of all.
10. To bring about intelligent, cooperative, Christian social action.
11. To aid the members of the society and the local church to discover their re-

sponsibility for action as a result of this study.

During the seminars in the six districts the groups worked out an outline for five lessons which may be combined into four or expanded into six lessons, as follows:

#### Lesson No. 1—"Who Are We?"

I. In this class? Community? State? Nation?

II. Why would people want to come to the U. S. A.?

III. Has the U. S. A. a reputation for tolerance?

a. What is a minority group?

b. What is a race?

c. What do we have in mind when we talk of "tensions" or "minority" groups?

d. List some of these groups.

IV. Make case studies of some of our minority groups—Mexican, Jew, Pole, Italian, Japanese, Negro—as to: 1. Personal background. 2. What has the U. S. A. done for him? 3. What does the U. S. A. mean to him? 4. What does religion mean to him?

V. Discuss: Can we count on our minority groups in this crisis?

Worship: Sermon on the Mount (see page 4 of text).

Action: 1. Examine ourselves, personally, to discover the cause for our "anti" attitudes. 2. Seek to change the attitudes of those in our homes. 3. Make a survey of our community to find how many different nationalities or races, and whether all groups have the same opportunities in the community—education, health, housing, etc. 4. Cultivate the friendship of someone of another race or nationality.

#### Lesson No. 2—"Makers of the U. S. A."

I. Colonial Period. (See list in text). Study Anglo-Saxon, Scotch-Irish and Negro:

1. What distinctive contributions did the Colonists make to American culture?

2. To early American religion?

3. Did the Negro make any distinctive contribution?

II. Breathing Spell.

III. Early Immigration: (see list in text). Study as to:

a. Number who came.

b. Causes for coming.

c. Where located.

d. Early occupation.

e. Whether they rose to other occupations.

f. Whether assimilated.

g. Loyalties to old religions.

h. Cultural contributions.

IV. Discuss: Is any group in the U. S. A. entitled to say, "This country belongs to us—we are the charter members?"

Worship: Paul's Concept of Unity in Diversity (I Cor. 12:12-26) or the Essential Oneness of Christ (Rev. 5:13, 7:9).

Action: Discover contributions made to local community or state by persons of different nationalities and races.

#### Lesson No. 3—"The Melting Pot"

I. Changes in types of immigration after 1880. (see list in text). Discuss each group as to: 1. How and why they came. 2. Cultural background in native land. 3. Economic accomplishments in U. S. A. 4.

Religious background. 5. Characteristic contributions to the U. S. A.

II. Contrast immigrants of past sixty years with early immigrants as to: 1. Religion. 2. Forms of government. 3. Educational opportunities. 4. Economic status, etc.

Worship: Patriotic, using "America," the salute to the flag, etc. Or "A Christian's Part in Building a New World Order." (Use leaflet, "The Crusade for a New World Order").

Action: Look into the "melting pot" of your community—is the mixture in the pot smooth or is it curdled? If it has curdled, perhaps too much hate has been put into the mixture; it can only be made smooth by dropping in a large lump of Christian love and understanding. Are there persons of other nationalities or races in your community? What have you, as a Christian, done to help them to become part of the community? Have you allowed them to make their contribution to your community?

#### Lesson No. 4—"The U. S. A. Today"

I. Is the pattern of the U. S. A. static or progressive? 1. Give effect of the "quota" system on present immigration. 2. What was done in 1882 to Chinese immigration? 3. What about Japanese immigration? 4. Why were these immigrants treated differently?

II. To what extent are we achieving amalgamation? Assimilation? What groups have not been assimilated? What are the factors that tend to separate minorities?

III. What makes a person an American?

IV. Americans—First, second, and third generation.

V. What is the religion of the third generation? Discuss.

VI. What does this mean for religion and the church?

Worship: Arranged from contributions of different nationalities: Psalm 90 (Jew). Hymn, "O, God, Our Help in Ages Past," (English). Prayer from Kagawa, (Japanese). Spiritual, (Negro). Worship Center, picture, (Italian), etc.

Action: 1. Write congressmen concerning repeal of Chinese Exclusion Act. 2. Seek to assimilate those of different groups in your community (in our camp areas we are having both assimilation and amalgamation). 3. Make note of press and radio news which tends to create hate instead of understanding.

#### Lesson No. 5—"The Church and Social Action"

I. Religious life of minority groups.

II. Work of the transplanted churches as to first, second, and third generations.

III. What is the Methodist Church doing for minority groups?

IV. What stand has our church and the Division taken in regard to Chinese Exclusion?

V. What is the Methodist Church doing to serve the Japanese in Relocation Centers?

VI. What is the church in my community doing to make the U. S. A. really united?

VII. What can I do in my own neighborhood as a Christian?

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### News You Will be Glad to Hear!

Miss Louise Killingsworth is scheduled to sail on the Gripsholm and will arrive in December.

Miss Carrie Brown sends greetings to North Mississippi Conference.

\* \* \*

### September Program of Work

1. Business.
2. Plan—
  - a. For Fall Mission Study. Text, "We Who Are America," price 60 cents, Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Outline should be in your hands. If not, write Mrs. Walter Odom, Durant.
  - b. Check Life Membership.
  - c. Check Student Fund.
  - d. Order your "Week of Prayer Literature." Mails are slow and material is limited. A late order may not be filled. 6 for 35 cents.
3. Send boxes of Supplies or cash to one or more items on supply list, page 51, of Conference Minutes. All money to Mrs. D. H. Hall, New Albany, Miss. Send report of all supplies to Mrs. G. B. Blake, Houlka, Miss.
4. Monthly program, with items from the Methodist Woman. Items: "Sharing Christian Education With Cuba," "An Open Letter from Puerto Rico," "Renewing the Inner Life."

\* \* \*

### Recommended Action in Connection With the Topic, "The Church and America's Peoples"

1. Daily prayer for the development of a Christian attitude toward all of America's people.
2. Make a study of your community. Use for reference "My Community, My Church, and Me," by Hallenbach-Friendship Press, New York City. Price 35 cents.
3. Discover how much illiteracy there is in your community. Prepare yourself and offer to teach some one to read.
4. Plan for some celebration or observance of Race Relations Week in February.
5. Legislation to support in the interest of America's peoples.
  - a. HR2839—a bill designed to permit the entrance of Chinese into our country on a quota basis, and to grant them citizenship privileges.
  - b. S637—the Thomas-Hill Bill, supporting Federal Aid to Education.
  - c. Continue to urge the passage of anti-poll tax legislation when Congress reconvenes in the fall.

\* \* \*

### Recommended Action in Connection With the Topic, "The Problem of Suffering"

1. Daily prayer that we may achieve an intelligent, sympathetic understanding of human suffering and need which will bring us to a recognition of our responsibility for helping to alleviate that suffering.
2. Close cooperation with the Bishop's Crusade for 'a New World Order to be launched this fall.

3. Continue studies in planning for peace, that as Christians and Methodists, through attitudes, convictions, and conduct, we may share in creating a world situation in which there can never again be the tragic suffering experienced by millions today.

4. Support HR2893—a Bill designed to allow the Chinese to enter our country on a quota basis, and to grant them citizenship privileges.

5. Make an intelligent effort to abolish the sale and use of liquor in your own community.

6. Support absentee Bill in regard to liquor—HR2082.

\* \* \*

### Reports

In another two weeks your third quarter's reports will have to be made out. Do you answer all the questions, or do you just fill out the ones you are particularly interested in? Mrs. Hollandsworth sends you the following report as a splendid example both of work done and blank filled out. Every question is answered. You may have done just as good work, but it takes a report to let your officer know about it. Other reports like this one will be given you from time to time. This one is from Cleveland and was filled out by Mrs. E. T. Clark, secretary of Christian Social Relations.

#### Report for Quarter Ending June 30th, 1943

Name of Church, Cleveland, Miss., District, Greenville; Conference, North Mississippi; Jurisdiction, Southeastern; Number of society members, 100; city church, town (population under 10,000) town.

1. Does your society have an active committee on Christian Social Relations and Local Church Activities? Yes; No. members on committee, 3; No. committee meetings this quarter, 3.

2. Describe briefly local church or community projects undertaken this quarter: (a) Recreation and rest room for country women and children that come into town on Saturday afternoon; (b) Contributed magazines for U. S. O. centers in Army Camps; (c) Sent Negro woman to Holly Springs for course in Young People's training, July 19-23, 1943.

Total cash money spent this quarter on local church and community projects by your society—one hundred dollars to renovate and furnish recreation room for women.

3. List studies promoted by your com-

mittee on Christian Social Relations and Local Church Activities this quarter: (a) Informal studies—Rural churches, child labor and juvenile rehabilitation to prevent delinquency; (b) Approved study courses: Planning for Peace. What other groups in your church participated in the studies? Four circles of our auxiliary—by study being presented and discussed in three meetings monthly.

4. What special cooperative projects has your society participated in this quarter? With other church groups? World's Day of Prayer Service? Sending a box of clothes to Malvina Center. Distributing magazines and church literature to rural churches and communities.

With other community agencies? Assisted in obtaining food and clothing and medical aid for an expectant mother, whose husband is in the army, until her pay from government arrived.

5. What other methods have been used to promote the program of Christian Social Relations and Local Church Activities through the entire church constituency? One program given monthly at our general meeting; discussions at Circle meeting.


6. What has been the most outstanding work of your society this quarter in the area of Christian Social Relations and Local Church Activities? The recreation and rest room opened for country women and children so they can rest, have cool water and a comfortable place to leave children for a nap during the intense heat on Saturday, or while waiting for their husbands.

Secretary of Christian Social Relations,  
MRS. E. T. CLARK,

Cleveland, Miss.

"Evangelism is not the only business of the Church, but it is the Church's first business. What Jesus made primary, His Church today dare not make secondary."—Department of Evangelism of the Federal Council of Churches.

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EUGENE J. COLTRANE, President



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The Wesleyan Service Guild of First Methodist Church, Baton Rouge, makes a good pledge to the work of the Society of Christian Service, through the local society. In addition, this Guild has a number of projects of its own. By the end of next year, its Scarritt Scholarship will be ready for some young person to use in attending Scarritt, as this fund is more than half-completed now.

This year the Guild has already given one Life Membership to its treasurer, Mrs. Fred Beard; furnished sixty small sheets for one of the new nursery schools in the city; sent a large number of subscriptions to good magazines to convalescent service men in one of the large hospitals of the country, through the Red Cross; helped a Scarritt graduate to make the trip to New York for her consecration service; sent money to the chaplain of the Charity Hospital in New Orleans for any use which he sees fit to make of it for the comfort of the patients he is serving; paid \$50 (twice the amount pledged) toward the retirement of the church debt, helping make possible the dedication of the church on July 17.

The Wesleyan Service Guild sent its president as a delegate to the Louisiana Conference of the Woman's Society of Christian Service, held at Monroe in the spring of 1943. In the early summer, through the interest and assistance of the president of the First Church Society of Christian Service and members of one of the circles, the Guild was privileged to hear Mrs. Godfrey while she was in the state holding district meetings of the society. This was a supper meeting and proved both enjoyable and inspirational as well as informational. Several members of the Wesleyan Service Guild of the Istrouma church were also present at this meeting.

Five members of this Wesleyan Service Guild—Miss Lillian Kennedy, Miss Ruby Brian, Miss Eleanor Fleming, Mrs. Lily Mae Taylor, and Miss Mary Searles—attended the Conference Wesleyan Service Guild held in Alexandria on Sunday, August 15. At this conference, Mrs. J. B. Pollard, Conference W. S. C. S. president; Miss Grace Lawson, Conference Guild Secretary, and Miss Marian Lela Norris, National Executive Secretary of the Guild, were the speakers. It was a real privilege to meet and hear of the work of the Guilds from other parts of the state, and to hear the challenging messages of the three leaders who had brought the group together. It was good, too, for every representative there to catch a vision of the bigness of Wesleyan Service Guild work from an over-all standpoint, to be challenged by the tremendous possibilities in this great organization, and to be brought to realize the responsibilities facing this business women's organization for drawing to itself for Christ the great body of employed women who need and are needed by the Guild.

Those who attended tried to bring back to the Guild something of the inspiration and strength which they received from the meeting. Last week several of the delegates were invited to attend the monthly meeting of the Istrouma Wesleyan Service Guild

and bring to that Guild reflections from the conference. This Istrouma Guild has a small membership, but they had a good attendance, on a percentage basis, and are undertaking some very worthwhile projects. Mrs. Zula Williams is the president.

First Church Wesleyan Service Guild meets once a month, either in the church parlor or in the homes of members. The home meetings seem more popular with the membership. The program material of the Woman's Society is used, including the Bible and Mission study books. It is not attempted to have all the subject matter program on the evenings when a study book is given. Worship services are well planned and serious thought and preparation are given to every phase of the program.

MARY SEARLES.

\* \* \*

Thus far, only one zone meeting has been held in the Baton Rouge district during the third quarter.

Zone 3, with Mrs. B. L. Kinchen, leader, met at Live Oak Church for an afternoon meeting on August 25. The attendance was very good. The theme for the afternoon, "Open Mine Eyes that I May See," was very helpfully developed.

Mrs. W. E. Trice, wife of the pastor of University church, gave a most challenging devotional.

Rev. Mr. Tatum discussed the great need of a church building on or near L. S. U. campus.

Mrs. S. J. Fairchild spoke on Special Memberships.

At the close of the meeting it was decided that the adult membership given by the zone would go to Mrs. Davis Braud, president of the society at Meadow's Chapel.

A delightful social hour was enjoyed by all. Delicious refreshments were passed by members of the hostess society.

\* \* \*

### Department of Young Women and Girls' Work

Mrs. E. A. Sartor, Secretary

The month of September marks an important milestone for the Woman's Society of Christian Service of the Louisiana Conference, for it is the third birthday of this organization. Many societies will be celebrating this event with grateful hearts that we have been able to accomplish so much in spite of the many difficulties which have confronted us on every hand. As the fall season approaches there comes to each of us the urge to begin our work anew and make an extra effort to bring the year's work to a successful close. I should like to talk to you awhile about our work with youth, especially the girls and young women of our Conference.

While the Woman's Society is celebrating its third birthday, the Department of Young Women's and Girls' Work is just two years old this month. It was not until the fall of 1941 that we were given the green light in this department and told to go ahead with the new unified plans for the missionary education of Methodist youth. As we review the activities and experiences of these two years, we find that much progress has been

made along all lines of youth work, although many problems yet remain to be solved. Ours is a cooperative piece of work and, as has been said, it is extremely difficult to get a clearcut picture of the work being done with our girls' groups owing to the fact that much of it is involved in other phases of youth work in our churches. But this is as it should be. Read the By-laws of the Woman's Society of Christian Service in Handbook, Revised Guide, Sec. 9, page 53, which states: "The Secretary of Young Women's and Girls' Work shall cooperate in the total program of missionary education in the local church in harmony with the plans and programs of the Conference Woman's Society of Christian Service and of the Woman's Division." One aspect of the total plan calls for the setting up of Interest Groups of girls (15-17) and Young Women (18-23) to study the purpose and function of the Woman's Society of Christian Service. The following quotations from a letter received from our Jurisdiction Secretary of Young Women's and Girls' Work seeks to clarify the statement about Interest Groups. "May we again call attention to the fact that the plan for Youth Work carries a definite statement that full-term Interest Groups for young women and girls are a part of the Youth Program. Other Short-term Interest Groups for special study along missionary lines for both boys and girls, may be formed as desired, but Interest Groups for girls are continuous. This group is not an organization but the plan states, "Study intensively the work of the Woman's Society of Christian Service." This group is also part of the World Friendship Commission, but I do not believe we should delay work with youth until the Commission is formed. At the Dallas Meeting of South Central Jurisdiction Woman's Society of Christian Service we urged that the Interest Groups for girls be formed in each church where a Woman's Society is organized, but at the same time we continued to bring about the organization of the Methodist Youth Fellowship." Let us take a look at statistics as given at our last Woman's Conference held in Monroe (1942). There were 252 Societies reported while there were only 67 active Secretaries of Young Women's and Girls' Work and only 23 Interest Groups using program material sent out by Woman's Division. Now as your secretary sees it our problem as missionary women is to get behind this work and see that each Woman's Society of Christian Service in the Conference elects a woman for this office who is vitally interested in the Missionary program, one who works with youth in the Church School (preferably a Sunday School teacher). She must be enthusiastic enough about the work to thoroughly inform herself concerning it.

Very soon now your nominating committee will be hard at work selecting the officers for the coming year. These women have a great responsibility but we must realize our obligation to cooperate with our newly elected leaders. The very future of our missionary work depends on trained leadership, consequently so much depends on the offi-

(Continued on page 12)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON SEPTEMBER 26, 1943

By Rev. W. C. Newman

### OUR PART IN THE MAKING OF THE NATION

**Lesson Text:** Deuteronomy 11:13-25.

**Golden Text:** Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14:34.

Some of our Sunday School lessons are general in their application, having reference only to wrongs which we did not make, evils for which we are not responsible, and suggesting remedies which we have no power or opportunity to employ.



But this is a lesson for the average man, the private citizen, the young and the old, the soldier and the civilian, the office holder and the voter. It offers to suggest what we can do in making our nation great.

Many Sunday School lessons are rightfully of the crusading spirit, seeking to initiate reforms in government, economics, social attitudes, or international policy.

This lesson is personal, seeking only to point up one's Christian duty to our own country in peace as well as in war.

And it is altogether fitting and wise that we turn back for our basis of discussion to Israel, the nation that tried so hard to establish the rule of righteousness and God-worship in its national life.

Others will deal with the background of the Scriptures; I shall only ask "What can we do in the making of our nation?"

#### We Can Be Really Democratic

Do I mean to suggest that we of America are not willing to have a real Democracy in this "land of the free?" That is exactly what I mean.

Many of us want special privileges for ourselves and our own class, but are unwilling for these privileges to be equally shared by every other person in the land. This is the real cause of the current battle between Capital and Labor, Agriculture and Industry, Business and the New Deal, Republicans and Democrats. Each is seeking his own good, and that of his own small group.

But special privilege is not Democracy. If Jehovah's Witnesses can be prohibited from preaching and distributing their pamphlets on our streets, so can Methodists be prohibited, and Democracy thus frustrated. If loyal Japanese Americans can be put in concentration camps in this country, so can loyal white Americans, and thus personal freedom destroyed. If any one group of Americans is refused the rights of a citizen, the time may come when our group will be refused those rights, and all freedom of thought and worship and conscience destroyed.

So the Christian citizen, by his fair and just attitudes toward all races and groups in this land, must preserve the spirit of Democracy lest we lose Democracy itself.

#### We Can Place A High Value On Law And Honor

Democracy is absolutely dependent upon character in its leaders and in its citizens. A dictatorship can get along with evil, lies, corruption, and injustice for a time, if only they have able dictators. But since Democratic leaders are elected by the people, and are dependent upon the following of the people for their power and effectiveness, both leaders and people must be men of character else the nation itself cannot stand.

Over and over in Israel's history the prophets kept saying this to the people. When our lesson today declares for God that "if ye shall hearken diligently to my commandments . . . I will give the rain of your land in its season," it was not just a promise of prosperity in exchange for servile worship. It was a statement of the broader principle that no democratic nation can live long in sin. And that statement of principle is borne out again and again in the history, not only of Israel, but of other nations as well.

The people in general did not listen to these old prophets—and the nations were destroyed. Will the people of America listen? If not, history will surely repeat itself here. A nation of drunkards, political grafters, debauchees, Godless men, can meet only one fate—destruction.

#### We Can Give Our Nation a Vital Religion

No danger from enemies in Europe or Asia is greater than the danger our nation faces from its own inner rottenness. If we cannot find salvation from our flagrant Godlessness we will have fought a war in vain, and the lives of our young men will have been sacrificed futilely.

Yet the common consensus of opinion, both from the enemies and from the friends of the Church in this country, is that it is not spiritually powerful enough, good enough, to bring salvation to our people.

The Bishops' Crusade, the Youth Crusade, nor Christian Education have shown this power, although the money collected in some of these was considerable. Let us now address all the machinery and all the spiritual knowledge and strength of Methodism to bringing about a quiet, sane, but mighty religious movement in America.

### LOUISIANA W. S. C. S.

(Continued from page 12)

cer who directs our Youth Work. We must not fail here.

The new program material is now ready for Young Women's and Girls' groups. Secretaries of Young Women's and Girls' Work are urged to order "Youth Packet" 1943-44, Price 65 cents, which contains the program booklet, "Youth in a World of Opportunity" having twelve worship serv-

ices and twelve programs for an interest group of girls in the Commission on World Friendship to study the work of the Woman's Society of Christian Service September 1943 through August 1944. (Single copies of program 45 cts.). We urge ordering entire Youth Packet. It is our hope that in this study the girls may feel the challenge of high resolve and purpose.

#### Other Approved Studies

"We urge that each local church provide some time during the year for a study of the Missionary Education Movement texts. This study may be as an elective on Sunday morning or Sunday evening, or as the study for special-interest groups of boys and girls meeting at some other designated time. It is recommended that each commission plan for such an interest group unless these materials are being used in the Sunday program. The texts are as follows:

For Seniors (15-17 years):

#### Home Missions

**Strong as the People**, by Emily Parker Simon (60 cents).

**Discussion and Program Suggestions for Seniors** for use with **Strong as the People**, by Edward H. Bonsall, Jr. (25 cents).

**Fun and Festival Among America's Peoples**, by Katherine F. Rohrbough (25 cts.).

#### Foreign Missions

**The Trumpet of a Prophecy**, by Richard T. Baker (60 cts.).

**Discussion and Program Suggestions for Seniors** for use with **The Trumpet of a Prophecy**, by Dorothy Nyland (25 cts.).

For Young People (18-23 years):

#### Home Missions

**We Who Are America**, by Kenneth D. Miller (60 cts.).

**Discussion and Program Suggestions for use with We Who Are America**, by Frances Dunlap Heron (25 cts.).

#### Foreign Missions

**For All of Life**, by William H. and Charlotte V. Wiser (60 cts.).

**Discussion and Program Suggestions for Young People** for use with **For All of Life**, by Edward Ouellette (25 cts.).

The third quarters report will soon be due. Your secretary is most anxious to receive them on time, so mail early, using new report blanks found in Corresponding Secretary's book.

As we look forward to another year of Youth Work in our Societies, we are keenly aware of the responsibility which is ours. If we are to help our young people catch the vision of what it means to become citizens of a World Christian Community, and no one will deny that we are thinking global terms in these days, we must help them to prepare mentally and spiritually for this important task. Surely nothing less than this would be worthy of the Great Enterprise in which we as Christian Women are engaged.



# THE CHRISTIAN FIRESIDE

## THE DONKEY

By Rev. Vivian T. Pomeroy, D.D.

It is queer that I can remember a donkey after ever so many years, but I can; and I remember how I went for a drive with him and a Girl I knew. Perhaps it is the Girl who makes me remember the donkey; but, anyway, it was in my college days, when I was spending part of the vacation in a lovely country place; and the donkey belonged to the people with whom I stayed. The donkey's name was Ehud. I did not make up this name for him; it **was** his name. The original Ehud is a character in the Bible most of you probably would not know if you were asked for "Information Please." I might not have known it without the help of the donkey. The Bible Ehud can be found in the Book of Judges; he was the second of the judges, and was a sort of single-handed commando who did a dashing deed with a dagger. You need not read it, even though it is in the Bible, for there are quite enough dreadful things to read today without that. Ehud the donkey sometimes spent his time in a stable with an ivy tree spreading in great clumps over the roof. In the stable a large brown rat kept him company at night. But mostly Ehud wandered about the village green, munching grass and reaching out with his wobbly upper lip for sweet things. Only now and then was he harnessed and made to pull an old carriage, which was very like a sofa for two—or three at a squeeze.

Well, the story is that one day this Girl, whom I knew, harnessed Ehud, and we set off to drive along the wild sweet lanes. "Where shall we go?" she said. "I don't mind," I answered, lighting my pipe in the manner of a real college man. "Go where you like. No roads lead anywhere down here." So we jogged along to nowhere. I cannot tell you how beautiful it all was; how the sea kept on appearing below us; how the startled birds flew out of the woods; how the tall flowers, called foxgloves, were so thick in the hedges that they looked like regiments of soldiers; how the winds swayed them and they seemed to be saluting us as we drove by.

Ehud plodded on, and we were pulled behind him for a long time. Here and there we stopped; then went on again, until it was time to go home. Now, as I have told you, we had no idea how we came. In that country place there were hundreds of little winding roads, all lovely and lonely, all

sweet and flowery, and leading nowhere. But we turned Ehud's head in the opposite direction, and we ambled along. You always amble with a donkey, you know. "Where are we?" asked the Girl. "Don't ask me, I don't care," I said. "We're lost," said the Girl. Ehud went on, ambling. "There's a road!" cried the Girl. "It looks as if it leads somewhere; let's try it." And she pulled the left rein of Ehud. Ehud stopped—stopped dead. And for all we could do, he would not budge another inch.

And then, I regret to remember, I soon lost patience, picked up a stick and laid it thick on Ehud. It was no good. We dragged and pushed until our arms ached. Ehud would not turn down that road. "I've heard donkeys are stupid; but this donkey!" said the Girl. "No more donkeys for me!" said I. We looked at the sun going down red, and at the sky becoming palest green. "We'll just sit still," said the Girl, "and let this stupid Ehud go where he likes; he'll go somewhere, I suppose." So we sat comfortably in the old carriage like a sofa, and Ehud started off at a trot along a road which we felt sure led straight away from the house where we belonged.

The road grew dim. The bright stars came out one by one, and a little moon over the trees. We passed a cottage. "That cottage looks like—" said the Girl. "Can it be?" I said. On went Ehud. "Can it be?" I said again. "Is Ehud not so stupid after all?"

More and more familiar became the landmarks. Closer and closer the smell of the sea. And then round a corner and on to the village green, where the daisies still were shining in the evening light, trotted Mr. Ehud. By the garden gate he stopped, and we got out.

"O, Ehud! I'm so sorry," said the Girl; and Ehud's lip wobbled expectantly. "Forgive me that whopper I gave you with the stick, Ehud," I said. "You knew best."

And now, after ever so many years, I feel like saying: "By Jerusalem! There's nothing on earth so patient and sensible as a donkey."—Reprinted by special permission of the author and the Christian Leader.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

Worship: "The Responsibility of Knowing—Is It Nothing to You?" (James 4:17).

Action: Since we have made this study and have the responsibility of knowing that two-thirds of the population of Mississippi above the age of 9 years does not claim any church relationship; that we have two congressmen on the committee on immigration and naturalization who can do something about the Chinese Exclusion Act; that there are 15,121 foreign-born persons in Mississippi; that all groups in Mississippi do not have equal opportunities for education, health, etc.; that all groups in Mississippi do not have "the four freedoms"; unless we do something about it, the study will have failed in its purpose.

The district secretaries presided at the conferences, and interesting events took place. At the Seashore District Meeting, Mrs. R. E. Johnson, Mrs. L. J. Power, and Mrs. Stewart were presented Life Memberships, and the little daughter of Rev. and

Mrs. E. E. Samples was presented a Baby Life Membership. At the Hattiesburg meeting, Mrs. R. H. Rollings, Mrs. A. R. Wally, and Miss Jessie Deen were presented Life Memberships. At the Meridian meeting, the little daughter of Mrs. Edith Castle Carraway was presented a Life Membership. Mrs. Carraway's husband is serving with the armed forces of the U. S. A.

It was possible at four of the meetings for the new secretary of Young Women and Girls' Work (to be known soon as Youth Work) to be present and to speak to the women. Mrs. Charles Ratcliffe, in the few weeks since she accepted this office, has given much time and thought to the work, and she challenged the women to take home to study the problems of youth and to give their time and efforts to meeting these problems through the church.

At the Meridian meeting, Mrs. J. B. Pearson, secretary of Wesleyan Service Guilds, spoke on that work.

Each meeting closed with a consecration service, when the women pledged themselves to meet the challenge of the Christian's responsibility in building a new world order. Mrs. McKeithen led three of the services, and the others were led by Mrs. John Cirlot, Mrs. E. E. Deen, and Mrs. L. O. Todd.

## MRS. MARY S. CRAWFORD

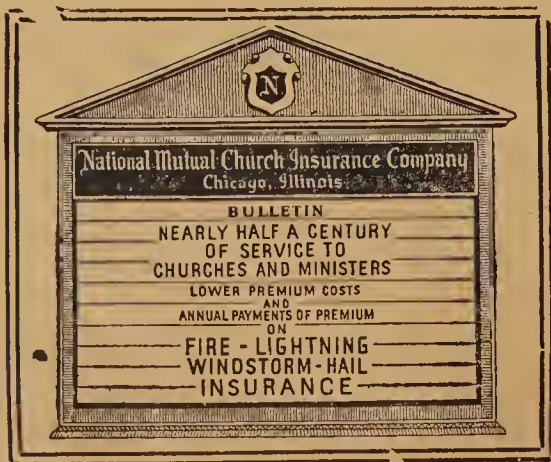
Sunday, September 5, heaven became wealthier by one saint, for on that day Mrs. Mary Small Crawford went there to take up her abode. Mrs. Crawford was born on December 11, 1871, in the little community of Evergreen, La. Her father was Thomas Small, and her mother Isabella McCullum, dropping the Mc and keeping only the Cullum. Mrs. Crawford married Seth Bouton Crawford, and they took up their residence in Franklin in 1893, living in their own little home all those years. She was a devout Methodist from her youth, and was informed in matters of the church and the Holy Scripture as few are in this day. Her loyalty to her Church and its Christ did not falter even though she has lived alone for the past sixteen years. Her solitude only enriched her life and beautified her spirit. There is a vacant spot in our church which must forever remain so, but we are all the wiser and better because she has passed this way. She, like Job, "came down to the grave like a shock of corn," mature in every way, especially in spirit. Her convictions and principles were those of one who has walked with God and learned to know His mind. By his leadership, she has treated heartache and sorrow, joy and peace with the same spirit. Her faith was that of a mature Christian who has settled everything through long hours of searching the Scripture, a vital prayer-life, and sincere meditation.

Though it was my pleasure as her pastor to be with her and repeat the life-giving promises during her last hours, she needed no minister to assure her that God is ever present to care for His own. She is the "Last leaf on the tree," leaving no children, sisters, or brothers; but as her pastor, I pray that she has left many scriptural children. Her mantle has fallen, gently fluttering to earth, and surely some fine youth will take it up.

JOLLY B. HARPER, P. C.

Education is only like good culture; it changes the size, but not the sort.

—Henry Ward Beecher.





## J. P. SKOLFIELD—AN APPRECIATION

J. P. Skolfield, a life-long resident of East Baton Rouge Parish, departed this life in his 83rd year at Baton Rouge on August 24, 1943.

He is survived by his widow, Mrs. Estelle Hamil Skolfield, a son, Wilson, U. S. Army, now in England; a daughter-in-law, Mrs. Wilson P. Skolfield, of Baton Rouge; a nephew, W. A. Skolfield, of Norco, La.; a niece, Mrs. Hart Littell, of Lafayette, La.

Funeral services were conducted by his pastor, the Rev. John H. Crowe, assisted by the Rev. John B. Koelemay, assistant pastor of the First Methodist Church of Baton Rouge. Interment was in Roselawn cemetery.

Mr. Skolfield was born on a plantation near Baton Rouge on November 27, 1860. He was converted and joined the Blackwater Methodist church while still a youth. Until he moved to Baton Rouge, some thirty-five years ago, he was a leader in the work of this small country church, which had been built by members of his family.

Upon moving to Baton Rouge, he transferred his membership to the First Methodist church of that city.

Mr. Skolfield was a devout and active Christian, loyal to his church, and staunch in its faith. His gentle kindness, sympathy, and understanding endeared him to countless friends. For four score and three years he lived serenely and happily, for he loved God and his fellow-man. His devoted wife, son, and daughter will miss him most of all. But they and his many friends stand not at the brink of unfathomable darkness, but on the shore looking toward that horizon of eternal light of God's mercy and goodness.

A FRIEND.

## MRS. MARY JANE SEBASTIAN 1857-1943

After a lingering illness of several years Mrs. Mary Jane Sebastian entered into rest in the early hours of a lovely summer evening on August 24, 1943, in the little village of Benson, Louisiana. Quietly and gently as she had lived her spirit took wings, leaving a tired and weary body, to enter the 'house of the Lord where she will dwell forever.'

It was given to her to live a long and useful life. For eighty-six years she blessed our world; for sixty-eight of these eighty-six years she enriched her home by her devotion and fidelity to those whom she loved. Truly, she was one of earth's choice spirits.

It was a rare privilege to number Mother Sebastian among one's friends. Her unfailing spirit of cheerfulness was like a tonic in days when the whole world seemed sad and gloomy. An inner radiance cast its glow upon her very countenance in good days and in bad, and never once did we see it grow dim or fail. She had discovered long since that one of the choice fruits of the spirit-filled life is joy. She shared that joy with all those who came under her gracious influence.

Mother Sebastian was a woman of faith, a deep abiding faith, a faith born of her unfailing trust in God. And that faith never failed her, not even in the days when life was slowly ebbing away and her mind had grown weary and tired. God was to her the one unshaken reality in the midst of a world that is being shaken to its very foundations; and she was conscious of God's sustaining grace unto the end. And in that faith she quietly slipped away 'to where beyond these voices there is peace.'

Mother Sebastian loved the church of which she was a loyal member since early

childhood. As long as health and strength permitted she took an active part in the work of the church. And she did it gladly and willingly; not because it was a duty to perform but a privilege to enjoy. Surely her physical presence in the sanctuary will be missed, but her spirit will continue to linger in it as long as the church stands.

And now she has gone to a place called Home, where we never grow old nor weary, where we no more know pain and sorrow, where 'Nearer my God to Thee' is no longer a hymn of hope, but a glorious and endless experience.

Riches of heavenly grace she now enjoys; and rich graces and blessings of Christ's gospel shall comfort the hearts of all who knew and loved her.

JOHN J. RASMUSSEN.

September 8, 1943.



### THE ABOVE PICTURE ILLUSTRATES HOW JOHN R. DICKEY'S OLD RELIABLE EYE WASH

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## World Wide COMMUNION Sunday OCTOBER 3, 1943

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

### FELLOWSHIP OF SUFFERING AND SERVICE

DR. O. W. AUMAN, Treas., 740 RUSH STREET, CHICAGO, ILL.

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ministers to  
WAR SUFFERERS  
AND OUR  
YOUTH IN SERVICE





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The modern translations described on this page are based on recent study of history and archaeology and written in the familiar language of today. They are not intended to replace the King James Version, but rather to be a supplement in bringing about a clearer understanding of God's Word.

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### Compare these three translations of Matthew 6:2

#### King James

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

#### Goodspeed

So when you are going to give to charity, do not blow trumpet before yourself, as the hypocrites do in the synagogues and the streets, to make people praise them! I tell you, that is all the reward they will get!

#### Moffatt

When you give alms, make no flourish of trumpets like the hypocrites in the synagogues and the streets, so as to win applause from men; I tell you truly, they do get their reward.

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# *New Orleans* CHRISTIAN ADVOCATE



#### THE LIVING CHURCH

Into our lives comes grace to endure, to conquer, to keep climbing ever higher toward that personal knowledge of God and of goodness which is eternal life, when we live and walk by faith, going on and keeping time as if seeing him who is invisible.—William Pierson Merrill.

#### THE PRAYER-ROOM TODAY

Father, forgive me that I have lived at so great a distance from Thee. Forgive me that all my thoughts and ways have been so different from Thine. Forgive me that so little of Thy likeness has been seen in me. Yet I would come to Thee afresh in Jesus Christ my Saviour. Accept me again for His sake, and help me to dwell henceforth with Him and with Thee, that so the likeness of Thy Son, Thy image in Him, may come to appear even in me. Amen.

Rev J B Cain  
Oct 14

North Mississippi Conference  
Welcome Edition



BISHOP W. W. PEELE, President.

Vol. 90. No. 38.

NEW ORLEANS, LA.,  
THURSDAY, SEPTEMBER 30, 1943





THE AUSTRALIAN MUD-SKIPPER is one of the freakish creatures of the "down-under" continent. It is both a fish and a creature of the muddy flats bordering the water. It has gills for the water and a breathing apparatus in its tail. It skips over the ooze by the flip of its tail and can even climb onto the roots of mangrove trees by means of its pectoral fins. Its periscopic eyes seem specially contrived to be a means of protection when it comes out of the water for a bask in the sunshine. It is known to science as the perio-thalmus.

\* \* \*

GERMAN S. S. EXAMINATIONS, according to *Spiritual Issues of the War*, point unmistakably to a form of allegiance which recognizes the state, not God. They emphasize the supremacy of the community, not the individual; freedom of religion so long as it does not oppose the state; Naziism as an unalterable program; Catholic and Evangelical teaching as irreconcilable with National Socialism; and German culture as antedating Christian culture by thousands of years. It teaches that the Catholic political and economic claim-to-power is merely disguised in Christian teaching.

\* \* \*

A PAIN-RELIEVING DRUG which is non-habit-forming has long been sought by the medical profession. For each new pain-killer drug, the public is assured that it has no tendency toward addiction, but the claim has not been altogether borne out. Recently a new synthetic product called Demerol has been developed, in which the use of one million tablets and two hundred thousand "shots" are said to have indicated no tendency to create a dependence upon itself. It is said to be the equal of morphine in analgesic and sedative properties, and to be superior in some other respects.

\* \* \*

THE FIELD MUSEUM, founded by Marshall Field I, is henceforth to be known as the Chicago Museum of Natural History. The Field family gave a total of more than twelve million dollars to the enterprise. According to President Hutchins of Chicago University, the museum is henceforth to change from a "curio cabinet to an integrated part of an educational system dedicated to the teaching of the art of living." The Museum was chartered as the Columbian Museum of Chicago and it took the name of Field a year later.

\* \* \*

VALENTIA ROY MITZ, a Ukranian, said in a lecture recently at Arcadia, Florida, concerning drink in the army: "In Russia, if a woman offers a soldier liquor she has to serve six months in prison; if she gives it to him she is shot. There can be no drinking while war is on, for men must be strong, healthy and fully possessed of every whit of their strength and ability." Russia has learned that sober soldiers can fight better than drinking soldiers. Will the Government at Washington ever learn that lesson, or would they rather lose unnecessarily thousands of service men by drink, and even lose the war, than to lose their booze?—Baptist Standard.

THE RE-ESTABLISHMENT OF RELIGION in Russia seems to be well on the way to becoming a reality. The re-establishment of the Orthodox Church and the presence of an Anglican Church mission, headed by the Archbishop of York, for ecclesiastical discussions with Orthodox Church leaders is a step which few people could foresee or even hope for even as recently as two years ago. Sergius, the new Patriarch of the Orthodox Church, is seventy-eight years old and he was installed as primate only a fortnight ago.

\* \* \*

CHRISTIAN COLLABORATION between Catholics and Protestants of Hungary seems to have been made necessary by the exigencies faced by all forms of faith in that unhappy land. The joint activity proposed is not to be concerned with the historic religious difference between the two groups, but is rather to be a promotion of a oneness of attitude and spirit. In such a spirit they propose to approach together the problems common to Christian society as a whole, and as a means of preserving Christianity itself from the desolations of war.

\* \* \*

THE RUSSIAN AMBASSADOR TO MEXICO, speaking at a press conference in Mexico City, is quoted as saying that the Soviet Government intends to maintain the separation of church and state in that country. He declared that "the clergy of all faiths in Russia have shown a highly patriotic attitude and the government proposes to maintain the separation of church and state under conditions of tolerance and unreserved religious liberty." Such religious independence may be difficult for the Russians to implement, but its meaning will be readily understood in the West.

\* \* \*

THE NAZI INVASION OF THE VATICAN will be resented by Catholics and Protestants alike. Not for the same reason, nor in the same degree, perhaps, but because it is a revelation of Nazi attitude toward all religion. The closing of St. Peter's Cathedral to the Catholic throngs of Vatican City and the frowning guns in St. Peter's Square can have but one meaning. The ultimate safety of the Pontiff, in view of the desperate deeds of the dictators in conquered countries, may well be considered a question which only time and Nazi desperation can answer.

\* \* \*

POMPEII AND HERCULANEUM, whose destruction resulted from an eruption of Vesuvius in 79 A.D., are called to mind by the baptism of fire to which Naples is being subjected. It is said that it was not known that Vesuvius was a volcano until it broke forth in the fury which destroyed the two ancient cities at its base. After their destruction, the memory of Pompeii and Herculaneum was blotted out completely for approximately sixteen hundred years, when the remains were discovered by accident. Relics were found in a well which led to the excavations by which the tragic story of the lost cities was recovered.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE CHURCH

The Church, which once loomed large in Christian philosophy, today represents a very tenuous line in the thinking of many who owe allegiance to it. Its enemies, such as Nazi Germany, understand perfectly well what is its importance in the Christian movement. They know that it represents the pooled power resulting from man's experience of the Divine life. But to many, who are at least committed to it as an organized form of religious life, it appears to be a mechanical device for applying a potential which is human and social rather than spiritual. In such a situation, it seems to us that both the Church and the individual suffer.

This evaluation of the Church seems to be partly an unconscious result of the partitioning of its activity. In that way we develop technicians and specialists who come to view the Church as an instrument for achieving particular ends rather than as a fountain choosing channels for the fulfillment of its own aims and ideals. It tends to transfer authority from the principal to the agent and in that way we have interpretations of the Church which range all the way from evangelistic and promotional interest to raising a collection.

It seems to us that one of the greatest calamities that could befall the Church is for it to be regarded as an instrument for accomplishing a variety of tasks rather than as the reservoir of the experience of Divine power and purpose. If the Church of any time be only a conventional instrument designed for ecclesiastical purposes, it is dated and subject to every change indicated by human necessity or caprice. Its changelessness and its power rest upon its embodiment of the divine purpose for world redemption. Every individual enlisted under its banner should represent an experience of salvation and a training fitting him to be a part of the ground crew in His enterprise for the conquest of the world. Any other understanding of the Church makes it a medley of special interests without unity or the recognition of eternal design. The Church is the citadel of redemptive purpose and power.

### PREACHERS AND TEACHERS

There is much discussion in the newspaper, over the radio, from the platform, of post-war plans and permanent peace. The peace conference will presumably be composed of military men, business leaders, and political chiefs. There will be few, if any, ecclesiastics or pedagogues selected to help solve the staggering problems that will involve the destinies of men for generations to come. Yet, the best thinkers in these two fields, working hand in hand will have much influence, directly or



B. P. Brooks

our teachers.

There are many reasons why this is true. Our spiritual and educational leaders are educated men and women. They are trained definitely to develop the mental and spiritual characters of those who are to be the statesmen of tomorrow. They are in almost daily contact with these young people in the period when character is moulded. They, themselves, have a vision of a world that should be and, if prompted by ideals of right and truth and justice and spiritual goodwill, can transplant these ideals into the hearts and consciences of those whom they instruct.

Dr. Willis Sutton tells a beautiful story. He said he had great difficulty in deciding what he was going to do in life. When he saw his father harvesting the beautiful fields of waving corn, he said he wanted to be a farmer. When he saw the bridges spanning the great Mississippi River, he knew he wanted to be an engineer. His uncle was a country doctor. This uncle used to take him on his rounds. When he saw him relieving the suffering of his fellowman, administering to their physical needs, he felt that he must be a doctor. In turn, he wanted to be a lawyer, a preacher, a statesman, he wanted to write a book. Being of a religious nature, he knelt one night and asked for Divine guidance. It seemed that, as he knelt, a light came into the room and a voice came that said, "Would you like to do them all?" When he replied that he would, the voice said, "Just be a teacher." Some boy would write his book and it would be a better book than he had ever thought of. Some girl would paint his picture. Someone else would be the doctor and someone else would be the lawyer.

The same story could be told of the preacher. He must be all things to all men. He, with the aid of the teacher, holds the destiny of mankind in his hand. Theirs together is a heaven-endowed responsibility, a God-given opportunity. America and the world hang breathless to see how well they accept the challenge.

B. P. B.



## NORTH MISSISSIPPI CONFERENCE NUMBER



THE FIRST METHODIST CHURCH AND EDUCATIONAL BUILDING, TUPELO, MISS.

### Greetings:

### North Mississippi Conference

The City of Tupelo, the Pastor and Membership of the First Methodist Church, greet you. We bid you welcome. The city is yours. We are honored above measure to have the messengers of Jesus Christ and the officials in the Kingdom of God as our guests. You will bring us a blessing. Pray for and love us. May God bless you each one.

### TUPELO METHODISM

Pastors' reports to the quarterly conference show a need for room and equipment since 1909. In the pastorate of Dr. Bradley a committee was appointed to buy the Y. M. C. A. Dr. Hall reported plans in the making for relief of congestion. C. C. Alexander started a building campaign. J. T. Lewis had a large subscription list and several thousand dollars in cash toward a \$150,000 church. Dr. Brooks appointed a committee to buy the former Y. M. C. A. property; he also had an architect to draw plans for an Education Building back of the church:

For the third time a committee was appointed in 1939 to buy the former Y. M. C. A., and it was successful. The property could not be delivered until 1941.

A Building Committee was appointed as follows: P. K. Thomas, N. B. Buchanan, Roy Bogan, L. G. Milan, Sr.; F. L. Spight, Sr.

Edwin B. Phillips, Memphis, was employed as architect. Modern plans were carefully drawn and accepted.

A drive for funds was completed in 1939. There have been 453 contributions, representing 961 members. \$3,500 was the largest sum paid; five cents was the smallest. Four little children did not miss a time bringing their building fund envelopes for three

years. Such interest and cooperation finished the work without debt.

The 1936 tornado blew the steeple off the church. An artistic tower has replaced it. The inside of the church is new from wall to wall. There is a beautiful new carpet on the floor. There is also a west entrance to match the east entrance.

#### WAR-TIME CONSTRUCTION

We started building in mid-January, 1942. Therefore WPB allowed us to continue, since their restrictions did not apply to work in progress.

Much of our material was purchased in advance. There was a quantity of salvage used in construction and turned in on the scrap drives. The number of pounds of metal scrap, kind for kind, given on the scrap drives, exceeded the number of pounds of new metal purchased.

There are many things yet to be done. An enclosed and landscaped back lot for outdoor services, electric wall plugs, fans, suitable tables and chairs, outside finish, tower chimes, new and larger organ, are all in our future plans.

The quarters are convenient, attractive, and we are making good use of them.

#### DEDICATION

The Educational Building will be dedicated Wednesday, November 3, 1943, at 10:30 a.m. Bishop Peele will deliver the sermon. Former pastors are expected. Visiting preachers are welcome.

#### FINANCES

The financial growth of our church is reflected in the total sum raised at ten-year intervals: 1868 it was \$200. 1878 it was \$981. 1888 it was \$1,170. 1898 it was \$2,378. 1908 it was \$5,015. 1918 it was \$8,935. 1928 it was \$18,154. 1938 it was \$13,995. For the current year, 1943, it will come close to \$35,000.

#### MEMBERS

The growth in members is given for the census years:

Year	Members	Population
1940	1,423	8,212
1930	976	6,361
1920	801	5,055
1910	480	3,881
1900	179	2,118
1890	132	1,477
1880	207	1,008

Organized in 1868 with 9 members. The percentage gained for the church is greater than that for the city.

#### CHURCH SCHOOL

The Church School growth by decades is compared with membership as follows:

Year	School	Church
1880	91	207
1890	114	132
1900	148	179
1910	785	480
1920	541	801
1930	776	976
1940	793	1,423

• So long as the membership of the church was small, the Church School was commensurate. For thirty years the school has been crowded and could not grow. The modern Educational Building is designed for every need and will care for a school of 800 attendance. It is our aim to have every



THE FORMER STRUCTURE—THE FIRST METHODIST CHURCH, TUPELO, MISS.

church member a member of the Church School. The attendance is increasing. We do not expect to reach capacity attendance for some time. We do hope for an enrollment of 1,200 and an attendance of 600 in the near future.



## PERSONALIA

## J. C. MOORE, JR.

Mr. Moore is General Superintendent of the Church School, completing his fourth year. Tireless, conscientious worker, he gives full attention to the development of a standard and program which will get the best results for the church and the people.

## J. H. LEDYARD

Mr. Ledyard was one of the most active churchmen and citizens of Tupelo for a number of years. He was Sunday School Superintendent from 1910 until 1924. During this time the school had its greatest period of development in numbers, average attendance, organization and general usefulness. Mr. Ledyard was a member of the General Sunday School Board from its organization till the date it became the Board of Education. This Board had the direction of thousands of Sunday Schools in the Southern Methodist Church. In the years of his membership the Sunday School had its greatest development in the South.

## MRS. CHARLES BETTS

President of the Woman's Society of Christian Service. There are nine circles. Everyone of the 397 women of the church is assigned to membership in one of these circles. There are numerous local activities, a full program, a sustained interest in the work, a good attendance at the scheduled meetings, a worthy budget, and a strong church loyalty. This group, so efficiently led by Mrs. Betts, numbers some of the most talented women in North Mississippi—educated, cultured, and with a good background.

## P. K. THOMAS

Mr. Thomas has been a steward in the First Methodist church, Tupelo, for a number of years. Besides being one of the most progressive citizens and successful business men of the city, he is an aggressive churchman, who is proud of his church and wants it to be active. Mr. Thomas is chairman of the building committee, which has com-



REV. N. J. GOLDING

District Superintendent, Aberdeen District,

pleted its task and is ready to dedicate the Educational Building; also chairman of the Reception Committee for the entertainment of the North Mississippi Conference in 1943.

## STANLEY R. HINDS

Chairman of the Board of Stewards of the First Methodist Church, Tupelo. This Board uses a thorough business method in handling church affairs. Weekly offering envelopes, quarterly statements, a carefully made budget providing all things needed, with the church offerings dignified and raised to a status of worship are parts of a well working system.

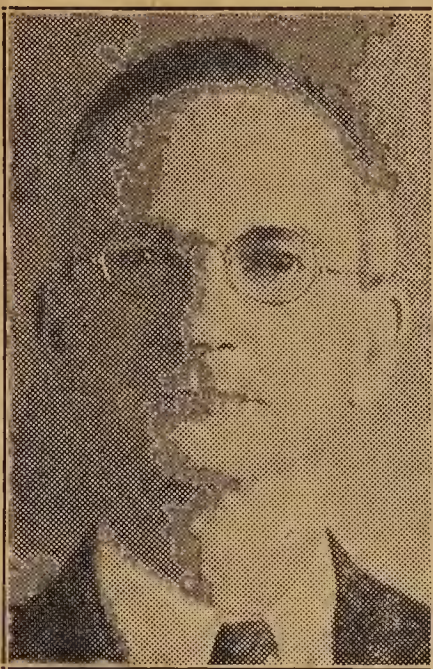
## MRS. A. E. BERKLEY

Mrs. Berkley is known to all of Tupelo as "Nell." Letters addressed to her as "Nell" are delivered. The term is one of respect and love. For more than 35 years she taught the Beginners in the Tupelo Methodist Sunday School, and did such an excellent job that her influence is living in the character of middle-aged people, youth, and little children. She retired in 1939.

## A. E. BERKLEY

(Picture not available)

Mr. Berkley is known as "Jake" to the citizens of Tupelo. It is a term of respect and friendship. He was treasurer of the Board of Stewards for 30 years, retiring in



REV. W. A. TYSON

Pastor, the First Methodist Church, Tupelo, Miss.

1939. He has been the Communion Steward for more than 40 years; he is completing his 30th year as secretary and treasurer of the Church School; he has been a steward for more than 40 years, and in all of that time has not missed a quarterly conference or a meeting of the Board of Stewards. For over 30 years he looked after the property to see that it was well cared for. His labors have been abundant; his loyalty refreshing; his faithfulness inspiring.

## THREE NONAGENARIANS

Perhaps no other church in our state has three ladies in its membership who are nonagenarians. Our Tupelo church not only has such a blessing, but these "young ladies" have been of large usefulness and fruitful Christian lives. They are Mrs. Georgia Allen, Mrs. Virginia Thomas, and Mrs. Anna Trice. (Mrs. Trice went to heaven after this was written).

## MRS. ANNA TRICE

(Photo not available)

Mrs. Trice was born at Tibbee, near Columbus, Miss., December 27, 1853, and died August 28, 1943. She taught in the

public schools of Tupelo for 25 years; she also taught in the public schools of Nettleton, Verona and Lee County for several years, a total of nearly half a century. Mrs.



STANLEY R. HINDS

Chairman, Board of Stewards

Trice was a graduate of the Columbus Female College, June 28, 1870. Many of the leading business men of Tupelo had their first public school training under her teaching. For many years she was a faithful member of the First Methodist church.

## MRS. VIRGINIA THOMAS

Mrs. Thomas was born at Terre Bona, near Palmetto, Pontotoc County, Miss., Feb. 7, 1851. She has been devotedly religious all of her life, and is one of those old-fashioned mothers celebrated in song, poetry, and sermon. A profile view makes you think of Whistler's mother. Rev. Bowen Burt, of the North Mississippi Conference, is a grandson. Professor Virginia Thomas, of Millsaps College, is a granddaughter. Mr. P. K. Thomas, one of the leading business men of Tupelo, is a son. There is a large family of children and grandchildren, all of them religious, and each one devoted to Mrs. Thomas. With a keen mind, she is humorous, smiles, gives good testimony, and looks to the future.

## MRS. GEORGIA ALLEN

Mrs. Allen was born at Richmond, Lee County, Miss., on August 3, 1852. For a long time she has been a member of the First Methodist church of Tupelo. Her distinguished husband was the nationally famous Congressman, Private John Allen. It is a joy to look at her Bible. There are hundreds of marked passages in it, pages well used, with so much of it committed to memory. One of her great delights has been church attendance. Her church, her pastor, her friends, are dear to her.

## PRESIDING ELDERS

The years of major service given.

1868-1882—No record. 1883-6, R. G. Porter. 1887-90, Amos Kendall. 1891-3, J. B. Stone. 1894, W. S. Lagrone. 1895-8, S. M. Thames. 1899, J. M. Wyatt. 1900-2, W. W. Woollard. 1903-4, J. C. Park. 1905-8, J. H. Mitchell. 1909-11, J. H. Felts. 1912, J. E. Cunningham. 1913-16, J. W. Bell. 1917-19, T. H. Lipscomb. 1920-3, T. H. Dorsey. 1924-7, L. P. Wasson. 1928-30, E. N. Broyles. 1931-4, T. H. Dorsey. 1935-8, W. P. Buhrman. 1939-43, N. J. Golding.



## OUR PASTORS

The years of major service given.

1868, E. B. Plummer. 1869, W. L. Kistler. 1870, R. G. Porter. 1871, M. M. Dunn. 1872, Thos. L. Duke. 1873-4, J. A. Peebles. 1875-8, J. B. Stone.

1879-82, R. G. Porter. 1883-4, J. B. Stone. 1885, A. P. Sage. 1886, J. M. Wyatt. 1887, E. L. Spraggins. 1888-9, Eugene Johnson. 1890-1, N. G. Augustus. 1892-4, E. H. Moon, died and was succeeded in 1894 by J. W. Honnell.

1865-6, W. T. J. Sullivan. 1897-8, R. A. Meek. 1899-00, S. B. Myers. 1901-4, J. A. Bowen. 1905-6, T. W. Lewis. 1907, W. C. Black. 1908, J. H. Felts. 1909, W. W. Woolard. 1910-13, W. L. Duren.

1914-15, J. C. Park. 1916-19, O. W. Bradley. 1920-3, J. A. Hall, who died and was succeeded in 1923-5 by C. C. Alexander. 1926-27, J. T. Lewis. 1928-30, Carroll Varner. 1931-3, W. B. Buhrman. 1934-8, H. F. Brooks. 1939-43, W. A. Tyson.

Successful men of distinction and leadership have served this church, among them Dr. Meek, Dr. Bradley, Dr. Sullivan, Dr. Bowen, Dr. Lewis, and Dr. Duren.

Former pastors who are alive today are O. W. Bradley, Dr. Buhrman, Dr. Duren, N. G. Augustus, Dr. Meek, and J. H. Felts.

## TUPELO CHURCHES

The First Presbyterian—Dr. S. E. McFadden, pastor.

The First Christian—Rev. W. D. Cardwell, pastor.

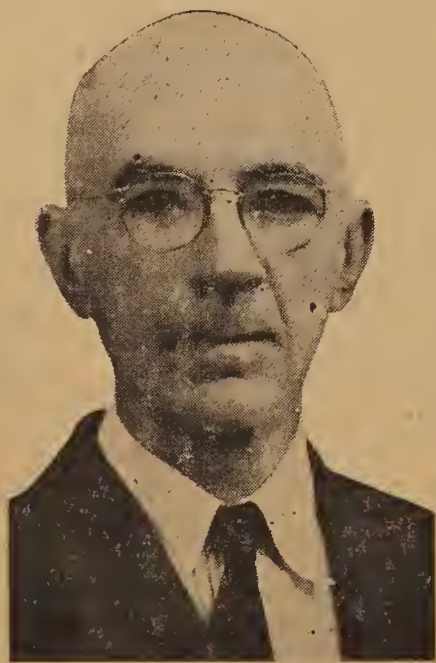
The Calvary Baptist—Dr. F. M. Powell, pastor.

The First Baptist—Dr. H. R. Holcomb, pastor.

The All Saints Episcopal—Rev. J. W. Emerson, rector.

## NONE BUT DELEGATES

In former years it was our pleasure to invite everyone to be our guests. This year we cannot entertain anyone but members of the Conference and members of the Boards. Please do not think it will be all right to bring someone anyway and that we



J. H. LEDYARD

will take care of them. We can not. No servants, rationed food and gas, and general war conditions make this necessary. We regret it. But we are going to have a good

time and you are going to have a good time. You will be a blessing to us, and we want to be a blessing to you.

## OUR GUESTS OF HONOR

In appreciation of their years of service for God and our Church, we regard the retired ministers as our guests of honor.

Ranking high in our affection and appreciation is the rural preacher, "the circuit rider." Our Church designates each one of these as a guest of honor also.

## YOUR ENTERTAINMENT

War conditions keep us from doing many things. Therefore we have asked you to name your room mate, tell when and how you will come to Tupelo, and let us know at once what we can do for your pleasure. Do this now. And please do not ask us to make changes after you have been provided for.



S. J. HIGH

Please let your host use your ration book while you are here. Please do not ask us to entertain anyone not a member of the Conference. We regret that we are forced to ask this. We know you and we are sure you will understand and cooperate. We will have a great Conference and we will do our best to make you have a good time.

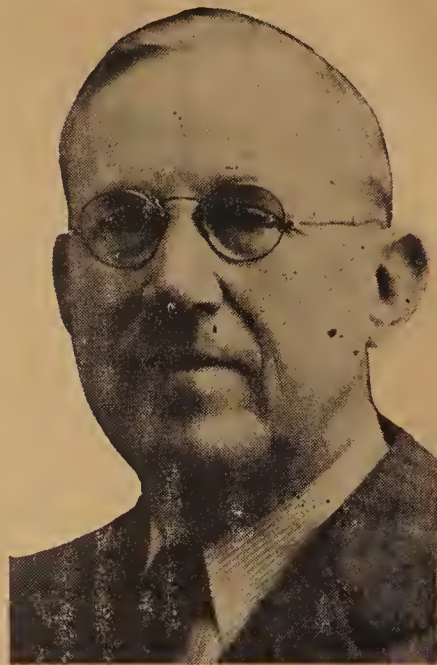
L. G. MILAM,

Chairman, Entertainment Com.

## UPON ARRIVAL

When you are given the name and address of your host, please notify him when you will arrive. When you get to Tupelo, please go directly to the home assigned. If you

have any difficulty in finding your way, please report to the Reception Room in the Education Building. Someone will show you the way.



P. K. THOMAS

## BOARD AND COMMITTEE ROOMS

Assigned as follows:

Bishop and Cabinet, Pastor's Study.

Board of Education, Junior Department, Room One, Floor 2.

Book Room, the Chapman Class Room, Floor 1.

Evangelism, Intermediate Room 2, Floor 3.

Hospitals and Home, Intermediate Room 3, Floor 3.

Ministerial Training, Senior Room 2, Floor 3.

Missions and Church Extension, Business Men's Room, Floor 1.

Temperance, Intermediate Room 2, Floor 3.

World Service and Finance, Young Adult Room 2, Floor 3.

Statistical Secretary, Primary Room 2, Floor 2.

Conference Relations, Senior Room 3, Floor 3.

Conference Claimants, Young Adult Room 3, Floor 3.

Memoirs, Junior 2, Floor 2.

Lay Activities, Philathea Room, Floor 1.

Sabbath Observance, Belle Bennett Room, Floor 2.

Information, Foundation Class, Floor 1.

District Conference Records, Junior Room 3, Floor 2.

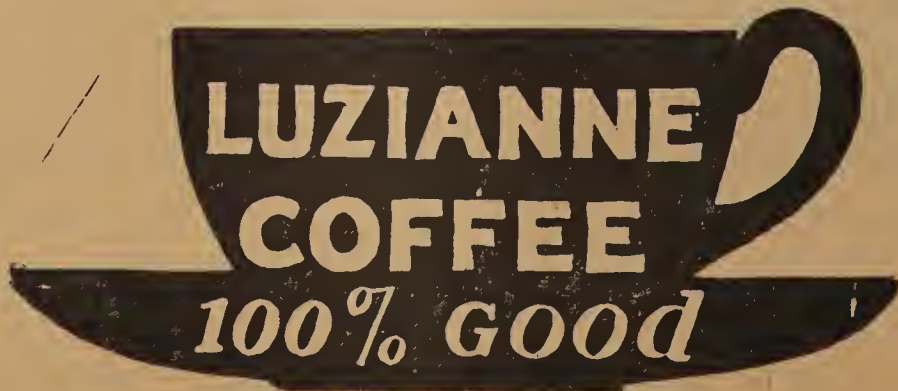
Courtesy, Senior Room 4, Floor 3.

Accepted Supplies, Senior Room 1, Floor 3.

All Groups, page 9 of Journal, Primary Rooms 1 and 2, Floor 2.

Treasurer, Chapman Class.

Brotherhood, Beginner Room A, Floor 2.





Christian Literature, Beginner Room B, Floor 2.

Public Worship, Study.

Dining Rooms, third floor, northeast corner.

Every Committee and Board can be accommodated in our church.

## SPONSORS

This "Welcome" edition of the New Orleans Christian Advocate is sponsored by the firms listed below:

Citizens State Bank.

Herbert K. Brasfield, Jeweler.

The Bank of Tupelo.

W. E. Pegues, Furniture and Funeral Director.

Tupelo Hardware Co.

Mid-South Manufacturing Co.

Tupelo Floral Corporation.

Leake & Goodlett, Lumber and Builder's Material.

Gravlee Lumber Co., Everything to Build With.

Milam Manufacturing Co., Children's Garments.

Coca-Cola Bottling Works.

Betts Market and Grocery Co.

Ballard Coal Co.

Nehi Bottling Co.

Reed Bros., Mfg. Work Clothes. Wholesale Dry Goods.

Tupelo Steam Laundry.

400 Service Station, H. B. Lawhorn.

Hinds Bros. & Co., Men's Clothes.

People's Bank & Trust Co.

T. K. & E Drug Co.

Glasgow Drug Co.

Pryor's, Ladies Wearing Apparel.

Copeland-Shaw, Wholesale Groceries.

Hardin's Bakery.

L. P. McCarty & Son, Jr., Wholesale Groceries.

King Grocery Co., Wholesale Groceries.

Spight's Department Store.

Hotel Tupelo.

Jeff Davis Hotel.

Mike's Cafe.

## BUSINESS FIRMS

Tupelo has enjoyed the reputation of a good trade center. The business and profes-

Wholesale grocery stores, 6; Physicians and surgeons, 16; Lawyers, 18.

Dentists, 5; Veterinarians, 3; Manufacturers, 9; Feed stores, 4; Furniture stores, 5; Accounting firms, 1; Banks, 3; Sheet metal and heating, 2; Barber shops, 13.

Architects, 1; Beauty shops, 12; Automobile accessories, 8; Automobile dealers, 4; Bottling companies, 4; Cleaners, 6; Delicatessen, 1; Electric appliances, 7; Fish hatchery, 1; Gas and oil, wholesale, 8.

Gasoline stations, 37; Plumbers, 1; Printers, 3; Real Estate, 6; Restaurants, 33; Schools, 8; Shoe repairs, 3; Theatres, 2; Tinsmiths, 1; Bakers, 1; Blacksmiths, 3.

Daily papers, 2; Brokers, 10; Building and Loan Associations, 1; Cabinet works, 2; Contractors, 18; Compress, 1; Gins, 3; Cotton seed mills, 1; Electric fixtures, 3; Fertilizer, 2; Florists, 2; Hospital, 1; Hotels, 5; Wholesale meat companies, 2; Machine shops, 2; Organizations, 20.

## OUR FARMS

By Paul Keller

Lee County, Mississippi, is located in the heart of the rich agricultural section of



MRS. GEORGIA ALLEN

North Mississippi. This county is farmed by 6,700 farm families, a great majority of whom are farm owners. Lee County has a variety of fertile lime soils that produce a fine quality of cotton and high yields of alfalfa, oats, corn, truck crops, hay and pasture crops.

The leading cash crop is cotton, with an annual average production of around 30,000 bales. Lee County is one of the top-ranking counties in Mississippi in corn production, with an annual average production of well over one million bushels.

Dairying is the leading agricultural pursuit in the diversified live-at-home program. The sixteen retail dairies deliver 6,500 quarts of milk daily in the town of Tupelo, besides other towns, and the Carnation Company's processing plant receives about 90,000 pounds of milk daily. The sale of high quality producing cows to centralized retail milk markets has been developed. Two local commission firms hold weekly auctions. These are reported to be among the largest in the nation. The Lee County Jersey Cattle Club is one of the leading county clubs in the nation. More Jersey cattle were registered in 1942 with new Lee County farmers than any other county in the United States.

The North Mississippi Livestock Association employs a full time field man to promote better livestock feeding and growing.



MRS. A. E. BERKLEY

## OUR HEROES

The following men are in the Armed Service of our country:

Thomas C. Adams, George Fletcher Adams, Marshall C. Adams, R. S. Armstrong, W. Herbert Armstrong, Britt Armstrong, W. B. Austin, Geo. William Baker.

James David Baker, Joe M. Baker, Felix M. Black, Thomas A. Boggan, Edgar W. Boggan, W. T. Booth, Taft Bowen, Ernest L. Bowen, Albert G. Bowen, Jr.; Clifton L. Brown, Raymond Bryant.

Roy Bryson, Charles R. Bryson, David S. Burnett, George N. Bristow, Jr.; John H. Caldwell, David B. Camp, Dudley R. Carr, James Chappell, William H. Chappell, S. T. Clark, C. D. Clark.

Claude F. Clayton, James A. Coleman, Jr.; Redic T. Crenshaw, Jr.; George Cunningham.

C. D. Daniel, Watt Daniel, Norman Dement, Wm. A. Denny, Harold T. Edgington, John W. Elmore, Horace O'Neal Evans, John D. Evans, Chas. A. Evans, Jr.

Lawrence M. Ford, Ernest T. Felts, Watkins Ferguson, James C. Green, Jess D. Green, William R. Gardner, W. L. Gullett, Jr.; Leroy Grissom, Finley E. Hall.

Wm. Hall, Henderson Hall, Frank Harvey, Jr.; Jerry D. Hays, Jr.; George Herring, Robert Hinds, W. L. Howard, R. G. Houston, Jr.; Travis H. Hicks, W. C. Hines, Gene Holcomb.

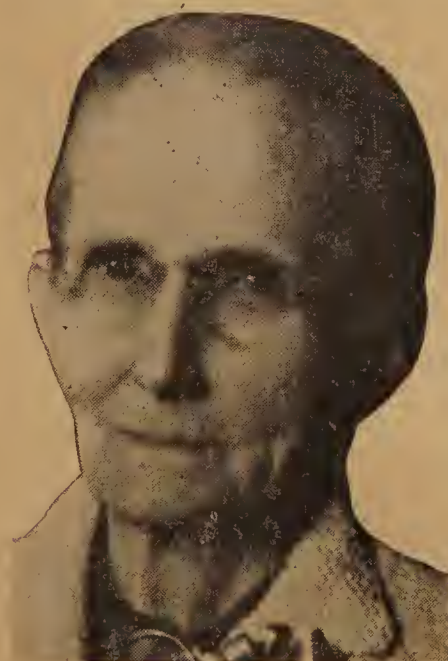
James C. Jackson, G. Marvin Jenkins, James Luther Johnson, Bill Joyner, James Jernigan, Roy Arthur Kelly, E. E. Kelly, Robert D. Kirk, Jr.; F. M. Laney, Jr.

Andrew Jackson Lee, Ernest W. Leech, Joseph L. Lewis, Robert M. Lewis, Jesse D. Lewis, James G. Lewis, Raymond S. Lewis, George D. Lofton, S. E. Lumpkin.

James E. Mason, Morris V. May, George F. Maynard, Robert Maynard, J. E. McCord, Jr.; Bill McCord, Jack McGuire, Robert McNutt, Gerald C. Meek, Guy Mitchell, W. P. Mitchell.

J. B. Monaghan, Joseph Allen Montgomery, Earl Moore, A. F. Moore, Haiden M. Moore, Chas. B. Murff, Frank Murff.

J. Eugene Murff, Jr.; William L. Morrow, George W. Mullins, William Foster Newell, George O'Callaghan (deceased), James O'Callaghan, Michael C. O'Donnell, Lowell N. Otto, Enoch O'Shields.



MRS. VIRGINIA THOMAS

sional opportunities are listed, in part, as follows:

Retail dry goods merchants, 15; Jewelers, 3; Retail grocery stores, 45; Drug stores, 4;



Jack Phillips, Joe A. Phillips, Pete Platt, W. H. Porter, Chas. D. Pou, George R. Powell, Jr.; Fred B. Powell, Frank C. Pound, David O. Puckett, George E. Patrick, Daniel R. Patrick, Jimmy Patrick.

Louis C. Raines, F. B. Raper, Jr.; LeRoy Ray, Wm. R. Reed, Robert W. Reed, Jr.; Jack Reed, Robert W. Reedy, Chas. A. Reynolds, William Norwood Riley, Harris D. Riley, Jr.

J. Gayle Rogers, Guy Richardson, James M. Richardson, Paul A. Robertson, Jr.; Harry Rutherford, Jack M. Reese.

Robert Sadler, H. S. Stanley, Jr.; Robert Oliver Smith, Landon Jerome Smith, Leon A. Smith, Harry Smith, Richard L. Smith, James Harry Smith, Byron T. Shuttleworth, Ed M. Stiles.

Henry A. Taylor, Kenneth DeKalb Terrell, J. M. Thomas, W. W. Trice, Sam E. Tyson, Jerry N. Troy, Jr.; David C. Troy, William F. Tate.

Alfred C. Walker, J. A. Wascom, Monroe S. Woodward, Jr.; Heber Whitesides, David P. Whiteside, Joseph B. Whiteside, Lester E. Wilson, James C. Williams, John Wax, Dan Harvey Wylie, Thomas A. Young.

One of our young ladies has enlisted with the WAACS—Miss Lynn Garber.

### PERSONAL NOTES AND INCIDENTS

Chaplain K. S. Tucker has been transferred and is now located at Fort Custer, Mich., Hq. 1661 St.S.U.

Rev. Geo. P. White was host to his family and friends at a dinner celebrating his 77th birthday on September 19.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, has left Kentwood, La., and is now located at Way, Miss.

Chaplain Aubrey C. Walley has been transferred and is now located at March Field, California, 1886 Bn. Engineering Aviation.

Miss Elizabeth Cavin, who has been at Scarritt College, Nashville, is now working with the Church School Extension Board in New Orleans.



J. C. MOORE, JR.,  
Church School Superintendent

Bob Grambling, son of Rev. and Mrs. J. B. Grambling, is stationed at Ellington Field, Texas, where he is an instructor of code in the Pre-Flight Navigation School.

### EXPLANATION

The briefness of the sketches in the Tupelo publicity made it impossible to keep them with the cuts without spoiling the mechanical effect of the issue. They are, therefore, dispersed throughout the paper.

Rev. A. L. Davenport reports a good year with the people of Vaiden and West, Miss. He says it now appears that they might report everything in full at Conference.

Rev. A. Frank Matthews, pastor at Lisbon, La., has been spending three weeks on vacation in Southern California, but expects to be back at his post of duty for next Sunday.

Rev. A. D. George reports a good meeting at Glenmora, La., in which he had the assistance of Rev. R. M. Bentley, of Pineville. He says that the church was greatly uplifted by the meeting.



MISS ALICE BENDING  
Director of Christian Education, the First Methodist Church, Tupelo, Miss.

Rev. W. W. Brunner, pastor at Swiftown, Miss., says that he has had the best year of the three in which he has served the good people of that charge, and that things look hopeful for a good financial windup.

Rev. James R. Strozier reports a successful year's work on the Pine Grove charge, notwithstanding his hindrances from illness. Next week he will be assisted by Rev. Fred Flurry in a meeting at Pitkins Chapel.

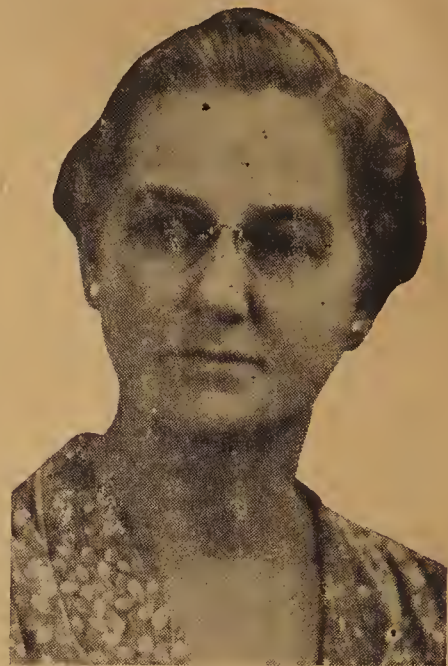
Chaplain David Tarver, of the Louisiana Conference, is now stationed at Camp Claiborne, La. Mrs. Tarver has been employed by the Board as Director of Religious Education of First Church, Alexandria.

Rev. C. C. Clark, First Church, Gulfport, writes: "I congratulate you on the splendid record you have made for the circulation of the Advocate. You really saw some dark days, but we all rejoice now that the skies are brighter."

Rev. George H. Jones, recently elected editorial secretary of the General Commission on Evangelism, has left Newton, Miss., to begin work on October 1 in his new position. His new address will be 708 Medical Arts Bldg., Nashville 3, Tenn.

Reports to the recent session of the New

Orleans District Conference showed 375 received on profession of faith, 514 by other methods, and a total membership of 8,674. Apportionments accepted, though a little



MRS. CHARLES BETTS  
President W. S. C. S.

less than the previous year, are well up to date, and the payments of retired ministers are in advance of last year.

First Church, Corinth, under the leadership of Rev. W. C. Newman, is considering a campaign for gathering money for the construction of a new church structure when the war shall be over. The proposition has not aroused much enthusiasm as yet, but it is hoped that the widespread movement for new construction may not miss the city of Northeast Mississippi with a classic name.

Dr. W. A. Tyson, pastor at Tupelo and the host of the coming session of the North Mississippi Conference, has been called to Georgia on account of the serious illness of his mother. His many friends in our territory will be distressed to know of his sorrow and will not fail to remember mother and son. Dr. Tyson has done a monumental work at Tupelo, and the Board is asking for his return for another year.

### BELMONT, MISS.

Although we moved to the Belmont charge during mid-summer, the people have been very gracious to us. They accepted us with a fine spirit, we are delighted with the cooperation of the good people on this charge. We have already had our fourth quarterly conference September 21, and every item was paid out in full.

M. NASH HAMILL.

### PROVENCAL, LA., CHARGE

Rev. W. F. Ragsdale reports that he has finished painting the church at Provencal and that it is greatly improved in appearance. All apportionments are practically paid in full, and he is closing out the Conference year with a clean slate. A new well for the parsonage has been completed and all windows and doors have been screened.

### CHAPLAIN JESSE F. WATSON

Friends in this community will be interested to know that the Rev. Jesse F. Watson, former local Methodist pastor, is now located at Fort Devons, Mass., where he is



undergoing training as a chaplain in the U. S. Army, he having volunteered for service some time ago.—From Conservative, of Carrollton, Miss.

### REV. BENTLEY SLOANE TO LEAVE FIRST CHURCH, SHREVEPORT

Rev. Bentley Sloane has notified the bishop and the district superintendent that he desires an appointment as a full pastor at the forthcoming Conference. He has served in the Little Rock, Oklahoma, and Louisiana Conferences—six years at First Church, Little Rock; four years at Boston Avenue, Tulsa; and six years at First Church, Shreveport, as associate minister and director of Christian Education. He holds degrees from Centenary College, Southern Methodist University, and is now a graduate student of Duke and more recently of the University of Chicago. He has served in churches with Dr. H. D. Knickerbocker, Bishop W. C. Martin, Dr. C. M. Reeves, Dr. C. C. Grimes, Dr. Forney Hutchinson, and Dr. Dana Dawson.

### CHAPLAIN WARE'S WORK APPRECIATED

Dear Dr. Duren: Recently I was a patient in Shreveport Charity Hospital and became acquainted with Rev. R. T. Ware, and learned of the wonderful work he is doing as hospital chaplain. A few minutes' talk and a good paper to read meant much to me and I praised this work without knowing its extent. It was when I heard that his kind offers of help meant more than words of cheer and prayer with the discouraged; maybe it was the fare home, many times it was clothing for infants, often it was something special needed for an aged person or a handicapped child. Like Christ, he ministered to physical needs as well as spiritual.

I pray God's blessings on Rev. Mr. Ware and those who are helping him carry on this work.

Sincerely,

MRS. VALLIE BROWNING.

Logansport, La.

### SHALL WE INCLUDE BETTER SUPPORT FOR RETIRED MINISTERS IN OUR POST WAR PROGRAM?

By Dr. A. T. McIlwain

All who are giving any thought to the future program of the Church have reason to believe that a large financial program is in the making for the post-war period of our Church. Surely this is what every forward-looking Methodist would expect and desire. We hear it said on every side that we will be in a new world following this global war, and that means that no ordinary program will be sufficient for an aggressive Church such as the Methodist Church.

We also have reason to believe that the major emphasis in this program will be upon missions, both home and foreign. This, too, is what every true Methodist would like to see. The Methodist Church has always been a missionary Church, and if we lose our missionary spirit we will, and ought to, die. God has never been able to use a church that did not have the missionary spirit, and surely the missionary spirit is needed today more than ever before.

We may also expect special emphasis to be placed upon Christian Education. Again this emphasis will meet with the approval of all true Methodists. Methodism has al-

### NOTE

It is the custom of the office to send out September and October expiration notices at the end of the Advocate campaign. October expirations have gone out a week early, but no one will lose anything. It is the policy of the paper to treat every subscriber absolutely right.

ways believed in and promoted Christian education, through the local Church schools and our colleges and universities. We think of Methodism as a great evangelistic movement, which is true, but a study of our history reveals the fact that from the beginning we have emphasized Christian education.

But there is another long-neglected obligation to which the Methodist Church needs to give serious consideration in connection with any major financial campaign. I am thinking of a more adequate and stable support for our retired ministers. About twenty years ago the former Southern Church set



MRS. S. B. HAYMAN  
Church Secretary, the First Methodist  
Church, Tupelo, Miss.  
the North Mississippi Conference

out to meet this long-neglected obligation by raising a large endowment. This effort followed two Church-wide financial campaigns, and it was remarkable that it succeeded as well as it did. It is the conviction of this writer that the needs of the retired ministers of our Church should have equal consideration along with other worthy and pressing claims in our next Church-wide financial campaign. I believe that such a campaign is timely for the following reasons:

1. **There is a Church-wide conscience at this point.** The Church is ready to do something worthwhile for the retired men, as never before. During the special effort, led by the late Dr. L. E. Todd, we heard much about the "Forgotten Man"—the retired minister. As suggested above, that campaign failed to reach its financial goal, but it created a Church-wide conscience on better superannuate support. The "Forgotten Man" of special effort days is no longer with us. The retired minister and his needs are very much in the limelight today. There was never a better time to do something adequate and permanent than now.

2. **The money is here.** There is more money in circulation today, and perhaps will be for several years, than ever before in

history. With present low interest rates we could hardly expect to raise a sufficient endowment for immediate and future needs, but we can raise sufficient funds to assist in setting up the Reserve Pension Plan and provide a much needed additional amount for current and immediate future needs. Some Conferences are now in the midst of such a campaign, and others are looking in that direction. These campaigns could be tied in with a Church-wide movement.

3. **This Is An Age of Pensions.** It is a sad commentary upon the Church that any and all groups of aged men are better provided for than the retired ministers of the Methodist Church. In many states the aged receive more from old age pensions than the average retired minister of our Church. Not only is it true that groups outside the Church are better provided for than our superannuates, but it is also true of other groups within the Church. Long ago the Church made adequate provision for retired Bishops, which it should have done. No self-respecting Methodist would want our retired Bishops to be objects of charity or special appeals and collections throughout the Church. The Church has also made adequate provision for retired missionaries. Again this should be done. No one would have it otherwise. Ample provision is made for retired employees of the Publishing House and many of the General Boards. We would not take one penny from any of these groups, but our contention is that we should make ample provision for the retired ministers of the Church along with these other groups. For surely no group, as a whole, has made a greater contribution, at a greater sacrifice, than the pastors of the Church. I hope that those who plan the post war financial program of the Church will give due and serious consideration to the needs of the retired ministers, and that the next General Conference will include in any Church-wide financial campaign better support for our worthy Claimants.

### B. B. SANDERS, SR.

Carrollton, Miss., Sept. 21.—Funeral services for B. B. Sanders, Sr., were held Monday from the home near Coila, Miss., with the Rev. R. E. Wasson and the Rev. L. D. Sellers officiating. Burial was in Evergreen cemetery.

Mr. Sanders died Sunday in the Grenada, Miss., hospital after a short illness. He was a planter.

Surviving are his wife, Mrs. Mary Fisher Sanders; five sons, B. B. Sanders, Jr., Vaiden, Miss.; J. W. Sanders, with the Army Air Forces in Vermont; Winfred Hart Sanders, James Sanders and Harold Sanders, Coila; a daughter, Miss Mary Ann Sanders, Coila; his parents, Dr. and Mrs. H. U. Sanders, Carrollton; five brothers, Harold Sanders, of Arkansas; Harmon Sanders, of the Army; James Sanders, of Greenwood, Miss.; Marcus Sanders, of Carrollton, and Wyman Sanders, of the Army; two sisters, Mrs. Eva Watson and Mrs. Barbara Stanford, of Carrollton.

—From Memphis Commercial-Appeal.

"Did you bring your references with you?"  
"No, lady. Did you?"

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Give me your tired, your poor huddled masses—yearning to be free.  
The wretched refuse of your teeming shore.  
Send these—the homeless, the tempest-tossed—to me.  
I lift my lamp beside the golden door."  
—Emma Lazarus.  
(Inscription on the Statue of Liberty)

### Approved Studies, October, 1943-October, 1944

Topic: "The Church and America's Peoples."

Text: "We Who Are America," by Kenneth D. Miller. Required supplementary reading, "Unity—A Challenge to American Democracy."

Topic: "God and the Problem of Suffering." (Guide by Mary DeBardleben).  
Text: The Bible.

Topic: "Christian Ventures in Learning and Living."

Text: "For All of Life," by William H. and Charlotte V. Wiser. Required supplementary reading, "The Silent Billions Speak," Frank C. Laubach.

### "The Church and America's Peoples"

Beginning October 1st, many of the societies in the Mississippi Conference will be using the first approved study of the 1943-44 season, "The Church and America's Peoples"—the text, "We Who Are America."

The Conference Study Committee has just completed a series of educational conferences and seminars in the six districts, so this study should be one used for Special Jurisdiction Recognition.

In the work-shop of the conferences five lesson outlines were developed, and on this page we will try to give a few additional helps during the fall months.

The first lesson outline dealt with "Who Are We?" in the class, the community, the state and the nation, and should help the members of the class to see that the United States of America has been made by the love and sacrifice of the peoples of many lands and nations. It will be interesting to see how many of these groups of people are represented in our own community.

Why should people want to come to the United States of America? What do we offer them? Study the inscription on the Statue of Liberty (written by a Jewess) and on the Liberty Bell.

Has the United States of America a reputation for tolerance? What have we learned from past studies concerning our dealing with other nations?

In the following Bibliography, prepared by Mrs. E. V. Perry, our Conference Secretary of Missionary Education and Service, will be found many helpful articles:

#### Your Missionary Library

Third Annual Report of the Woman's Division (the "Grey Book").

Homeland Series (pamphlets).

World Outlook (especially for last 12 or 18 months).

Methodist Woman.

"Right Here at Home," Meade.

"Homeland Harvest," Limouse.

"Christian Roots of Democracy in America," Holt.

Christian Home Packet.

Church School Literature.

Epworth Highroad, July, 1943.

Readers's Digest—

1938—October. Einstein, a Study in Simplicity.

1939—January. A Negro Looks at the South.

February. Rabbi Cohn, First Citizen of Texas.

1940—April. Music Master to Millions.

May. The Man Who Carves Mountains.

June. Angelo Patrie's Public School. Toscinini, Man and Legend.

August. This Land and Flag. Symposium: Why I Came to America.

September. The Americanization of an American.

November. Petrillo, Dictator of Music.

December. A Chronicle of Americanization (III).

1941—February. Chronicles of Americanization (IV).

July. What Makes Sammy Run.

September. Shake Hands with the Dragon.

November. Need We Fear Our Alien Population?

Let Fiorello Do It.

Chronicles of Americanization (V).

1942—January. Chronicles of Americanization (VII).

September. The Facts About Jews in Washington.

November. The Story of a Refugee.

December. The Most Unforgettable Character I've Met.

1943—January. A Negro Warns the Negro Press.

February. U. S. Soldiers With Japanese Faces.

June. Why I love America.

The World's Biggest Negro Business.

July. Braves on the March.

August. The Church Comes to the Factory.

September. First Lady of Hollywood.

#### Books

Adamic—From Many Lands; Two-Way Passage; My America.

Sandburg—The People, Yes.

Cather—Death Comes for the Arch Bishop; My Antomio.

Field—And Now Tomorrow.

Holt—George Washington Carver.

McWilliams—Brothers Under the Skin.

Hoffman—Jews Today.

In the October, 1943, "Good Housekeeping," page 4, will be found an article which will be helpful in later lessons, "Their Loss Our Gain."

\* \* \*

### "Our Greatest Problem"

Many societies are completing the study of "Our Greatest Problem" in the area of Alcohol and Other Narcotics. The following information will be interesting to them:

In a news report from St. Louis, **Beverage Retail**, weekly, of August 9th, stated:

"When Congress reconvenes after the summer vacation it will be confronted with a flood of wet petitions that should squelch the all-out petitioning of the dries which have been filling pages of the Congressional Record. The current wet drive was launched by the Anheuser-Busch Company, of St. Louis, two weeks ago. The progress of the drive is indicated in the following letter which the company has addressed to all brewers in the United States:

"We know you will be interested to see the score of results to date of our Petitions Crusade against Prohibition legislation.

"So far we have distributed, or caused to be distributed, 240,000 petition blanks.

"Our own distributors and men have accomplished the following:

"Completed petitions sent to Washington, 27,709.

"Signatures thereon, 649,714.

"Additional signatures expected on petitions being circulated, 308,050.

"It is safe to predict our own people will send more than a million signatures to Washington.

"From hundreds of letters received from brewers, distillers, vintners, dealers' organizations and hosts of friends, among whom we have distributed many times the number of petition forms sent to our own organization, we know that the number of signatures that will reach Washington will more than double the number gathered by our people.

"We confidently predict that 3,000,000 signatures or more will reach Washington in this campaign by the time Congress reconvenes.

"This should effectively squelch the flow of petitions that have been going to Congress from dry organizations."

After reading the above, please ask yourself three questions and answer them for your self:

1. Who wrote and circulated the wet petitions? The dry petitions?

2. What do the petitioners stand to gain or lose? The wets? The dries?

3. Which petitions, if acted upon by Congress, will best promote the public welfare and the war effort? The wets? The dries?

Then consider what you can do about it:

1. Give publicity to these facts.

2. Continue to circulate and send to Washington dry petitions for S.860 and H.R. 2082.

3. Write personal letters to your senators and congressman.

4. Pray for Congress and the President to be guided in the matter.

Not only must we keep our wishes before the Congress of the United States; we must be sure that the men who are going to represent us in the 1944 Mississippi Legislature know what we want. The brewers and distillers are busy in Mississippi Now.

\* \* \*

### Meridian City Mission Board Fund

At the close of the first quarter, the report of the Conference Treasurer, Mrs. L. O. Todd, showed the Meridian district having

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. But if we should cease to sing the Lord's song; if we should cease to lay stress on the truths which are sacred to us, we should make a great mistake. Even though we are in the minority group, it is our task and our obligation to continue to sing the songs of truth of the Christian religion."

—Bishop Francis J. McConnell.

\* \* \*

### Scarritt Program—Alligator

At the church hour September 19th, and with the pastor's assistance, the Society of Christian Service put on the Scarritt program as sent out by Mrs. Galceran, Jr. We added some of the back history of Scarritt and displayed a Scarritt poster. The pastor, Rev. W. W. Jones, made a short talk on Scarritt College, stressing the advantages and the necessity of trained Christian workers. It was a bad morning for our usual crowd, but we had an offering of \$18, which we are very proud of.

The program committee, of which I am chairman, was responsible for this program. It took little effort and shows what can be done if the societies will only try.

MRS. P. W. SMITH.

\* \* \*

### More Christian Social Relations Reports

This first one is from Shelby. Two things we wish you to notice about this report. Every blank is checked. The type of work done is within the reach of every society, no matter how small.

Shelby W. S. C. S.—Report for Quarter Ending June 30, 1943

Name of church, Shelby. District, Greenville.

Conference, N. C. Mississippi. Jurisdiction, Southeastern.

No. of society members, 47. Town—

1. Does your society have an active Committee on Christian Social Relations and Local Church Activities? Yes.

No. members on Committee, 3.

No. Committee meetings this quarter, 1.

2. Describe briefly local church or community projects undertaken in this quarter.

Sending delegate to Pastors' and Christian Workers' Training School at Mathiston.

Securing 1 or 2 delegates to colored Training School at Holly Springs.

Special project—First Aid Room at school.

Special collection to Memorial Mercy Home-Hospital, New Orleans.

Special collection for Old Ladies' Home, Jackson.

One share in Alcohol Education project.

Total cash money spent this quarter on local church and community projects by your society—\$53.25.

3. List the studies promoted by your Committee on Christian Social Relations and Local Church Activities this quarter:

a. Informal studies: Study of need for First Aid Room in white and colored schools.

b. Approved Study Course: None. Start Peace Packet, "Planning for Peace," next month.

What other groups in your church participated in the studies? None.

4. What special cooperative projects has your society participated in this quarter?

With other groups—Daily Vacation Church School.

With other community agencies? None.

5. What other methods have been used to promote the program of Christian Social Relations and Local Church Activities through the entire church constituency? Discussions at meetings relative to study for next quarter to arouse interest in course.

6. What has been the most outstanding work of your society this quarter in the area of Christian Social Relations and Local Church Activities? Daily Vacation School, sponsored by our society, other churches cooperating.

MRS. WAYNE THOMPSON, Shelby,  
Secretary of Christian Social  
Relations and Local Church Activities.

\* \* \*

### First Methodist Church, Greenwood

From the secretary of First Methodist comes a good report from the secretary of Christian Social Relations and Local Church Activities. Every blank is filled and the comment is, "a good report." It is one of the larger churches of our Conference, having 206 W. S. C. S. members and 38 members of Wesleyan Guild. It is counted as a city church, since Greenwood has a population of 10,000. There are seven members of C. S. R. and L. C. A. Committee. They have had one meeting this quarter.

To the question, "Describe briefly local church or community projects in this quarter," the secretary answers: \$3 to Mrs. D. H. Hall on Miss McKeithen's salary; five delegates to Youth's Convention, Wood Junior College; major study was Missions; two weeks' Vacation Church School for Juniors, Primaries, and Beginners."

Total cash money spent this quarter on local church and community projects by your society: \$66 plus \$3 on Miss McKeithen's salary.

3. List the studies by your committee on Christian Social Relations and Local Church Activities this quarter:

a. Informal studies: Upper Room used in Spiritual Life Groups with other literature.

b. Approved Study Course: World Peace Packet, articles from World Outlook and the Methodist Woman.

What other groups in your church participated in the studies? Full program given by C. S. R. Committee of seven members.

4. What special cooperative projects has your society participated in this quarter?

a. With other church groups? A box to Old Ladies' Home in April; groceries, clothing, and magazines distributed.

b. With other community agencies? W. S. C. S. serves light refreshments to young people and service men each Sunday afternoon. Helped with Vacation Church School.

5. What other methods have been used to promote C. S. R. and L. C. A. through the entire church constituency?

Studies on South America and Mexico.

Members assist Red Cross, U. S. O. Young people assist in programs and recreation at church and U. S. O.

6. What has been the most outstanding work of the society this quarter in the area of C. S. R. and L. C. A.?

All divisions of society completed work. Vacation Church School, Youth's Conference, Fellowship meetings on Sunday afternoon by Young People and Service Men.

MRS. E. F. GLASER,  
Secretary of C. S. R. and L. C. A.

\* \* \*

### Winona C. S. R. and L. C. A. Report

This report is another good one, but it is only for those towns situated near army camps. The careful tabulation of activities can be done by all of us. The number of members in this society is listed as 85. They have a committee of twelve.

1. Describe briefly local church or community projects undertaken this quarter:

Literature distributed regularly to Negroes and County Home; quilt scraps collected and sent to County Home. Visits, cards, and flowers put in hospital each week. Soldiers' Center opened in church in April. Refreshments and cold drinks served each Sunday afternoon. Furnished room (day or living room) at Camp McCain, value \$175. Five large baskets of fruit and canned goods sent. Cooperated with other organizations in paying doctor bill for Negro woman. Methodist society paid \$9 on this bill. One big box of clothes valued at \$15, and baskets of fruit valued at \$1.75 sent to an old couple. A shower was given to a lady whose home burned. A donation of \$34.40 was given to a sick lady.

Total cash money spent this quarter on L. C. and community projects by your society: Doctor bill and fruits, \$10.75; free-will donation, \$35.40; living room at Camp McCain, \$175.

2. What special cooperative projects has your society participated in this quarter?

a. —

b. With other community agencies?

Met and planned a way to cooperate and get all the living rooms at Camp McCain furnished.

5. —

6. What has been the most outstanding work of your society this quarter in the area of C. S. R. and L. C. A.?

The most outstanding work has been our work with our Service Center in our church. The committee worked out a plan and got a room furnished with piano, radio, loungings chairs, cots, reading and writing tables, with material to write with. The ladies cooperate in taking time about staying there on Saturdays and Sundays.

MRS. FRANK M. GRAY,  
Secretary of C. S. R. and L. C. A.

### EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

John Wesley said, "I met the children—a work that would exercise the talents of the most learned preachers in England."

\* \* \*

### Study Courses of the Woman's Society of Christian Service

Among the interesting courses included in the study program of the Woman's Society of Christian Service is one entitled "The Church and America's Peoples." This course will furnish splendid background material for all those teaching the children's missionary emphasis, "Christian Adventures in Learning and Living." Particularly will it be helpful to the leaders of children in churches using the Group Graded Lessons as the teachers prepare during the month of January to guide primary and junior children in the study of the emphasis in both the Sunday morning and additional sessions of the church school. The course will also enrich the study of the missionary units in the Closely Graded Courses which will occur during April and May.

It is hoped that you, as secretary of children's work, will discuss with your society the possibility of having this course at some time during the fall months when the church school teachers of children may be able to attend. If this can be done, you will wish to so inform the children's leaders, and invite them to take an active part in the course. An outline for suggestions for the study of "The Church and America's Peoples" will be found in an article by Mrs. Helen B. Bourne in the August, 1943, issue of *The Methodist Woman*.

\* \* \*

### Work With Children and Parents in Defense Areas

Mindful of the needs of lonely children and their parents in the crowded areas near defense plants, many secretaries of children's work and other leaders of children have been hard at work, trying to help boys and girls, as well as their fathers and mothers, feel at home in the new community to which they have come. Especially have they attempted to bring the family in touch with the life and fellowship of the church.

Letters from DeRidder describe the work done by the pastor, Bro. Poole, and his co-worker, Miss Elizabeth Brown, for the children out at Camp Polk.

As an outgrowth of a training course taught by Rev. G. W. Dameron in McIntyre church, three women in different sections of the community opened their homes on certain days for teaching the children. This area is densely populated with defense workers, in many cases both parents working.

\* \* \*

### Children of the Church in Wartime

By Mildred Widber

#### New Material for Leaders

In times like these parents and leaders of children are again and again confronted with perplexing problems which they often feel inadequate to solve, and with questions put to them by children which they find difficult to answer. A new pamphlet, "Children of the Church in Wartime," by Mildred Widber,

gives suggestions for guidance and direction of just the kind that parents and workers with children need. "The many illustrative incidents that are given in it are true," says Miss Widber, in the introduction. "They reveal the wartime needs of children which religion can serve in a significant way. The incidents may reveal, too, at what points and in what way Christian teaching and conviction can become a part of a child's daily living."

Some of the questions that are discussed with Christian insight and practical wisdom are the following: As Christians, what do we believe and teach to meet children's wartime needs? How can we continue to teach world friendship and world brotherhood? How shall we meet children's questions and conversations about the war? What shall we say? What shall we do? How can we help children whose actions or conversations reveal racial hatreds and prejudices due to the war? What can children do to help the church in its work of reconciliation and healing? What are parents doing about the situation?

The pamphlet is an excellent one which every secretary of children's work will wish to have. It is published by the Friendship Press, and sells for 25 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

\* \* \*

### Reports for Third Quarter, 1943

As secretary of children's work in the local church, please bear in mind the following:

1. Reports for the third quarter (July, August, September) should be in the hands of the district secretary by October 5, and in the hands of the Conference secretary of children's work by October 10.

2. While as a usual thing there were no study of missionary units in church school or in additional sessions during the summer quarter, missionary units were studied in many vacation schools and the children of the church engaged in friendly activities along many lines. The report for the third quarter will include an account of these activities.

Please send the reports to Mrs. Ed. Conger, Arcadia, La.

### MISS McHUGH INTERNED

Miss Patricia McHugh, former missionary to Korea and transferred to the Philippine Islands, is interned in Manila, P. I., according to word received by Mrs. Velma Maynor, executive secretary for work in the Woman's Division of Christian Service in Japan, Korea, and the Philippines.

Correspondence may be addressed to Miss McHugh, according to information released by the Department of the Interior, by using the following form on the envelope:

Civilian Internee Mail      Postage Free  
Miss Patricia McHugh  
Interned by Japan  
Santo Tomas Camp  
Manila  
Philippine Islands  
VIA New York, N. Y.

On reverse of envelope: your complete name and address.

"As all such mail will pass through American and foreign censors," continues the statement of the Department of the Interior, "you should be very careful not to mention any public matters, or any matters remotely concerning the armed forces of the United States or any other nation, or of the personnel thereof. Your letters should be short, and limited to purely personal and family affairs. It is further deemed unwise to refer to any informal reports you may previously have received concerning the persons listed or others interned in Manila; to do so might endanger their welfare."

### UNIVERSITY CHURCH, BATON ROUGE

Dear Fellow Pastor:

A folder is being mailed to all pastors and will, as rapidly as possible, be mailed to all "special donors" whose names have been handed in.

Folders will be available for all additional members whose names and addresses are sent in to the office of the chairman of the L. S. U. Church and Student Center, 1125 Fern Street, New Orleans, La. Please advise how many you will need.

We have in process of preparation two other folders to follow this one.

A "Flying Squadron" is available to assist the pastors wherever needed in interviewing "special donors." Make request to the office of the chairman, 1125 Fern Street, New Orleans, La.

No quotas have as yet been given to local churches. All churches wishing to do so are urged to make an offering at an early date.

All gifts of members and offerings from congregations will be counted on the quota of the church involved.

The Commission will request the Annual Conference, (1) To include other Student Centers in our authority; (2) To add the following names to our Commission: Bishop A. Frank Smith, Dr. John H. Crowe, Dr. Guy Hicks, Dr. A. M. Serex, Rev. W. H. Giles, Rev. Jolly Harper, and Rev. Carl Lueg.

Attention should be called in all our churches to the fact that Conference will be asked to set up the quotas for local churches, and some plan should be considered by all Boards of Stewards when they set up the budget for the next Conference year.

Sincerely yours,

ELMER C. GUNN,

Chairman of the Commission.

### SILENCE

I need not shout my faith,

Thrice eloquent

Are quiet trees and the green listening sod—  
Hushed are the stars, whose power is never spent;

The hills are mute, yet how they speak of God!

Charles Towne.

"Genuine heart service is always acceptable to God whether rendered in kitchen or cathedral."—The Evangelist.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for this page failed to reach us.—  
Editor.

## MISSISSIPPI CONFERENCE

Mississippi Annual Conference Will Be  
Held At Galloway Memorial Church,  
Jackson, Miss., Nov. 18-21, 1943

The next session of the Mississippi Annual Conference will convene in Galloway Memorial Church, Jackson, Mississippi, on Thursday morning, at 9:00 o'clock, November 18, and adjourn on Sunday afternoon, November 21.



Bishop J. L. Decell

Immediately after devotions and the organization of the Conference, the Class will be received into full connection on the first morning, Thursday. The balloting for General Conference delegates will begin after reception of the Class and will continue until additional delegates shall be elected to the Jurisdictional Conference.

Obviously, the session will be limited to a business session instead of the business-program session we have had previously.

Let us work and work hard through the last hour to win people to Christ and His Church. The closing of the year often creates favorable conditions for a final decision and acceptance. We could not feel that we had "everything in full" if we left one soul out of Christ or one person unenrolled in our Church School whom we could reach. Methodism's resources are in people.

The Annual Conference session has been a great time in the history of our Methodism. Nothing quite just like it. With due and proper preparation in mind and heart we should make the Galloway Memorial Session a time of spiritual endowment, growth in brotherliness and increased affection for the Church. "The world at its worst needs the Church at its best."

J. L. DECELL.

### TENTATIVE PROGRAM

#### Thursday Morning—November 18

- 9:00 Devotions.
- Sacrament of The Lord's Supper.
- Roll Call and Organization.
- Welcome and Response.
- Question 10.
- Report Committee on Nominations.
- Reception of Class into Full Connection.
- First Ballot for Delegates to General Conference. Continuing until additional delegates to the Jurisdictional Conference have been elected.
- Conference Business.
- 12:15 Announcements and Adjournment.
- Lunch.

#### Thursday Afternoon

- 2:15 Devotions.
- Minutes.
- Conference Business.
- 3:15 Adjournment.
- 3:30 Boards, Commissions and Committees.

#### Thursday Evening

- 7:30 Anniversary Board of Education.
- 8:15 Anniversary Board of Missions and Church Extension.
- 9:00 Conference Business.
- Adjournment.

#### Friday Morning—November 19

- 9:00 Devotions.
- Minutes.
- Conference Business.
- 11:00 Board of Lay Activities.
- 11:45 Conference Business.
- 12:15 Adjournment.
- Lunch.

#### Friday Afternoon

- 2:15 Devotions.
- Minutes.
- Conference Business.
- 3:15 Adjournment.
- 3:30 Boards, Commissions and Committees.

#### Friday Evening

- 7:30 World Service.
- 8:15 Conference Business.
- Adjournment.

#### Saturday Morning—November 20

- 9:00 Devotions.
- Minutes.
- Conference Business.
- 11:30 Memorial Service.
- 12:15 Adjournment.

#### Saturday Afternoon

- 2:15 Devotions.
- Minutes.
- Conference Business.
- Adjournment.

#### Saturday Evening

- 7:30 Ordination of Deacons and Elders.
- Presentation of Certificates to Retiring Preachers.

#### Sunday Morning—November 21

- 9:30-10:30 Love Feast.
- 10:45 Conference Sermon, Bishop J. L. Decell.

#### Sunday Afternoon.

- 2:00 Devotions.
- Minutes.
- Conference Business.
- Report Committee on Resolutions.
- Reading of the Appointments.
- Adjourn Sine Die.

COMMITTEE ON PROGRAM,  
CLOVIS G. CHAPPELL,  
OTTO PORTER,  
J. L. DECELL.

## THE METHODIST YOUTH FELLOWSHIP IN ACTION

The four-fold program of the Methodist Youth Fellowship can be made vital in the church. The young people respond heartily

to such a well-rounded program. What is desperately needed at this hour seems to be adult leadership who know the work of the Youth Fellowship.

In the First Methodist Church here in New Albany the Youth Fellowship has been very active this summer. A unique feature of the Fellowship has been a weekly meeting on Monday night this summer. At this meeting a worship program was central. The young people, each one, would bring a dish and a dish-supper was had each time. Then mass recreation was carried out. Games were varied, so as to have all the young people participating.

This week-night program has been very popular with the young people of our town. They looked forward to the night and do not let anything take the place of it. A good result of the project has been the added interest in the other areas of church life. Much has been done toward more effective recreation for the town through their efforts. A city-wide tennis tournament was held, sponsored by the Methodist youth. Another project of interest has been that of carrying to the shut-ins of the town a religious program.

The Methodist Youth Fellowship can be vital! We have set up the youth work for the fall and winter months, and it can even be vital then!

LEO BAILEY,  
Assistant Pastor.

## REV. B. H. ANDREWS APPRECIATED

The following resolution of appreciation was unanimously passed at the fourth quarterly conference of the Welsh Methodist Church held on September 19, 1943:

Whereas, this is the last quarterly conference of our church over which our present district superintendent, Dr. B. H. Andrews, our honored and much loved brother, will preside during his present term of office: and

Whereas, since the union of Methodism, he has served our church in such an able and brotherly way:

We, the members of the quarterly conference, do hereby express our sincere appreciation of his capable leadership, assuring him that his preaching and wise counseling has been greatly appreciated.

May God's blessings attend his future ministry.

T. C. SIMMONS,  
Recording Steward.  
W. H. BENGTSON,  
Pastor.

### HOOKEY

How I'd like to ride some night  
Up to heaven on the cars,  
And get back before daylight  
With my pockets full of stars.  
—Alexander Cairns.



# THE CHRISTIAN FIRESIDE

## BOOKS

"Some to Be Pastors," by Peter H. Pleune. Abingdon-Cokesbury Press, New York, Nashville, pp. 191. Price, \$1.50.

This is a book prepared primarily for theological students and young pastors, by one whose ministry as teacher of Pastoral Theology and the practical experience of pastoral service qualifies him to speak from first hand knowledge of the problems of the neophyte upon the threshold of pastoral service. Dr. Pleune is a member of the faculty of Louisville Presbyterian Theological Seminary and, in addition, he is pastor of Highland Presbyterian church of that city.

Among the captions of the sixteen chapters which make up the book are: "The Gospel According to You;" "This One Thing I Do;" "Ringing Door Bells;" "Those Who are not With Us;" "To Join the Man and the Woman;" "When Death Comes;" "Books," and "Ministering to Children." From this list, one can see the scope of the study of pastoral responsibilities. The treatment of these vital themes is in no sense academic and mechanical, but is in-breathed with the sympathetic understanding of one who knows first hand.

"The Swish of the Curtaln," by Pamela Brown. The John C. Winston Company, Philadelphia, Toronto, pp. 397. Price \$2.

This is a story of a group of young English boys and girls who formed an amateur theatrical company—a career story. The most remarkable thing about it is that it was written by a girl who was only fourteen years old, and her mind shows a remarkable maturity and an equally marked literary cast. It is perhaps primarily a story for teen-age boys and girls, but older folk will find interest and pleasure in following the course of this well-planned and well-written story. The scene and the actors are English, but its message is universal. American young people will find here a fresh and inspiring story without the objectionable elements found in much that is offered in the popular market.

"My Father's World," by Merton S. Rice. Abingdon-Cokesbury Press, New York, Nashville, pp. 103. Price, \$1.75.

The theme of this last work of one of America's truly great preachers is the majesty and the beauty of God's world. Dr. Rice was best known as a remarkable preacher and a great pastoral leader, and he deserves to be remembered for that, but, as his intimate friends indicate, he was much more than that. On the pages of this book is revealed an element of his character and soul not always observed in the rugged physique and vigor of the man who took a little church and made of it one of the very greatest in all Methodism, and who made of its pulpit a throne of authority. He is here shown in rapturous communion with the superb creations of the Eternal Artist.

In this poem of a great soul, nature is wrought into a symphony expressing the beauty and the compelling loveliness of our Father's world. In Dr. Rice's opinion, the world has not changed, but the eyes of man have been adjusted to what is meaningful in creation. Its optimism and hope breathe

the high note of a great soul sweeping through the gates of the morning, and the pictures with which the pages are beautifully and effectively illustrated make the little volume a fitting tribute to the man who bequeathed its thought and inspiration as a last legacy to mankind.

"The Lone Woodsman," by Warren Hasting Jones. The John C. Winston Company, Philadelphia, Toronto, pp. 230. Price \$2.

This is a story of a boy left to survive in the woods with nothing but a hunting knife, a belt, a pair of bathing trunks, and a dog. It portrays the boy, Dan Pickett, as making every article which he used from drawings of Indian articles. It is a story for boys, filled with the thrill and excitement in a new and undeveloped land. Its greatest lesson relates to the possibilities of a boy left to battle with nature and with no resource except that to be found within himself. It is clean and wholesome and should be a real help in turning the minds of boys to an independent and worthwhile course in meeting the problems and solving the difficulties which may arise in their lives. No less is its importance in creating a taste for good literature.

"The Junior Book of Camping and Woodcraft," by Bernard S. Mason. A. S. Barnes & Company, New York, pp., 120. Price, \$2.

The author of this volume has written a number of books on woodcraft, camping, and outdoor sports, but none of them that we have seen measures up to the excellence of this one. It is beautifully illustrated and the crafts are made perfectly understandable by pictures and drawings of every detail and stage of the operation. It covers completely the technique which gives a thrill to the outdoors and to camping in particular. The Boy Scout and the boy interested in woodcraft and camping will find this book a compendium of information with a thrill on every page. As a Christmas present for a boy inclined to camping and woodcraft, we can think of no remembrance which would be more appropriate, nor one that would furnish as much inspiration and wholesome encouragement as long as the interest abides. It is a work of art, but its cost is nominal.

"The Chiangs of China," by Elmer T. Clark. Abingdon-Cokesbury Press, New York, Nashville, pp., 120, and Bibliography. Price, \$1.

Dr. Clark, the author of this volume, needs no introduction to Methodists of our section, and the title of the book is sufficient to give it world-wide appeal. It is a very small book, but within its pages will be found the dramatic story of one of the most remarkable and influential groups of people in the world today. Dr. Clark uses his long journalistic experience to good effect in the unfolding of the rise of a new China out of the intrigue and the revolutionary upheaval of a great and ancient Oriental Empire. He begins the story of this New China with a fourteen-year-old Chinese lad aboard a United States Coast Guard Cutter in the harbor of Wilmington, North Carolina, and he follows the family, for family it is,

through all the strange reverses of fortune until they come to an eminence of national leadership which commands the admiration and the affection of the whole civilized world. It is a great story and its telling will surely create a new appreciation of human possibility and destiny.

"Fogbound, A Waterfront Mystery," by Hawthorne Daniel, illustrated by Hamilton Greene. The John C. Winston Company, Philadelphia, Toronto, pp. 257. Price, \$2.

Here we have a story of the sea which combines mystery and the thrilling adventure of the days of sailing ships. The time was 1850, when an orphan boy went to New York to become a shipping apprentice for his uncle that the story begins. The book is in no sense an amateurish production, for Mr. Daniel, the author, is rated as an authority on military and naval science. He has, therefore, the background and the interest necessary to qualify him for writing a consistent narrative of ships and the sea. Beside the matter of his technical information, he was one time editor of *Boy's Life* and the *Natural History Magazine*, and he knows the atmosphere to which sea stories belong, and the interests of the reader audience to which it must appeal. A boy who loves adventure stories will find in this well illustrated book hours of entertainment and much information concerning the ways of the sea a century ago.

"All About Oscar, the Traained Seal," by Mabel Neikirk, illustrated by William O'Brian. The John C. Winston Company, Philadelphia, Toronto, pp. 131. Price, \$2.

This is a series of stories built upon the antics of a trained seal, Oscar, who is given life and reality by illustrations which make the stroy meaningful to children who belong to the age when imagination and childish fancy revolve about the grotesque. Oscar was a kind of "Mary's little lamb"—he went everywhere Mr. Zabriski, his manager, went, and everywhere he got himself and Mr. Zabriski into trouble. In the hospital he caused consternation among the internes and the nurses, but found a friend in the Superintendent of Nurses, and redeemed himself and his master by his performances for the children in the children's ward. So at the circus, in school, on roller skates, and throughout the pages of the book, Oscar is the hero of the stories and the despair of those whose dignity and decorum are upset by his behavior.

"The Bible in the Building of Life," by Mildred A. Magnuson. Abingdon-Cokesbury Press, New York, Nashville, pp. 245. Price, \$2.

This is a Teacher's Book for a Christian Education course in the study of the Bible. It is accompanied by Pupil's books one and two. It is based upon modern teaching methods, covers major portions of both Old and New Testaments, and is designed to offer a connected view of the Bible as a whole. It seems to emphasize facts and loyalties and is more informational in its purpose than spiritual. Its values for profound religious inspiration will probably depend more on the teacher who presents it than upon the text.

Alcohol in the radiator  
Helps the car along;  
Alcohol in the operator  
Makes the car go wrong.

—Exchange.



## LETTER FROM CHAPLAIN LYTLE

Dear Dr. Duren: I am quoting a letter received from Mrs. Willie H. Lewis, Route 3, Bunkie, La. With it I am sending copies of other correspondence in order that you may see a bit of the work of a chaplain. I know you will rejoice in the part your paper has played in this as well as so many other instances. You evidently have a very good friend of the Advocate in Mrs. Lewis.

"Dear Chaplain Lytle: I read your letter in the Christian Advocate today. Also saw your address and as your A.P.O. was the same as my oldest son who is in North Africa, whose address is Sgt. Roy W. Lewis, 38059714, Signal Operations Co. A.P.O., care Postmaster, New York, N. Y., just thought I would write you and ask you, if possible, to look my son up and let me know if you located him. Of course, I hear from my boy every week, but I have not seen him; it will be two years in November, and I am sure you, being from the U. S., he would be glad to meet you. He is a good Christian boy and tithed before going into the Army. He gave me my first subscription to the Christian Advocate five years ago. He writes he attends service every Sunday when permitted, and wrote me of a Mississippi and Louisiana chaplain he met about a month ago.

I am a widow, have three sons, none married, and all of them in the Army. My greatest comfort is all my boys are members of the Methodist Church and will attend wherever they are. I am a member of the W.S.C.S., a Sunday school teacher, and am still privileged to attend prayer meeting and church even though gas and tires are rationed; for which I am so thankful. We always remember our chaplains, missionaries and boys in our prayers. God bless you."

Letters like this just make us want to be better chaplains and Methodist preachers. I wanted to share this experience with you.

Sincerely,

MARK F. LYTLE, Chaplain.

Station Hospital,  
A.P.O., care Postmaster,  
New York, N. Y.

## LETTER TO SERGEANT LEWIS

Dear Sergeant Lewis:

You will be interested to learn that your mother wrote me a fine letter about you and your brothers in the army. She got my address from an item in the New Orleans Christian Advocate.

I think I shall just quote her letter to me and that will give you pleasure.

"Dear Chaplain Lytle:

"I read your letter in the Christian Advocate today. Also saw your address, and as your APO was the same as my oldest son who is in North Africa, whose address is Sergeant Roy W. Lewis—38059714—Signal Operations Co. APO, care Postmaster, New York, N. Y., just thought I would write

you and ask you if possible to look my son up and let me know if you located him. Of course, I hear from my boy every week, but I have not seen him, it will be two years in November, and I am sure you, being from the U. S., he would be glad to meet you. He is a good Christian boy and tithed before going into the Army. He gave me my first subscription to the Christian Advocate five years ago. He writes he attends service every Sunday when permitted, and wrote me of a Mississippi and Louisiana chaplain he met about a month ago.

"I am a widow, have three sons, none married, and all of them in the Army. My greatest comfort is all my boys are members of the Methodist Church and will attend wherever they are. I am a member of the W. S. C. S., a Sunday School teacher, and am still privileged to attend prayer meeting and church even though gas and tires are rationed. For which I am so thankful. We always remember our chaplains, missionaries, and boys in our prayers. God bless you."

You have a fine mother, I am sure, and one who is justly proud of her boys.

Very sincerely yours,

MARK F. LYTLE, Chaplain.

## LETTER TO MRS. LEWIS

Dear Mrs. Lewis:

Your letter of July 29 has just reached me.

I have written your son and will try to get in touch with him. We do not know the location of other outfits in the same APO unless these happen to be in our immediate area.

It will be a pleasure to meet a Methodist lad who is faithful to his church and provides the Christian Advocate for his mother to read. You are certainly making a fine contribution to the cause of the Kingdom and our country. To send three sons, nurtured in the church, out to serve their country is a noble gift. The nation owes much to mothers like that.

Most of the men we meet in the service make us have faith in the future of our country in their hands. I have found nearly all to be serious minded lads out to do an unpleasant task but willing to give their best to see it finished. I believe the world is going to be better for their having lived and worked in it.

It is a privilege to be a Methodist chaplain. I am grateful for our great church and the opportunity she gives me to minister to all men, regardless of race or creed. Though we rear our altars and pulpits in the wilderness, we know there is a warm-hearted church at home praying and working that men may learn to live in a world brotherhood.

The Lord bless you and give you strength and courage to carry through to victory!

Very sincerely yours,

MARK F. LYTLE, Chaplain.

## ANENT DEATH OF SISTER PRAYER MEETING

Dear Advocate: Much to my regret, I read in your recent issue of the untimely passing of Sister Prayer Meeting. This grieves me very much for in my younger days she was a dear friend of mine, but in later years like so many I have failed to visit her.

To my mind her passing betokens an age in which other members of her family are showing decrepitude; and when one member of a family passes, we sometimes wonder which will be next.

May I say I am acquainted with Dr.

Prophecy who is a physician of renown, and has been considered a very famous diagnostician since the time Samuel said to great King Saul, ruler of the Jews, that he was sick unto death. Also in the days of Daniel, Hosea, Isaiah, Jonah and down to Malachi, very high regard was had for the opinion of Dr. Prophecy and he was always called in extreme cases, and not one patient was lost who took the prescribed course of treatment.

I discussed the recent death of Sister Prayer Meeting with Dr. Prophecy and he told me he was called in consultation in her case, but his advice and remedies were refused by Dr. Works and Dr. Joiner, who stated the patient had lived past the days of simple spiritual tonic and into an age of ecclesiastical and ritualistic performances and by no means could her strength be renewed on this former seeming good physic.

As Dr. Prophecy prepared to depart he casually remarked that he had just been on a professional call to see Bro. Methodism, who is a relative of Bro. Class Meeting and Sister Prayer Meeting, and who is suffering at this time from ailments similar to the trouble that has caused bereavement in the family recently.

The famous diagnostician said he was in consultation with Dr. Works and Dr. Modern and in his mind the patient is very ill; and the medicines being administered are aggravating the disease rather than helping it. Dr. Prophecy tells me he pleaded in vain with the medicos to alter the treatment in order to save the life of the patient, but to no avail.

Dr. Modern, who was chief of staff and the family physician, said he had in his treatment substituted cultural folk dancing for the Saw Dust Altar, and Saturday night serenades, and Bingo games for the mourners' bench.

Dr. Modern stated further that if ritualism being given the patient in large doses, coupled with choir robes, Apostolic creeds and amen choruses, did not revitalize the patient, no other remedies would. In fact, he supplemented the diagnosis summing up by saying rather than give up all the beautiful rhetorical, ritualistic and ceremonial remedies, coupled with wonderful fashion and form, and coldness of worthy worship, he had rather see the patient die a gradual death.

In parting with me, Dr. Prophecy said this was sure to happen, and suggested that we cast about for some one familiar with the greatness of Bro. Methodism to write an obituary, and asked me to inquire of some one if after the obsequies, they would sponsor a fund to buy a suitable gravestone.

Sincerely,

J. W. HONEYCUTT.

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.

Between the great things we cannot do and the small things we will do, the danger is that we shall do nothing.—Monod.

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**POLICY SENT FREE FOR INSPECTION**

The Postal Life & Casualty Insurance Co. 2124 Postal Life Bldg., Kansas City, Mo., has new accident policy for men and women, ages 65 to 85. Pays up to \$500 if killed; up to \$100 a month for disability, PLUS hospital and other benefits. Cost? Only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies past 17 years. No medical examination—no agent calls. **SEND NO MONEY NOW.** Just send your name, address, age—name, address and relationship of beneficiary. We send policy for 10 days' **FREE** inspection. No obligation. Write today.



## WHAT OF OUR SPIRITUAL ESTATE?

By Rev. Frank E. Dement, Jr.

We are approaching the close of another period of revivals within our Mississippi Conference, and as the time has drawn near certain thoughts have come to the writer's mind. I have tried and am trying to evaluate the results of our efforts. A great many revivals have been held within the last few months within the bounds of our Conference, but have we had many real revivals? The question is an earnest one. Without a doubt, some real effective work has been done here and there, but, in the main, have we reaped, as a result of our efforts, that which did lay in our grasp? If not, why not? It seems that such a question is good.

The writer holds a secret fear that sowing sparingly, we have reaped sparingly. Never, in the history of man, has a greater spiritual need existed than today. Never has the Church had a more capable ministry than in this time. Never has God been more able or more willing to grant of His Spirit. And yet, the net results of our revival efforts are not in proportion to the facts presented. Our revivals are not yielding the results they should and we should ask the question, Why? Let us not ask the question idly, but seriously, with a willingness to make amends if within our power to do so.

Along the line of our thought I have talked earnestly with a number of fellow ministers and we have tried to reason through the matter to an acceptable end and light. In one such conversation, our minds harked back to periods of great revivals and the question was asked, why not today? At that time an explanation was offered to the effect: "that in times past great spiritual revivals were held, but such came along periodically and were by no means continuous periods." Though there is some truth in such an explanation (history will bear it out), yet it was not and is not a sufficient explanation. Such an explanation, if accepted, would limit God, in his full effectiveness, to certain periods of time. And not only would that be true, but think of the great number of people who would be "predestined" to eternal death and for no other reason than that they lived in a time when God was limited by "Time." It must be granted that there are certain "limitations" that fall upon God, accepted by Him in His original creative activity, but "Time" could not be a limiting factor. If time ever limited God, it must have been back in the days when man's mental and spiritual activities were more or less circumscribed by his mental and spiritual abilities. Certainly, in this "enlightened" age of man's mental abilities, as well as spiritual, God would not be limited by time or the period of existence. Rather it would seem that "time" is now on God's side. And such must be true!

Since time is not the limiting factor in our spiritual efforts, wherein are we limited? Perchance there is someone who would offer the explanation that our revivals are not more effective because of a lack of interest and concern on the part of the laity of the Church. Many the time the writer has sat and listened as the pastor, of a local situation, has attempted to lay the responsibility of a revival we were starting on the hearts of his people. (He has done the same thing in his own situation; he will do it again). And well may it be done, for the people of any given situation, wherein a revival effort is being projected, are of great importance. If they are not willing to pray and to work

for a revival, it is hardly possible that they shall have one and yet, thank God, it is "hardly possible," but **not impossible!**

It is an uncomfortable feeling to seriously stand one's self before a mirror and pointing an accusing finger say, "Thou art the man." It is so uncomfortable a feeling that it is not often that men can be induced to do it—laity or ministry. And yet, when courage permits, such a time always proves to be the means of growth and development—or retrogression, depending upon the quality of response.

It will not be a popular confession, but it seems that the time has come when the ministry must confess that the larger share for the ineffectiveness of our revival meetings must be found within our own ranks.

Here the writer would like to draw directly from his own personal experience. He does not do so in order to lay any definite charge at the feet of any specific minister nor small group of ministers, but that he might substantiate his position. During the past six years, it has been the writer's privilege to assist the brethren of his Conference in something above fifty meetings, most of which time he served in the capacity of a song leader. I will refrain from criticizing the sermons delivered in these meetings for, in the main, they have been of a high order. I point rather to a more accurate register—the interest and concern of those who were leading the revival effort—the pastor, the visiting brethren. In the fifty-odd meetings participated in, it is recalled that only four of the pastors asked, on one or more occasions, that the helpers join with him in special prayer for the work at hand. What of the other forty-odd? If the pastor failed to gather his helpers for prayer, could not we helpers have called him aside for such a period? The answer is apparent, we did not, he did not—and so we stand condemned of neglect. Surely, without a doubt, prayers were said in secret by all parties, but somehow or another the fact remains, in most cases a union of prayer was not had and it can be but indicative of neglect. Brethren, we have been too little concerned about our responsibility and we have forgotten the Source of our power—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. (Zechariah 4:6).

Brethren, we have been called of the Lord into His Holy Ministry. Heavy responsibilities rest upon us. If our people are to be judged on "that day" in accordance with how they "hear" the Word of God, we shall be judged in accordance with the manner we have declared it and the interest we have maintained in the work. "Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matthew 7:21). Say not that it is not the time of revival, for the time is at hand—"Jesus saith unto them . . . say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, **lift up your eyes, and look on the fields; for they are white already to harvest.**" (John 4:35—bold face type mine). The harvest is waiting, it is our business to go forth into the harvest and reap.

A charge to keep I have,  
A God to glorify;  
A never dying soul to save,  
And fit it for the sky.

To serve the present age,  
My calling to fulfill;  
O may it all my powers engage,  
To do my Master's will!

Arm me with jealous care,  
As in Thy sight to live,  
And O, Thy servant, Lord, prepare,  
A strict account to give!

Help me to watch and pray,  
And on Thy-self rely,  
Assured, if I my trust betray,  
I shall forever die.

—Charles Wesley.

## WISE OR OTHERWISE

By Rev. James H. Felts

Eat what you want in preference to what you need if you desire to mortgage your future.

Hoarding is a mark of selfishness so repulsive to good taste that one wonders that a hoarder can be found.

Wearing old clothes is as likely to be a mark of patriotism as poverty.

Our college professors are not winning laurels for themselves in government positions.

When theory and fact enter the prize ring you may expect to see theory on the cooling board not later than the second round.

When I look into the face of my friend I thank God for some one who tries to see me at my best.

The cackle of a hen sounds musical whether she is laying or lying.

Poor disillusioned Italy, boiling in the cauldron prepared for others, is like the man who cuts God out of his life and sanity from his thinking—bankrupt.

In 1938, an interesting writer said, "May-be nothing but universal disaster and suffering will prepare people for an appreciation of the fundamentals of life." We should be well prepared by this time.

If and when your education obscures "the obvious and homely facts of life" you may join your friends, if any, in questioning its worth.

I know nothing about vitamins, but I do know that when I eat wisely and well, temperately, much of the radio advice I hear sounds like a joke.

True or false? Big pay and little work bring happiness.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

ing a deficit. Mrs. Todd has issued the following statement:

"I would like to correct an error in the first quarter's receipts for the Meridian district. The City Mission Fund was not included. The contributions to this fund were as follows:

Central W. S. C. S. ....	\$150.00
East End W. S. C. S. ....	25.00
Fifth Street W. S. C. S. ....	33.00
Poplar Springs W. S. C. S. ....	3.00

Total.....\$211.00

"The total for the district should have been \$1,381.78 instead of \$1,170.78, as published.

### Second Quarter

Central .....	\$150.00
East End .....	25.00
Fifth Street .....	33.00
Hawkins Memorial .....	12.00
Wesley .....	3.75

Total .....226.75

"Total receipts for Meridian district, second quarter, \$1,276.39."



# *New Orleans* CHRISTIAN ADVOCATE

Rev J B Cain  
Oct 14

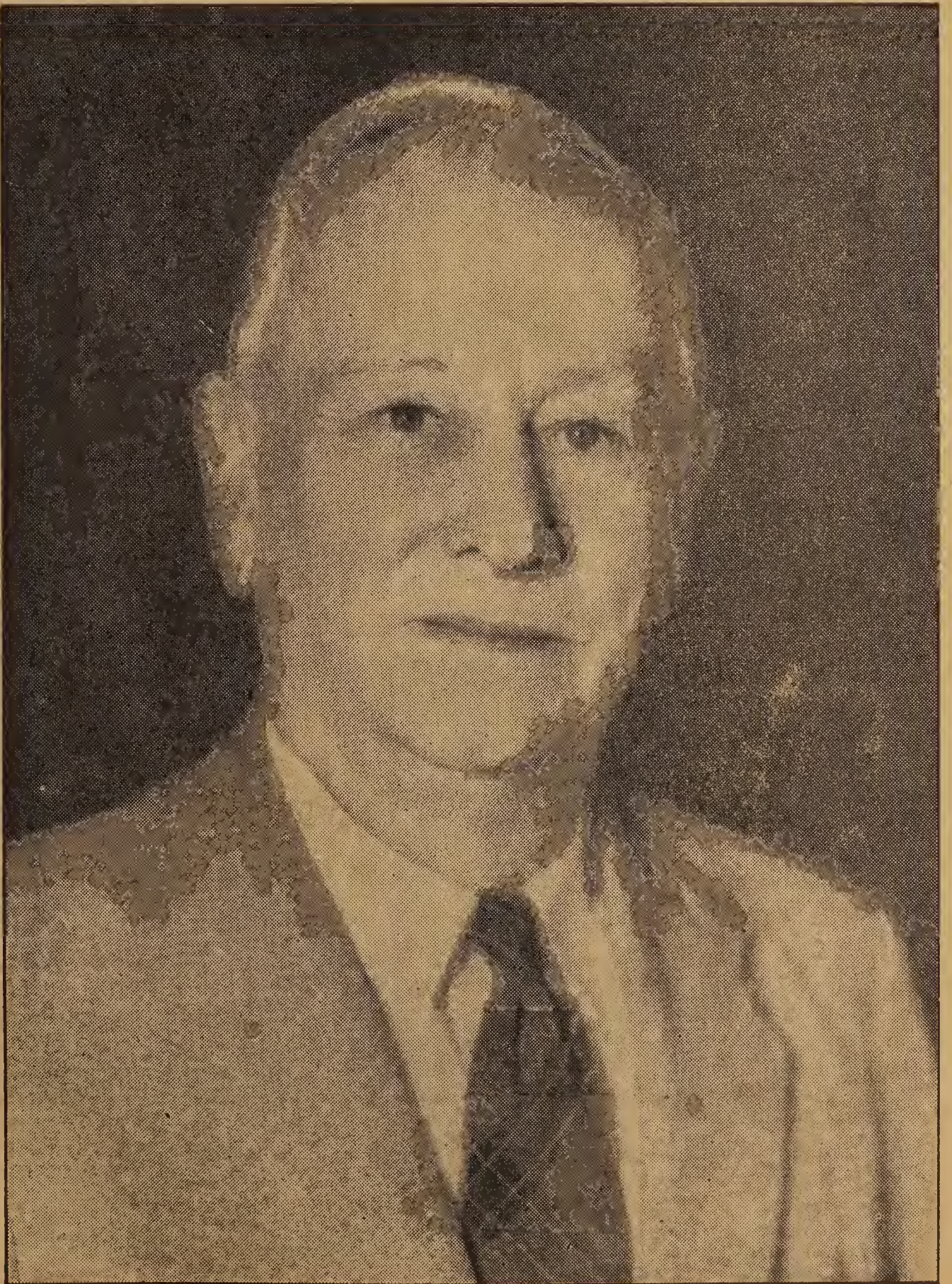


## THE LIVING CHURCH

The secret of an eternal life is found not in vision but in faith; faith that will choose God and be true to Him, even though clouds and darkness are round about. It is in that power of faith and faithfulness, which any and every one of us can exercise, that the secret of life is found.—William Pierson Merrill.

## THE PRAYER-ROOM TODAY

So wilt Thou come to me, O Lord, in every time of need and loneliness, renewing in my heart the springs of courage and of hope. Come to me when my light burns dim and when all things seem in vain and all the zest is gone from life. Whisper Thy word of patience to my heart, let me feel Thy strong hand upon me again. I shall not fail if I know that Thou art at my side. Thou hast helped me thus far upon my road; give me grace to persevere to the end. Amen.



Vol. 90. No. 39.

NEW ORLEANS, LA.,  
THURSDAY, OCTOBER 7, 1943.





# WALLET OF THE WEEK



A SHORTAGE OF SUNDAY SCHOOL TEACHERS is reported in American churches by Rev. Otto Mayer, research director of the International Council of Religious Education. This shortage of teachers is said to have come at a time when Sunday School attendance is on the increase. Dr. Mayer thinks that the situation indicates that adult men and women have not accepted the responsibility for teaching Christianity to the children and youth in proportion to the growth in attendance.

\* \* \*

AN EVANGELICAL LUTHERAN SYNOD in Ohio has set up a committee for the study of radio programs and movies, as a kind of educational agency for the constructive guidance of pastors and congregations as to what is beneficial or harmful in these popular forms of entertainment and instruction. The design seems, however, to shield the Christian church and home from the baleful effects of wretched screen and radio offerings. It is certainly a move in the right direction and should have the enthusiastic support of all right-thinking people.

\* \* \*

SHAM HONESTY is a term used to describe a character veneer which practices a form of honesty to escape a boomerang in kind from another should he depart from an appearance of being honest. The attitude was illustrated by the words of a woman who said: "My husband is very superstitious. He wouldn't play nobody a dirty trick, because he says, if he did, he's sure somebody would go and play one on him." This means that such a person's philosophy of integrity rests upon an unreal shadow rather than solid virtue.

\* \* \*

DISHONESTY AND SEX IMMORALITY, now reaching such alarming proportions in England and America, are attributed in part to war conditions, but also to the failure of the home to establish in the children the true foundation of Christian morality. The constructive answer to the alarming condition which the churches face in the present crisis should have been formulated at American and British firesides years ago. Repression alone is not a real solution of a situation which results from moral illiteracy.

\* \* \*

MOUNT OMEI is one of China's most sacred mountains. It is a Buddhist center and is the location of several hundred monasteries and temples, and thousands of monks make pilgrimages every year to the shrines dedicated to "The Glory of Buddha." At the peak, which is about eleven thousand feet high, is "The Golden Summit," a very famous monastery. In addition to the many religious shrines, it is interesting as the home of many rare birds of brilliant plumage and wild monkeys. At the foot of the mountain, several thousand students and teachers of exiled colleges find refuge.

GEORGIA BAPTIST MINISTERS are laying plans to provide support for one thousand children of service men killed in action in the present war. The proposal was announced recently by J. L. Fortney, Superintendent of the Georgia Baptist Home at Hapeville, on the outskirts of Atlanta. This should prove to be a charity as constructive as it may be needy, and the Baptists of Georgia are to be congratulated and commended for their foresight and courage in undertaking such a venture.

\* \* \*

THE VISIT OF MISS WU YI-FANG in America is said to be creating a sensation second only to the visit of the wife of the President and Generalissimo of China. Miss Wu Yi-fang is president of Ginling College for Women. The college was located at Nanking, but is now "in exile" at Chengtu. In addition to her presidency of Ginling College, Doctor Wu is president of the National Christian Council of China, is chairman of the National Political Council, and is recognized as China's leading woman educator.

\* \* \*

A NEW DIABETES TREATMENT consists of a mixture of two types of insulin, according to an announcement in the *Journal of the American Medical Association*. It is reported that by mixing slow-acting protamine zinc insulin, which has been used for several years, with quick-acting original insulin a better control of blood sugar results. This will be an interesting news item for many of the patients who suffer with this malady, and it will inspire hope in those battling against its progress in breaking down their health.

\* \* \*

THE REDUCED STIPENDS of British Free Church ministers is said to be giving the leaders of those groups of churches great concern. It is stated that many of the ministers of weak churches are forced to live on the inadequate stipends of thirty years ago, and that living costs have increased one hundred per cent since 1914. Provision is being made to include the under-paid ministers in the post-war reconstruction program, but there are many who are insisting that something should be done for them now when their need is so great.

\* \* \*

CHARLES BAUGH, new Chief of Staff of the Salvation Army, succeeds Commissioner A. G. Cunningham, who retired at the end of September after fifty-three years of active service. Charles Baugh becomes, as we understand it, the second officer in rank in the world organization. Mr. Baugh has been an officer for forty-four years, and is directly connected with the organization of the Salvation Army, since his father was one of the earliest collaborators with General Booth, the founder. He has had fourteen years service in India and a wide experience in administrative work.



# New Orleans

# CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

## EDITORIAL

### UNPATRIOTIC AGITATION BY MINISTERS

As we see the matter, an unpatriotic leader in war times is certainly one of the greatest liabilities a church could have. This observation is no piece of unrelated moralizing, but is based upon statements of fact which have been brought to our attention. It is a matter of great gratification that displays of disloyalty are not numerous, but even one such minister becomes known from one end of a state to another. By such an attitude, he certainly does not create a friendly disposition toward either his message or the church which he is supposed to represent.

A few days ago, we received a letter making complaint against a pastor in which it was said: "He with his fascistic belief is a detriment to the church." The complainant then said that there was a need for some things to be checked. In this particular instance, the minister was said to be taking advantage of his ministerial office for spreading propaganda in opposition to the war and for promoting other innovations. In this connection, we say frankly that we do not think that any minister should be penalized for his personal convictions regarding war. In that regard the Government has been reasonably generous. We do **not** believe, however, that a minister as a citizen has a right to accept immunity from military service, and then use his ministry in attacking the authority to which he must look for giving validity and meaning to his pacifist ideals. Surely this must be true in a struggle against enemies whose philosophy of state repudiates every religious consideration. Disloyalty to our Government under the present conditions is like setting a torch to one's own home, or a desolating of the religious altars of America. The only reason that the spires of American churches have not shared the fate of Coventry Cathedral and City Temple, London, is that they lie beyond the range of the German "luftwaffe." The mildest description of such activity seems to us to be that it is a process of morale sabotage which may furnish fagots for the pyre of America's slain service men.

One other observation should be made before we leave this question. In our opinion the Methodist Church is directly challenged by all such misuse of the authority granted to its ministers. The Methodist Church is made partaker of the guilt of disloyalty if it leaves such conduct unrebuked. It cannot impose unpatriotic ministers upon churches whose sons are shedding their blood on the battlefields of the world, and maintain the respect, not to say the loyalty and devotion, of the churches to which such ministers are sent. The patriotic loyalty of

the Church is involved in the continuance of ministers who abuse ministerial privilege by propagating a spirit of disloyalty in a time of war. This is meant in all kindness, but we mean every word that we say.

### METHODIST PRESSURE GROUPS

It is easy to outlaw "pressure" practices with which one is connected on the receiving end. There are those who demand for the international framework of civilization complete and unrestrained self-determination with the apparent assurance that democracy is the common denominator of all political and social units and that through democracy alone can world peace be established. But we sometimes wonder if we are altogether free from such methods in Methodist administration and whether we are consistent in our demand for a democratic world.

Methodism, as every well-informed person knows, has an authoritarian background. Its cradle, notwithstanding the Dissenter leanings of some of the founder's ancestors, was the Anglican communion. That Church was never looked upon as a model of democracy. Mr. Wesley was dubbed "Pope John" by some who opposed him, and not without a show of reason. America's "Prophet of the Long Road" was not a synonym for administrative democracy. Bishop Whatcoat was never more than his assistant and a traveling companion, and Bishop McKendree never quite emerged from Bishop Asbury's shadow. Through committees, boards and bishops there is at the present time a marked trend toward a stereotyped and regimented rather than a democratic Church. More than that, there are pressure groups within the complex organization insisting upon and executing designs in utter disregard of the principles of either political liberty or ecclesiastical wisdom.

The sad thing is that the evangelistic fervor of the men who built a great Methodism in America is fast becoming a legend and the mighty spirit of devotion which shook the foundations of sin is giving way to ecclesiastical power methods. The fundamentals of that evangelism are being exchanged for a misty humanism. We are too ready to pull the mote out of our brother's eye and too little concerned about the beam that is in our own eye. In our opinion, the church that resorts to "pressure" methods and ignores the people is surely riding for a fall. English-speaking political autocracy met defeat at Runnymede and the repercussions of that far-away event may register today in defiance of undemocratic pressure policies in Methodism.



## ARMY CHAPLAINS AGAIN

News Week, of September 20, quotes at length from a New York press conference of Brigadier General Arnold, Chief of Chaplains in the Army. It was stated that General Marshall insists that every military unit leaving the country shall be accompanied by a chaplain. General Arnold said that already one thousand units in continental United States were without chaplains, and that 859 requisitions for chaplains are adding to the seriousness of the shortage. He begged the fifty churches, from which the supply of chaplains must be drawn, to send clergymen into the services even at the expense of their home parishes. Some of the smaller bodies were praised for meeting their quotas in full. He said that the Southern Baptists and Presbyterians (U. S.) were meeting monthly procurement schedules, and some others were falling slightly behind. He described as "lagging": the Methodist, Lutheran (NCL), Presbyterian (U.S.A.), A. M. E., C. M. E., A. M. E. Zion, and Roman Catholic Churches. This statement is from the Chief of Chaplains as reported in a popular news magazine.

## OPEN LETTER TO TRINITY METHODIST CHURCH

An "Open Letter to Trinity Methodist Church" by its pastor, Dr. Bob Shuler, will furnish occasion for surprise to many Methodists throughout the nation, and will create feelings of unrest in the minds of those who had been led to believe that an era of sectional peace and fraternity would follow Methodist Union. The letter has such ominous implications, regardless of what may be the full facts, as to create a spirit of distrust and division which cannot be less than tragic. Many will wonder whether the Plan of Union is to be what the title implies, or whether it is to be an ecclesiastical cartel destined to end in an unholy contest for promotion, pelf, and power.

We offer no interpretation of the regrettable situation except to say that at some of the charges, which seem to be matters of record, we stand aghast. We feel that some of the things pointed out represent the very limit of unwisdom and are discrediting to the conferences involved. We know Dr. Shuler only slightly and we do not write as a partisan. We look upon blackboard nominations of persons for election to any ecclesiastical position as bad, no matter how the names may be chosen. It appears to us that any self-respecting person would protest against being put forward in such manner.

Whatever may be the facts in the California situation, we here and now enter our protest against a violation of the **cardinal purpose and "Plan" of Methodist Union**, and that applies to all groups, North, South, East, and West. If the Methodist Church is to become a political machine operating under the unctuous guise of the Christian religion, what may we expect in the years to come? We do not know what is in Dr. Shuler's mind, and we do not adopt his allegations. We regret that the letter was written, and we regret more the facts, if facts they be, which give meaning and threat to its burning pages. The letter should be **answered from the records** or the wrongs should be penitently confessed.

## DISCIPLINE

In the process of streamlining everything we deal with in this present day, we have streamlined our vocabularies also, to such an extent that certain of our old reliable



Dr. A. P. Hamilton

words and the ideas for which they stand have become obsolete and out-moded, and are even under the ban. Especially is this so in the fields of religion and education.

One of the words most under condemnation in these latter days, has been "discipline." Anybody who knows anything about early Methodism, knows that there were three books every Methodist had to know and know well, his Bible, his hymnal and his Discipline. And he had to order his life by this Discipline, especially with reference to his social conduct day by day, such as "the wearing of costly apparel, gold and silver ornaments," and the like, or leaving off indulgence "in those pleasures which could not be taken in the name of the Lord Jesus."

With the turn of the century our educators began to lift the eyebrow at the mere mention of the word discipline. It was taboo. The professional educationists went about the business of reconstruction of the curriculum, from foundation to roof; knocking out a sill here, a girder yonder; pulling out all of the "heart" timber and substituting "sap" pine, and synthetic lumber fabricated from sawdust, until the old place hardly knew itself anymore.

In order to do this the cult of so-called "progressive education" had to be popularized and conversely the "traditional, disciplinary" curriculum had to be made to appear absurd and ridiculous. How well this has been accomplished we all know.

Louis B. Wright, in an article of the current issue of the "Bulletin of the Association of American Colleges," entitled "Humanistic Education and the Democratic State," says: "The rank and file of citizens are realizing at last that the secondary educational structure of the United States has been not only extravagantly expensive but grossly incompetent." And further: "Many of the students from these high schools can scarcely interpret a written page."

This tendency in education has naturally been reflected in the church. Where is the church that dares demand of the present growing generation any knowledge and discipline of religion, except, perhaps, the Roman Catholic Church? What evangelical church has the hardihood to demand any religious experience that borders on disciplinary or sacrificial denial? Such as used to be taken for granted, that is.

It has taken a war to bring the word discipline back into decent society again and even into our daily vocabularies. Dr. Wright goes on to say: "A graduate of a California junior college made his first serious acquaintance with discipline when he joined the Navy. To his surprise he liked it, for he found it was combined with courtesy, also a somewhat novel experience." And finally he says: "If we are to insure intelligent leadership and a genuinely democratic state, we must preserve humanistic studies in our educational system."

Likewise the church must stiffen its backbone and insist that there are very definite, indispensable disciplines of the mind and heart, very definite convictions in religion that must be held, and that the moral law is just as binding and just as up-to-date as the latest thing coming out of Detroit and Willow Run.

Bethlehem's Star still flashes over a blacked-out world



with a steadier glow and radiance than Bethlehem steel.

The reconstruction of the world is going to come from a leadership that has disciplined minds and hearts—minds that have been disciplined to think, hearts that have been disciplined to feel and suffer with a broken world.

A. P. H.

### WE LOST A DEAR FRIEND

We have never allowed our personal feelings to influence the news columns of our newspaper. We do not believe any editor should be so swayed.

A full page of *The Press* this week is devoted to the life of a very dear friend. We have tried to omit all sentiment, have held back the eulogy we would like to write and the facts as you see them are given as we would give any man of J. H. Thatcher's stature, regardless of our personal love for him. We must confess that some passages in that story might have been influenced by our deep devotion to him. Such things are only natural, but they are the same things we would say about any prominent man if we knew the facts as we do in this instance. Yes, we wrote that obituary with our heart.

But since that story was written we have talked to many men who knew him. They were not speaking for our benefit when they extolled his virtues. One man who said, "Mr. Thatcher lived a most beautiful life," did not know our deep affection for him. Another who said, "J. H. Thatcher, to me, represents everything that is clean and virtuous," did not know this writer was standing directly behind him. Such were the expressions of all who knew him, and nearly everybody knew him.

One man of our acquaintance said, "Even the meanest man in Houma couldn't possibly dig up anything mean, or the least bit out of the way, to say about him."

Dr. Hurley's beautiful address contained remarks that could be sincerely said about few men. He described his life as: God first; friend and family second; business, third.

J. H. Thatcher's life, in truth, was beautiful, and in hackneyed phraseology, like an open book. And while he is gone, that book is still open. He was as near perfection as mortal man could ever expect to be. God bless him! It was a rare privilege to have known such a man as Joseph Hunter Thatcher. He is the only man of such a rare combination of qualities we ever knew. We doubt that we'll ever know another.

—The Terrebonne Press.

### LETTER FROM REV. O. E. SANDEN

At a recent meeting of the Executive Committee of the Louisiana Moral and Civic Foundation, I was elected to serve as their Field Representative.

It will be my immediate task to set forth the program of the Foundation before groups interested in the work we have undertaken. I am anxious to go before the Ministerial Associations, Church Conventions and Conferences, and gatherings of citizens who seek to carry out the purposes and principles of our group. In a special lecture entitled, "Solving the Alcohol Problem," I deal with the momentous problem that confronts all of us today.

Your invitation to have us speak does

not involve you financially or otherwise. If you are impressed with our program and care to support it, we shall welcome such support. But our coming in no wise obligates you, except your arranging the time and place.

Very sincerely yours,

O. E. SANDEN.

### PROGRAM—NORTH MISSISSIPPI ANNUAL CONFERENCE

1943 Session—Tupelo, Mississippi  
Bishop W. W. Peele, Presiding

#### WEDNESDAY, NOVEMBER 3

##### Evening Session

- 7:30 Call to order.  
Worship Period—Bishop W. W. Peele.  
8:00 Organization of Conference.  
(1) Roll Call.  
(2) Election of Secretaries.  
(3) Nominations of Boards and Committees.  
(4) Bar of Conference.  
(5) Hours of Meeting and Adjournment.  
Miscellaneous Business.

#### THURSDAY, NOVEMBER 4

##### Morning Session

- 9:00 Holy Communion.  
9:45 Service of Recognition and Reception Honoring Class, 1943, Retired; Class 1943, Received.  
10:45 Business Session.  
12:00 Adjournment.

##### Afternoon Session

- 2:30 Business Session.  
3:00 Anniversary Board of Missions and Church Extension.  
3:45 Business Session.  
4:30 Adjournment.

##### Evening Session

- 7:30 Preaching—Bishop Hoyt M. Dobbs.

#### FRIDAY, NOVEMBER 5

##### Morning Session

- 9:00 Worship Service—Bishop Peele.  
9:30 Business Session.  
11:15 Anniversary Board of Lay Activities.  
12:00 Adjournment.

##### Afternoon Session

- 2:30 Business Session.  
3:00 Anniversary Board of Education.  
3:45 Business Session.  
4:30 Adjournment.

##### Evening Session

- 7:30 Preaching—Bishop Hoyt M. Dobbs.

#### SATURDAY, NOVEMBER 6

##### Morning Session

- 9:00 Worship Service—Bishop Peele.  
9:30 Business Session.  
11:15 Memorial Service.  
12:00 Adjournment.

##### Afternoon Session

- 2:30 Business Session.  
3:00 World Service Commission.  
3:45 Business Session.  
4:30 Adjournment.

##### Evening Session

- 7:30 Worship Service.  
8:00 Business Session.

#### SUNDAY, NOVEMBER 7

##### Morning Session

- 11:00 Preaching—Bishop W. W. Peele.

##### Afternoon Session

- 2:00 Ordination of Elders and Deacons.  
Reading of Appointments.  
Adjournment Sine Die.

### WITH THE PASTORS

### SPECIAL FINANCIAL APPEALS

By Charles O. Ransford

There are members in all our churches who seek to escape special church financial appeals. There are pastors who dread such responsibilities and only in a half-hearted way present opportunities for a real showing of Christian liberality to the church members.

For the cultivation of Christian liberality all churches need the spiritual inspiration of occasional, if not regular, financial appeals. The expense of our local churches for maintenance is never extravagant. Church officials and pastors commonly let the people have their own way about what they give for ministerial support and church incidental expenses. If we have a church at all these expenses must be met.

The average rural and small town church knows very little, if anything at all, about denominational, state, national, and world service. If the people are never called on to support a denominational program it is very evident they will know very little about the world church and world needs.

Our churches are made narrow and sectarian and are consequently kept small and limited in vision and interest because they are not taught.

There are large town and city churches that are self-centered and self-content, with no expanding vision. A churchman may know much about world commerce through his business and service club, but he may know absolutely nothing about international relations, world, social, and economic problems because they are without his purview.

We may know nothing about the social service activities and efforts for community development about us because we are not informed. Our community and our church may have many real needs, but because we have not looked about us, and we are not in contact with the workers and the people they serve we never give. Yet, if we knew the importance of the work and the good accomplished we would be happy to give.

Practically all large church advancement has come through special financial appeals. When the needs became urgent there were insufficient funds in the local or connectional church treasurer's hands to make any sort of contribution in the emergency. Hence the need of special appeals.

Special financial appeals provide an opportunity for the awakening of new interests and an outlet for Christian philanthropy and service. In the church special financial appeals provide an opportunity to acquaint the membership with world Christian service. Offerings in all the churches for the relief of the suffering people in war-invaded lands have created new interests in foreign missionary service. Young soldiers in contact with the missionaries and their converts in far-away New Guinea have made offerings to the missionaries.

Knowledge creates interest and interest elicits gifts. Much more than preachers and church officials realize the people in all the churches will give when informed and a Christian appeal is made.

Preparations should always be made for the special offering, and the people who are expected to give should have full information. This world has a good heart. When the people know, they will offer willingly when God calls.



# CONFERENCE NEWS AND PERSONALS

Ens. W. A. Carruth, who has been located at Harvard University, is now in California. His address is U. S. N. ABD Argus Unit 21, Fort Hueneme, Calif.

Rev. James Willoughby has been changed from Fair Haven, Mass., to U. S. Coast Guard Barracks at Mobile, Ala., according to a request for change of address.

Rev. J. S. French, of Bristol, Tenn., in the Holston Conference, has our thanks for a friendly greeting and continued interest in the New Orleans Christian Advocate.

Mrs. J. . Riley, widow of a Methodist preacher, living in Natchitoches, La., has our thanks for a cordial word regarding this paper and her interest in the work of the church.

Chaplain Alvin P. Smith's family are now located at 1946 Army Parkway, Bienville Homes, New Orleans, La. Bro. Smith himself has been assigned to the New Orleans Staging Area.

Mrs. Mary M. Pigford, who has been at Magee, Miss., has returned to her home, 1010 8th Avenue, Laurel, Miss., according to information received from Mrs. W. M. Williams, of Magee.

Mrs. Will Fulton pays tribute to the splendid qualities of her pastor, Rev. G. A. Broadus, Philadelphia circuit. We appreciate also her devotion to the New Orleans Christian Advocate.

Mrs. L. M. Wilson, Bienville, La., has our thanks for her generous expression of appreciation as a constant reader of the New Orleans Christian Advocate. It is a joy to have such friends on our subscription list.

Rev. C. B. Krumnow, pastor at Elton, La., reports that everything goes well on his charge, and he is hoping to finish a good year. Bro. Krumnow sends a list of Advocate renewals, for which we are sincerely grateful.

Rev. L. P. Jumper sends a good list of subscriptions to the Advocate, all of which are new. With it Bro. Jumper expresses his conviction that there was never a greater need of Christian literature than at the present time.

The Advocate appreciates both the personal interest and the campaign interest of our good friend, Mrs. N. E. Cunningham, of Gibson Memorial Church, Vicksburg, Miss. She is a friend whose loyalty passing years do not erase.

Rev. J. D. Wroten, pastor at First Church, Columbus, was offered a sixth year in his pastorate at that historic church at the recent session of the quarterly conference and a petition to that effect will be sent to the Bishop and his cabinet.

Rev. C. Wesley Bailey, retired member of the North Mississippi Conference, has served the Mount Pleasant charge since January. He reports a profitable year, with everything paid in full six weeks in advance of the meeting of the Conference.

Mrs. R. E. E. Jones, of New Roads, La., writes that she and her husband were good friends of the New Orleans Christian Advocate. Bro. Jones entered into rest on the 8th of January this year, and she carries on the loyalty that they shared while he lived.

Rev. M. Nash Hamill, pastor at Belmont,

Miss., writes that his wife has undergone a major operation at the Booneville Hospital. The operation occurred on Sept. 28, and the following day her condition was reported to be good. We sincerely hope that she will soon be on the road to complete recovery.

Rev. C. M. Hughes reports an extensive program of church improvement on his charge, including both church and parsonage property. The pastor's salary has been raised from \$1,300 to \$1,800. Every item of the budget is paid to date. Waterproof is now in the center of what promises to be a big oil field.

Rev. J. Melvin Jones reports a good revival at Ellisville, in which he had the assistance of Dr. B. L. Sutherland, district superintendent. Bro. Jones reports a great response on the part of his people. All financial items for the year have been paid in full and a program of church improvement has been launched.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, Carrollton Avenue Church, is now in New York City at the Juilliard School of Music, where she expects to spend a time in study of voice. Miss Nellie Mae has made considerable progress in voice culture and has many friends in New Orleans music circles.

Rev. Dan P. Yeager, retired member of the Mississippi Conference, writes that his work on the Cross Roads charge is moving along well and that he is almost ready for Annual Conference. In addition to a full financial report, he will report good revivals throughout the charge, with sixteen additions on profession of faith.

Mrs. J. B. Grambling writes us that our personal regarding Lt. Bob Grambling is incomplete. He is a second lieutenant and instructor in the Pre-Flight Bombardiering School and at present instructing pre-flight navigators in code. We took our information from a letter which did not give other details than those which we recited.

Rev. J. H. Morrow reports that financial obligations throughout the year were reported in full at the fourth quarterly conference on September 26. The people of Pica-yune church feel that this has been one of their most successful years. Bro. Morrow expresses appreciation of his people and of the fine services which have been rendered by the district superintendent, Rev. J. F. Campbell.

Fortune does not change men, it only unmasks them.—Riccoboni.

## MEETING OF THE LOUISIANA CONFERENCE

The Louisiana Annual Conference will convene at First Church, Lafayette, La., on November 9, 1943. Rev. W. H. Giles will be the pastor-host. This note is published at the request of some who have been uncertain as to the date and place of meeting.

## REV. E. M. ALLEN DIES AT SALLIS, MISS.

Rev. E. M. Allen, pastor at Sallis, Miss., died suddenly following a heart attack about nine o'clock p.m. on September 23. From information received at the Advocate office, it appears that he had not been ill preceding the attack. He is survived by his wife, four sons, three of whom are in the armed services, and a daughter, whose husband is also in the armed services. Mrs. Allen will make her home in Wiggins, Miss., with the family of one of her sons. Funeral services were conducted at Sallis on Saturday morning by Rev. L. P. Wasson, who was assisted by Revs. T. B. Thrower, A. Y. Brown, H. P. Lewis, and Henry Robinson, of the Presbyterian Church. Interment was at Wiggins, Miss. The stewards of the charge have assured Mrs. Allen that a full report will be made at Conference.

## MISSISSIPPI CONFERENCE TREASURERS

The attention of all treasurers handling funds of the Mississippi Conference is called to standing rule No. 22 of the 1942 Conference Journal, and also to the section on page 107, entitled, "Resolution—Bonding and Auditing."

Please get your certificates of bond to me at once.

Commission on World Service and Finance.  
J. D. SLAY, Secretary,  
604 Broad St., Hattiesburg, Miss.

## ATTENTION!

Upon instructions from the Bishop and Cabinet of the Louisiana Conference, the Board of Ministerial Training, B. C. Taylor, chairman; and the Committee on Conference Relations and Ministerial Qualifications, M. S. Monk, chairman; are called to meet at Lafayette on the afternoon of Tuesday, November 9, that reports may be ready for the Wednesday morning session of the Conference. All applicants to appear before this Board and Committee are hereby notified to be present for the meetings.





Chairmen may wish to notify further those to appear.

**D. B. RAULINS,**  
Secretary of Cabinet.

### RESOLUTIONS OF APPRECIATION

Whereas, this makes the sixth and final year of our brother and friend, Rev. J. F. Campbell, as district superintendent of the Seashore district, and,

Whereas, under his wise counsel and leadership, the church has made much progress, in that a new church has been erected, financial gains made, and an increase in membership shown; and,

Whereas, each time he came to us in his official capacity, we received new inspiration to go forward from his inspirational, instructive and helpful sermons; therefore, be it

Resolved, that our love and prayers and commendation go with him to his new field of labor; be it further

Resolved, that this resolution be incorporated in the minutes of the quarterly conference, a copy given to Bro. Campbell, and one sent to the New Orleans Christian Advocate for publication.

Signed:

P. C. BYRD, President;  
VERNON CATHY, Secretary;  
J. E. MAYO, Treasurer.

### LYNVILLE CHURCH TO BE DEDICATED

The Lynville Methodist church, on the Cleveland charge of the Meridian District, will be dedicated on October 17, 1943, at the 11 a.m. service. The dedicatory sermon will be preached by Rev. J. L. Neill, district superintendent, after which the congregation will be led into the dedication of the church to God. Dinner will be served at the noon hour, picnic style, and the afternoon program will follow. The afternoon service will consist of songs, prayer, testimonies, history of the church, special recognition, and a sermon by some former pastor. At 4 p.m. the church will hold fourth quarterly conference.

The rebuilding of the church was made possible by using some of the materials from the old building, by donations, and contributions made by our members and friends of the church everywhere, and by the labor of some of the men in the community.

The building committee consists of A. W. Hailey, J. E. Hailey, R. S. Wilkins, Lewis Fulton, Clark Burnett, Henry Cook, E. J. Skipper, and Buford Richardson. The trustees of the church property are A. W. Hailey, Clay Stewart, and R. S. Wilkins.

We invite every former pastor, former church member, friends and neighbors to come to this dedication service and enjoy the historical and spiritual program.

J. W. COURTNEY, Pastor,  
Invitation Committee.

### R. T. HENRY RETURNS TO CHINA

Dr. Robert T. Henry, of Moorhead, Miss., a missionary of the Methodist Church, is now enroute from the United States to China to become the executive director of the American Advisory Committee in Chungking—the administrative agency in China for the Church Committee for China Relief, operating from New York. Dr. Henry, a

native of Alabama, and for twenty years pastor of the Methodist Church in Soochow, China, has long been associated with movements for the feeding and relief of Chinese famine and war victims. He was caught in Hongkong in 1942 by the Japanese; he was serving there as field director for the American Advisory Committee then stationed in Shanghai. Some months later he was repatriated on the M. S. "Gripsholm." The Committee in Chungking distributed about \$2,500,000 in U. S., Canadian, British, Australian, Chinese, and other church relief funds this year.

Dr. Henry first went to China in 1919 as a missionary of the former Methodist Episcopal Church, South. Prior to that, he had had several years of experience as a teacher serving on the faculty of the Millsaps Preparatory School and the Winona High School. He had been headmaster of the Millsaps School.

Dr. Henry's outstanding contribution to the work in China has been as director of institutional features of the Hong Kong Institutional Church in Soochow. Through its educational work, clinics, clubs, bathhouses



R. T. HENRY

for men and women, and other activities, this great church has touched thousands of people and has been the means of bringing many to Christianity. Shortly before the undeclared war with Japan, the records of the Hong Kong Church showed that 3,000 people crossed its threshold each week.

Following the bombing and fires in Soochow, many homes were lost and thousands of people evacuated the city, but just as soon as permission could be secured Dr. Henry went back and re-opened the work at Hong Kong Church, which had not been badly damaged. The needs of the community were greater than ever before and the Hong Kong Church was the only social center in the city able to function in its own building. Relief work was begun and thousands of people have been fed. In the clinic nearly 2,000 were vaccinated during the first year and over 2,000 given anti-cholera injections. Schools were opened for the children, who were roaming the streets, and the church was the first to begin again religious services, which have been attended by large crowds.

Dr. Henry grew up in Mississippi and was educated in Mississippi schools. His theological training was obtained at Emory University, Georgia.

### NEW ORLEANS DISTRICT CONFERENCE

Asserting he offered no apologies for the present and held larger hope for the future, Dr. Pierce Cline, President of Centenary College, in the closing address keyed the spirit of the New Orleans District Conference, held Friday, September 10, 1943, at the Carrollton Avenue Methodist Church.

Progress in all lines of endeavor marked the general summary of the work of the particular local churches of the district. As a minister put it at the close of the conference, "I thought I had a good report that would stand out. But all the reports were good. Everyone seems to be doing an unusual job."

Re-elected as Lay Leader and Associate Lay Leaders for the district were Dr. M. F. Wilson, Dr. O. M. Johnson, and A. G. Riddick, respectively. These men were commended for their excellent service in the past year.

Reports from the various institutions and boards of the Annual Conference were brought by their representatives. Dr. R. W. Vaughan, Conference Treasurer, reported on finances; Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage, reported for that institution. Mrs. H. H. Hoff and Rev. J. A. Alford reported for the Golden Cross and the Board of Hospitals and Homes. Dr. W. L. Duren spoke concerning the New Orleans Christian Advocate. In announcing that the district had reached its quota of subscriptions, Dr. Duren presented the district superintendent, Dr. Holmes, a check for \$100. Mr. W. H. Owens, head resident at St. Mark's, told of the work there, and Miss Ella Hooper related the activity and progress of the MacDonell School. Dr. J. G. Snelling spoke of the progress at the Memorial Mercy Home-Hospital.

Mrs. C. C. Hightower told of the work of the W. S. C. S. in the district and made a plea for advance in the work the coming year. Mr. L. C. Terry, District Director of Adult Work, and Mrs. O. C. Stapleton, District Director of Children's Work, told of their efforts during the year.

Fred William Campbell and Elliott McDonald Cage were voted license to preach. Recommended as accepted supplies were Ben Petty, Glen Power, and Philip Palotta. Recommended for admission on trial to the Louisiana Annual Conference were Ben Petty and Ned Stout.

Visitors to the district conference included Lt. Thomas, of the Naval Office of Procurement in New Orleans, who made an appeal for chaplains; Dr. D. B. Raulins, district superintendent of the Ruston district; Rev. Guy Hicks, pastor of Trinity Church in Ruston, and Miss Elizabeth Cavin, who has just come to New Orleans to serve as a worker in the trailer camp and housing areas of Gentilly.

Elected to membership on the ad interim committee were Rev. J. W. Booth, Rev. J. T. Harris, Rev. H. L. Johns, and Rev. N. H. Melbert. Elected as the District Board of Trustees were J. H. Carter, A. M. Barnes, and W. D. Davis. Mrs. H. H. Hoff, Rev. J. G. Snelling, Rev. E. C. Gunn, and Rev. J. A. Alford were named to the Golden Cross and Hospitals and Homes Committee.

Rev. N. H. Melbert, First Church, New Orleans, and Rev. Albert S. Hurley, First Church, Houma, led the devotionals at the afternoon and evening sessions of the conference, respectively.

Box-suppers, brought by members of the conference and served by the ladies of Carrollton Avenue, provided a period of fellow-



ship and the evening meal for members of the conference.

The death of J. H. Thatcher, of Houma, was announced and the conference voted to send a letter of sympathy to Mrs. Thatcher and her family commending the real service of Mr. Thatcher in the district.

The conference was presided over by Dr. W. W. Holmes, district superintendent.

Respectfully yours,  
ROBERT B. CRICHLLOW,  
Secty. N. O. District Conference.

## PERSONAL NOTES AND INCIDENTS

Rev. J. O. Ware writes that he expects to make a good report for the Rolling Fork charge for this his second year in that delightful Delta town.

Bishop J. Lloyd Decell is scheduled to dedicate the Lynville church, of the Cleveland charge, Meridian District, on Sunday morning, October 17. Rev. J. L. Neil is district superintendent and J. W. Courtney, pastor.

Rev. L. T. Nelson says that the Madison-Pocahontas charge will have a very good report when the Mississippi Conference meets in November. The response of the people has been gratifying and the outlook for the work is good.

Rev. Jas. R. Strozier, writing under date of September 23, reports a good meeting in progress at Pitkin's Chapel, on the Pine Grove charge. Rev. F. S. Flurry, of Clinton, is doing the preaching. Bro. Strozier sent two subscriptions to the Advocate, which is indicative of the interest and faithfulness which he has always shown in support of the Advocate cause.

Rev. T. J. O'Neil, of Meridian, sends us a correction for a statement which occurred on Mrs. Wilson's page of September 23. The statement should have read: "At the Meridian meeting the little daughter of Mrs. Eleanor Castle Rawls was presented a life membership. Mrs. Rawls' husband is serving with the armed forces of the U. S. A." We are glad to make this correction, both for our own sake and for the sake of others concerned.

Rev. J. W. Leggett, Jr., reports favorable progress at First Church, Laurel, where he has received more than 100 new members during the past year, paid the regular installment on the church debt, and has retired \$5,000 worth of bonds which were not due until 1955. Above all current obligations, enough money is in hand to redeedicate the church auditorium and to meet the 1944 obligation for the bondholders.

## BOARD OF MINISTERIAL TRAINING, MISSISSIPPI CONFERENCE

All candidates for admission on trial, all undergraduates and supplies, should present themselves before the Board of Ministerial Training at 7:30 p.m. Wednesday, November 17, at the house immediately north of Galloway Memorial Church. It is very important that every man in the above groups be present Wednesday night, because the Board must be prepared to report the classes the first thing Thursday morning after Conference opens.

Special attention is called to the fact that the men coming up for admission on trial, like undergraduates and supplies taking the

courses of study, must have their last papers in the mail two weeks before the opening of Conference, if they expect to have their work passed by the time this Conference meets. This is a Correspondence School ruling.

(Signed)

HENRY M. BULLOCK, Chairman,  
Board of Ministerial Training  
Mississippi Conference.

## TOOKE-FAIRCHILD WEDDING

A wedding of interest to many friends in Mississippi and Louisiana will take place in Munholland Memorial Church, New Orleans, on Sunday, October 17, at 6 o'clock. The contracting parties are Rev. Karl B. Tooke and Miss Mary Frances Fairchild. The groom is pastor of the church where the wedding is to take place and the bride-elect is a niece of Rev. S. E. Ashmore, of the North Mississippi Conference, who will be the officiating minister. Miss Fairchild is at present a member of the staff of St. Mark's, New Orleans.

## THEOPHOLUS MARVIN BRADLEY

The Reverend Theophilus Marvin Bradley was born at Dover, Mississippi, on February 14, 1879. He died June 8, 1943, in the King's Daughters' Hospital, Greenville, Mississippi. He is survived by his wife, Mrs. Josephine Ingram Bradley, two foster daughters, Miss Ellen Bradley Prysock and Mrs. Lawrence Morris, one brother, the Rev. O. W. Bradley, district superintendent, Jacksonville, Texas, and one sister, Mrs. Annie Bradley Berry, Biloxi, Mississippi.

His father, the Rev. Ralph Bradley, was born in 1842 in Cheshire, England; and his mother, Mrs. Emma Walker Bradley, was born in 1842 in Walllesly, England. Rev. Ralph Bradley was a Wesleyan minister when he came to the United States. He united with the Mississippi Conference and served in that conference faithfully and effectively for many years. The Bradleys were of good, sturdy English stock. So, Brother T. M. Bradley was not only born of good English parentage, but he, also, had the advantage of being brought up in a well regulated Methodist parsonage.

Brother Bradley graduated from Millsaps College in 1905. While in college he won the Debaters' Medal. He was a member of the Pi Kappa Alpha Fraternity. He was an exemplary student and was well liked by the members of the faculty and the student body. At his death he was a member of the Board of Trustees of his college, and had been for a number of years.

In the fall of 1905 he joined the Mississippi Conference and served the Mendenhall and Pinola charge. At the end of this Conference year he matriculated in the Theological Department of Vanderbilt University. He remained there through 1906 and 1907. In the fall of 1907, Bro. Bradley transferred to the North Mississippi Conference. He served the following charges: Marks, Rosedale, Shelby, Durant, Cleveland, Winona, Charleston, Sardis District, Greenville, West Point, Belzoni, Holly Springs, Pontotoc, Itta Bena, and Inverness and Isola. At this last charge this valiant soldier of the cross transferred from the church militant to the church triumphant.

In 1929 the North Mississippi Conference elected T. M. Bradley a delegate to the General Conference, which met in Dallas, Tex., the following May.

On September 18, 1914, Bro. Bradley was married to Miss Josephine Ingram, of Booneville, Miss. This was a happy marriage. Mrs. Bradley stood by her husband through twenty-nine years of itinerant service. His appointments were her appointments and his work was her work. She not only was a help to her husband in his church work, but she also made him a comfortable and happy home. He was a devoted husband and father. There was not anything too good for his wife and children. He, also, was a loving son and a kind brother. If any member of his family needed anything, he found in "T. M." a generous response.

Bro. Bradley had a good Methodist preacher's library, in which were to be found books from the best authors. Here and there in some of these books are choice passages which he had underscored. At these underscored passages this preacher tarried until he had mastered the thoughts of the writers. So, when he came before his congregation to preach, he had an imagination kindled by the thoughts of the best authors and an inspiration received from bended knees. He brought spiritual food to them who sat at his feet and drank in the messages that he gave.

Bro. Bradley had been in failing health for some months; and on the sixteenth of May, Mrs. Bradley saw that everything was not going well with him. She took him to his doctor at the King's Daughters' Hospital in Greenville, Miss. Here for twenty-four days he fought a losing fight. During all this time he thought of his brethren. I went to see him a few days before he died, and when he waked up enough to speak to me, he said, "How are all the preachers?" In his suffering he thought of his Conference friends. His Inverness and Isola church members and friends did all they could to help him to recover. The doctors, nurses, friends, and loved ones did all they could for him. And the prayers of a host went up for him. But all these could not stay him. On the eighth of June he joined his loved ones that had gone on before.

On the morning of June 9, in his Inverness church, an overflowing congregation, composed of the members of his charge, friends of surrounding churches, and many ministers and laymen of the North Mississippi Conference met to pay him a tribute of love and to mingle their tears with those of his loved ones. The funeral services were conducted by his district superintendent, the Rev. R. G. Lord, assisted by the Rev. J. W. Ward, Dr. L. P. Wasson, the Rev. L. J. Crumby, pastor of the local Baptist church, and the writer. Afterwards the body was conveyed to Jackson, Miss., and there in the Cedar Lawn cemetery this servant was laid to rest beside his father and mother. A good man has fallen.

"Servant of God, well done!  
Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou art crowned at last."

JAS. T. McCAFFERTY.

However intense our feeling with regard to responsibility for this ghastly war, it is far nobler, and far more the part of the patriot, to remember constantly the high purposes for which we entered the war, to refuse to join in wild words of bitterness and hate and to keep our minds clean from those base passions this war, above all others, has tended to awaken.

—Our Dumb Animals.



## PROTESTANT PRESS MONTH

By Bernard J. Mulder,  
President Associated Church Press

Out in the historic Wartburg Castle, where Martin Luther lived while making his translation of the Bible, the guide always points out an inkspot on the wall. The spot was made when Luther hurled his inkpot at the devil. There is a legend that ever since that day four hundred years ago, the devil is afraid of ink. And the ink which the devils of intolerance and bigotry, superstition and tyranny fear most is that ink which is used in printing a truthful and untrammelled church press. Arthur Hays Sulzberger, President and Publisher of the New York Times, in an address at Carnegie Institute in Pittsburgh, said that "surrounded by war, it behooves us to examine the weapons of the moment, for each year has its own, and a weapon is not necessarily an arrow, a bullet, a torpedo, or an aerial bomb. There are others equally deadly. It is interesting to recall that while the Romans possessed both horses and armor, they never fought mounted, for the simple reason that they had not invented the stirrup, without which no armored man could ride and fight without falling. When stirrups were attached to the saddle and the armored weight held in the balance, the knights of the Middle Ages rode through Europe with the same degree of reckless security as did units of the German Panzer divisions that raced ahead of their advancing armies into France. And what are the weapons of today? I cannot speak to you of planes and tanks and high explosives. But there is one weapon which has proved as valuable to Germany as the stirrups would have been to all the legions of all the Caesars. And that is propaganda. With propaganda truth has been destroyed and falsehood glorified. With propaganda discord has been sown and strong men have become weak. The pen has truly been mightier than the sword. Yet against each weapon we sooner or later find a defense—armor for arrows, masks for poisoned gas, stronger weapons of offense to make unusable earlier tools of destruction. And against the weapon of evil propaganda our only defense is a free and responsible press—for democracy can be strong only if it is informed, and truth alone can defeat the weapon of evil." Everything Mr. Sulzberger has said with regard to the public press applies with equal, if not much greater, force to the church newspapers of the nation.

The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the press every week, and 95,000,000 copies of monthly magazines are circulated every thirty days. How many millions of books are published each year is not known, but it is known that at least just before the war, not less than 1,100,000 tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder and sexy variety. Estimated figures show that about 16,000,000 of the "horror" magazines were sold each month; 15,000,000 copies of the sex magazines are

also sold each thirty days, with young people buying the larger share.

In contrast to all of this, the average weekly, monthly, and quarterly circulation of the Church Press is 13,000,000, this being distributed over about 1,000 periodicals. With so much reading matter which is utterly indifferent and so much which is definitely harmful, is it not high time that the responsible leaders of the Church get squarely behind that agency in the Church which will assist them in their God-given task of making a better people and thus a better world—the Church Press?

In this present critical situation, when men are face to face with the progressive paganization of all relationships, the Church Press and the editors thereof have a very distinctive task. The great peril of today is crowd-mindedness. Altogether too many people are passive copies of the current mind. Emerson said long ago that the great mass of people do no creative thinking. They are continually swayed by the soapbox. Men who do not read do not think. Soon they become narrow-minded and see only small worlds. The reading man, on the other hand, is the mentally alert man. He is the key man in the crises. The Church paper, as it fosters and gives good reading, becomes in part responsible for the ideals, the standards, the convictions, and the visions of a people.

To this end, the spread of good reading, the Associated Church Press fosters Protestant Press Month and designates the month of October. Let all clear-visioned churchmen combine in a campaign to utilize fully the high values of our Church press. Let the editors and managers be encouraged in their promotion efforts to create for their papers larger opportunities for service to both church and state. Let readers beget readers until every Christian family shall have its heart warmed by the inspiration of its own church periodical.

## HAL P. DEPRIEST

Tuesday, June 22, 1943, the spirit of Hal P. DePriest slipped away to its eternal resting place. His passing was a blow to the entire community, as he was a fine citizen, a real churchman, and a good man. At the time of his death, Mr. DePriest was superintendent of the Church School, a member of the Board of Stewards, and a member of the Board of Trustees of the Tullos Methodist Church. Prior to his affiliation with the Tullos church he was a long-time member of the Rochelle church and superintendent of the Church School there for a number of years.

Bro. DePriest was ill only about a month with a heart ailment, and all during his illness he reaffirmed his faith and declared quite frequently that he was not afraid to die, and that he was ready even though it did make him sad to think that he would have to leave his family.

He was a faithful worker in the church, and was always in his place when at all possible. During the last year of his life he spoke to his pastor about a new warmth that had come into his heart and he testified that God had become a great reality in his life because of that experience, even though he had tried to serve the Lord for a great many years. His faith and knowledge of God held him in good stead in his hours of suffering, and the presence of Christ made his bedside a happier place.

He leaves to mourn his passing his widow, one son and one grandson. He is greatly missed, but we feel that he has just been called home.

HIS PASTOR.

## WISE OR THERWISE

By Rev. James H. Felts

Ideas without principles lead only to conflict and impotence.

Poor indeed is the child whose knowledge of his parents' moral conceptions and attitudes is vague and uncertain.

When a man sweats so freely that he doesn't have to take a bath, his olfactory nerves are probably paralyzed.

When a man insists that he has no need for the church he should manage to get a glimpse of himself as others see him.

If dictatorship "is a matter of one dominating personality," how far are we from such a state?

Hog heaven is a place where people of imaginary importance "talk to their hearts' content."

Mussolini, the man with the jaw and voice of a donkey and the strut of a peacock in May, has gone the way of dictators—into innocuous desuetude.

The man who forms the habit of thinking out loud will probably form the additional habit of telling his friends goodbye.

If you will express your appreciation of good service as quickly as you do your disapproval of bad service you will help yourself as well as the other fellow.

The unfinished task is often a boomerang. What is worth beginning is worth finishing.

"Dates of World Tragedies"

The saxophone was invented in 1846. The first World War began in 1914. Mae West was born in 1899. Jazz started in 1915. Short skirts dated from 1922. Radio crooning broke loose in 1926. The Wall Street crash was in 1929. The great drouth was in 1934.—The Kalends.

True or false? Pearl Harbor sent an electric health current through our veins.

## LABORS OF LOVE

By Mrs. Irvin Rowland

"Cast thy bread upon the waters: for thou shalt find it after many days."

How far-reaching the work and labor of love! Daily another's influence leaves its imprint upon us through the written or spoken word, or in some unseen way. There are many things we do not understand in life, but our very attitude or actions toward such may prove a blessing to some one. As Christians, we should ever be alert as to the seeds we sow, for we never know the extent of their harvest. How grateful we are to those whose unfailing loyalty to good and righteousness has been a continuous inspiration!

The admonition for us to sow the seeds of righteousness is not without promise, either. When we can't see immediate results from our efforts we are prone to become discouraged and wonder if our labor has not been in vain. We fain would give our task to another. How can we have so little faith in the face of God's promise—"Let us not be weary in well-doing: for in due season ye shall reap, if ye faint not." Therefore, patience and prayerful watching must ever play a part in our lives. The bread we cast shall be found even though after many days of waiting.

Let us not be scarce with our seeds of righteousness—let us scatter them everywhere and trust God for a bountiful harvest.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### October, 1943

Beginning of fourth quarter—check Efficiency Aims for 1943 (see page 98 of Conference Journal).

Pray and plan for Week of Prayer and Self-Denial, October 24-30.

Present program, "The Dollars Speak," from "A New Earth Wherein Dwelleth Righteousness."

Plan for fall study, "The Church and America's Peoples."

Plan for the observance of World Community Day, November 11.

\* \* \*

### Efficiency Aims, 1943

Each society should check the 10 Efficiency Aims for 1943, given on page 98 of the 1943 Conference Journal, then make an effort to attain those which have not yet been reached. Unless we make progress in attaining additional aims each year, we are failing to promote the total program of the W. S. C. S.

Now that we are three years old, we have become familiar with the set-up of the different departments of work and we should attempt to promote each one.

There are still three months until the close of the year, so let's get busy today.

\* \* \*

### Week of Prayer and Self-Denial

Program material for the 1943 Week of Prayer and Self-Denial is in the hands of each society and very careful study should be made of it, so the programs will bring to the women the message which it holds.

We should carefully note the second part of the purpose of the week—**Self-Denial**. During this year we have learned to deny ourselves of many things. Some have complained, but those who love their country have not found the way hard. How much more should we be willing to deny ourselves for our Lord? What gift can you and I lay upon His altar during the week of October 24-30 that will, even in a small way, represent our gratitude for the blessings which we enjoy?

Our boys who have gone to the far places of the world are appalled at the things which they see—the way in which human beings live. They are grateful for the things which have come to them because they live in a Christian land. Those who have gone to the islands of the Pacific have been amazed to find Christians there—sometimes the missionary who pioneered passed on and no other came, but the Word remained, and we are told that the United States could not have made the progress which has been made without the assistance of the Christian natives.

When your grandmother, and mine, denied herself the new winter coat and gave the price to the Week of Prayer and Self-Denial offering she made a real sacrifice, but she did it with grateful thanksgiving.

What will your gift and mine cost us this year? A picture show? A cold drink? A social event? Will it represent a real denial?

How far will your gift and mine go in meeting the needs for which the total offering will be used? Just as far as we have denied ourselves, for God will bless it accordingly.

### "The Dollars Speak"

Our October program from the year-book presents our dollars, speaking. Where they are going, how many of them are going and whether there should be more of them, and if so, why.

This is a most interesting and instructive program. Who knows? Some woman may become interested and want to add more dollars—that is, if the program committee plans the program in advance and presents it according to the suggestions on page 108 of "A New Earth Wherein Dwelleth Righteousness."

\* \* \*

### "The Church and America's Peoples"

Much planning is being done for the fall study—the first study of the new study year (October, 1943-October, 1944) and the last of this Conference year.

This study brings the greatest challenge which has come to us in years, and as we sat at our typewriter looking at the topic for the first lesson, "Who Are We?" we said, "We are 7,035 members of the Mississippi Conference W. S. C. S., who can begin to build 'A New World Order' in our own communities." This study brings the idea of the "mote and the beam" right into our own back yard!

The study committee of the Conference is praying that our women will face the facts honestly, then follow the study with activities which will make our community the kind of place we want it to be.

\* \* \*

### World Community Day

The Woman's Division of Christian Service is cooperating with the United Council of Church Women in the observance of World Community Day, November 11th, the theme of which will be "The Price of Enduring Peace."

This program is to be used in the same manner as the World Day of Prayer program, and the Mississippi Conference has received a program for each society, which will be mailed to the president by the district secretary. Additional copies may be secured from the Council of Church Women.

In the local society the program is to be planned by the Study Committee.

\* \* \*

### Program—Fourth Quarter Zone Meeting, 1943

Theme: "O God, Our Help in Ages Past; Our Hope for Years to Come." (Hymn No. 533, Methodist Hymnal. Use the music and words of this hymn as frequently as possible during service).

Quiet Music: Hymn No. 533, played softly.

Call to Worship: Let us listen to a portion of one of Miss Belle Bennett's messages to Methodist women: "Our hearts cry out, 'Who is sufficient for these things?' Our sufficiency is from God, and by all the mercies of the past and the glorious hopes of the future we dare not falter or fail. The field is wide, the need is great, God loves us. Let us do the work He has committed to our hands."

Hymn No. 533: "O God, Our Help in Ages Past; Our Hope in Years to Come."

(Leader to read words of each verse before it is sung).

Scripture: Romans 5: 1-5.

Quotations of Assurance: (Music of Hymn No. 533 could be played softly during reading). (To be read in unison or by different individuals).

"God knows the way; He holds the key.

He guides me with unerring hand."

Pause.

"God is our refuge and strength, an ever present help in trouble." Pause.

"God is love, and he that dwelleth in love dwelleth in God." Pause.

Martin Luther once said: "The heart of religion lies in its personal pronouns. Can you truly say, 'The Lord is my Shepherd?'"

"God never withdraws His protecting care. We lose it only when we withdraw from Him."

Talk: Finding Woman's Place in the New World Order. (In preparation for Methodism's Crusade for a New World Order to be inaugurated January 9-30, 1944, by Bishops and Joint Division of Education and Cultivation of the Board of Missions. The theme of Crusade, "The Coming Peace and the Prince of Peace"). See current World Outlook and The Methodist Woman.

Prayer.

Topic 1. "Staticitus." What? Why? (Use article, page 17, September, 1943, Methodist Woman). Method: Round table discussion by four women.

Topic 2. "Adventures in Service." (Each society to describe some of the significant adventures in service experienced in 1943).

Topic 3. "Looking Ahead." Announcement of important events in calendar of Woman's Society of Christian Service.

a. 100 per cent observance of Week of Prayer and Self-Denial, October 24-30.

b. Observance of World Community Day, November 11.

Keys to Progress used.

Finances: (Blackboard chart to be made, if possible). 109 per cent increase in Membership Pledge, Cultivation Fund, Rural Worker Fund, Scarritt Pledge, Wesley House Pledge, Bethlehem Pledge paid to Conference Treasurer and reported to District Secretary.

Report of Zone Chairman of Life Memberships. (Plan for at least two Life Memberships to be presented at this zone meeting).

Roll Call: Minutes. Business place of next meeting. Election, if necessary.

Benediction.

### NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

never stops studying, and the good teacher will enunciate clearly, avoid nervousness, remain calm.

It is hoped that this study will build attitudes which make for better Christian living, arouse an interest in future work of the church with rather than for minority groups. I would urge all classes to try for **Special Recognition**. It gives you the feeling of a job well done.

If I can be of service at any time, call on me.

MRS. WALTER ODOM.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### A Home Mission Study on "The Church and America's Peoples"

Text Book: "We Who Are America," by Kenneth D. Miller.

#### LESSON ONE

America, A Nation of One People from Many Lands

##### As American

Just today we chanced to meet—down upon the crowded street,  
And I wondered whence he came, what was once his nation's name?  
So I asked him, "Tell me, true, are you Pole or Russian Jew,  
English, Irish, German, Prussian, Belgian, Spanish, Swiss, Moravian,  
Dutch, Greek, or Scandinavian?" Then he raised his head on high  
As he gave me this reply: "What I was is naught to me  
In this land of liberty. In my soul as man to man, I am just American!"

Hymn: America, the Beautiful.

Talk: Who are America's Peoples and Where Did they Come from? (Map study—Immigration trends into U. S., where settled, occupation. Order from Council Against Intolerance, Lincoln Building, New York. Free. Also order Map from National Geographic Society, Washington, 25 cents).

Talk: Famous Americans and Their Contributions to Our Life. (Use list of names on Pictorial Map above and give contribution each has made, such as Germany—Steinbeck, Literature; Poland—Stokowski, music).

Roll Call: Who Are Your Ancestors?

Devotional: Isaiah 12, or Psalm 100, or Ec. 2-26, or Romans 12:9-10.

Prayer: For Christian Attitude Towards Minority Groups.

Hymn 466.

Benediction.

#### LESSON TWO

We Americans View Ourselves

Thou Shalt Love Thy Neighbor as Thyself.—Mark 12:31.

Let us not love in word, neither in tongue, but in deed and in truth.—I John, 3-13.

Song: America.

Devotional: Pages 1 to middle 4 of Textbook.

Roll Call: Famous Americans, Historical Places, Sayings.

Talk: We are Inheritors of the Past. (A short discussion on historical background, mentioning Pilgrim's Thanksgiving, etc., from American History).

Talk: Tolerance and Intolerance—How Do We Measure Up? (Pages 5 to middle of II Textbook).

Hymn: 470 played softly while words are read aloud by one member.

#### LESSON THREE

The Church in American Life

He that followeth after righteousness and mercy findeth life, righteousness and honor.—Proverbs 21-21.

Song: 418 (If not familiar, read words).

Devotional: Romans 10-11, 13.

Roll Call: Historic Churches, Song 419.

Talk: Immigrants and Their Religion (Excerpts from Chapter 5, Textbook).

Talk: How the Churches are Meeting the Needs of Minority Groups. (Pages 143-155-162, Textbook).

Prayer: Thankfulness for Faith, Love, Courage, Prayer, Gift of God's Son.

Song: 416.

#### LESSON FOUR

The Methodist Church Serves America

"And He said, 'He that sheweth mercy on him—Then said Jesus unto him, go and do thou likewise.'"—Luke 10-37.

Song: 466, Prayer.

Talk: How the Methodist Church is Serving. (Select material from World Outlook, Methodist Woman, Composite Annual Report, Board of Missions, 150 5th Ave., N. Y.; Annual Report, Woman's Division, 420 Plum Street, Cincinnati. This should deal only with Home Missions).

Devotional: Luke 10; 30-37. What Can I Do, or Living on the Jericho Road. (Thoughts for this devotional: Priest was busy with religion, but could not see religion's business. Levite wanted all to be present to see his works. The person most overlooked is the Innkeeper. He was unnoticed, overlooked, yet it was his task of keeping open the Jericho Road. He was obliging and trustful. We are all Innkeepers on the Jericho Road in this business of living a Christian life; we must be trustful, obliging, willing to help others. There are outreaches to love and service if one lives as Christians. Have something in your life to attract people. Let it be Jesus. Maintain the fellowship with Christian people around the world—that is living on and keeping open the Jericho Road).

Song: Take My Life and Let it Be.

Close with Consecration Pledge.

#### LESSON FIVE

The Pattern of Modern America

These things I command you, That ye love one another.—John 17.

Devotional: John 15:15-17.

Talk: What is a True American? (Page 95, Textbook).

Talk: The America of Today. (Page 87-93, Textbook).

Roll Call: Famous foreign-born people and their contribution to American life.

Talk: Immigrant Children Become Americanized. (Excerpts from pages 101-121).

Prayer: That we may be better Christian citizens.

Song: 469.

#### LESSON SIX

America Looks to the Future

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

Suggest having American and Christian flags on display.

Song: Count Your Blessings.

Roll Call: People who are working together for America.

Devotional: Psalm 67.

Talk: Those Who Make America (Letter from Soldier, Life Magazine, Nov. 23, 1943. Display of Ads on Four Freedoms and Short

Discussion of Each. (Ads by Norman Rockwell, Office War Information, Washington).

Prayer of Gratefulness for Blessings.

National Anthem.

#### The Flag

The flag was made of wool from American sheep, sorted by an American, carded by a Swede, warped by a German, dressed by an Englishman, drawn by a Scotchman, woven by a Belgian, supervised by a Frenchman, inspected by an American, scoured by an Albanian, dyed by a Turk, examined by an Irishman, pressed by a Pole.

The Flag Speaks: "I am what you made me—nothing more. I swing before you as a bright gleam of color, a symbol of yourself, a pictured suggestion of that big thing which makes this nation. My stars and my stripes are of your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts."—Franklin Lane.

\* \* \*

### Message From Mrs. Walter Odom

Secretary of Missionary Education and Service, Durant, Miss.

Dear Co-Workers:

In this letter you will find suggested plans for six lessons for the Fall Mission Study. I hope these will be of service to you. It is suggested that we have a Cultivation Period of about 3 to 6 weeks before our study begins, so that we may increase the interest in this study. During this period I would suggest that you make posters depicting the Future of American Life. It would be interesting to have the book, "The Human Comedy," reviewed, or if it is playing at your theater, you could attend in a body. There are several pageants that are interesting, and if you would like to present one, you can write me for the names.

Plan your lessons ahead of time and prepare them well. Did you ever wonder that women will go to a club meeting and sit patiently for over two hours, but complain about the missionary programs if they are over one hour? We think and plan our club programs, and how much more important it is that we plan our church programs! Please do not read parts aloud on the program. This will kill interest quicker than anything.

Here are a few pointers on how to teach a Mission Study: First, remember the command, "Study to show thyself approved." Let us keep that before us. We are studying a topic, not a book. Develop your ideas from this topic. Do not be bound by what is in the textbook only. Stimulate your group to show some initiative. There are certain qualifications in teaching, namely, the location, the comforts of the students, the beauty of the room, the message, a period of worship. As a mission study leader you need to be courageous, enthusiastic, spiritual, a growing person, sympathetic, understanding, and you need to have faith in yourself and others. Enlarge your knowledge by knowing your group, knowing your materials, and know how. A real teacher

(Continued on page 10)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### A Prayer for Every Day

Make me too brave to lie or be unkind.  
Make me too understanding, too, to mind  
The little hurts companions give, and  
friends,  
The careless hurts that no one quite intends.  
Make me too thoughtful to hurt others so.  
Help me to know  
The inmost hearts of those for whom I care,  
Their secret wishes, all the loads they bear.  
May I make lonely folks feel less alone,  
And happy ones a little happier yet.  
May I forget  
What ought to be forgotten, and recall  
Unfailing, all  
That ought to be recalled, each kindly thing,  
Forgetting what might sting.  
To all upon my way,  
Day after day,  
Let me be joy, be hope! Let my life sing!

—Mary Carolyn Davies.

\* \* \*

### Forward Glances

The last quarter of 1943 is here. All third quarter's reports are sent to Conference officers.

Local societies will elect and install new officers. The retiring officers will stand by the newly-elected to help with the 1944 programs.

The Missionary Education Committee will meet to plan a 1944 study program. At least one course will be planned for Jurisdictional credit.

Every society will plan to present Life Memberships.

The Week of Prayer and Self-Denial will be October 24-30.

All church women are asked to unite in a World Community Day, November 11.

The Woman's Society of Christian Service will have a Thank Offering in November.

Christmas gifts and cards must be sent to every service man and woman. We want them to know they are remembered and appreciated.

And we shall not forget the children in our homeland institutions.

Prayers will be offered for the progress of the church and all its obligations and institutions.

\* \* \*

Mrs. Della Talbert writes from Pitkin, La., that her society has only ten members, but it is a loyal ten. Each is ready to take a hand in anything that comes up before the society. Her financial report was splendid, too.

Mrs. Talbert, no doubt, recalls that Jesus had only a few members, too, but look at what that few have sent down to us nineteen hundred years later.

\* \* \*

### Mrs. Haug Named Honoree of Party at Willard Home

The W. S. C. S. of the Simpson Methodist church entertained the ladies of the church Thursday afternoon at the home of Mrs. E. C. Willard as a courtesy to the pastor's wife, Mrs. E. R. Haug.

The home was beautifully decorated by Mrs. Howard Daughenbaugh and Mrs. Fred Breucher, who used arrangements of red roses and foliage plants in the sun parlor,

red lilies, fern and coral vine in the living room and a long low bouquet and a wreath of roses in the center of the dining table, overlaid with a hand-made cloth of tatting, and set in crystal and china.

Guests were received by Mrs. Willard, Mrs. Haug, Mrs. Thomas and Mrs. Vernon Scoggins. The ladies presented Mrs. Haug with many lovely gifts, which she was assisted in opening by Mrs. J. O. Dolby and Mrs. A. S. King. The gifts were passed around by Mary Kate King, Pat Dolby and Master Ulmer, who were attractively costumed.

Serving in the dining room were Mrs. Lyle Guth, Mrs. J. L. Dillon, Mrs. Julian Heimen-dinger, Mrs. Thomas, and Mrs. A. B. Frazier. The party was beautifully planned by Mrs. E. C. Willard, Mrs. J. E. Phillips, Mrs. Nellie Bower, Mrs. J. B. McIver, Mrs. S. A. Knapp, Mrs. R. W. Hayden, and Mrs. W. E. Cline.

Enjoying the event were: Mrs. E. R. Haug, Mrs. J. E. Phillips, Mrs. W. E. Cline, Mrs. M. R. Gillenwater, Mrs. A. B. Frazier, Mrs. J. B. McIver, Mrs. Nellie Bower, Mrs. H. A. Carlin, Mrs. Lyle Ulmer, Mrs. C. C. Hoffpauir, Mrs. M. E. Larson, Mrs. T. J. Wakefield, Mrs. B. H. Andrews, Mrs. J. H. Bowdon, Mrs. W. T. Clarke, Mrs. E. H. Boling, Mrs. Lyle Guth, Mrs. J. L. Dillon, Mrs. Fred Breucher, Mrs. Don Collette, and Mrs. C. S. Nelson.

Mrs. J. A. St. Dizier, Mrs. F. P. Friesen, Mrs. Charles Gott, Mrs. J. D. Smith, Mrs. F. B. Hughes, Mrs. J. H. Gordinier, Mrs. Raymond W. Hayden, Mrs. R. R. Buck, Mrs. Julian Heimendinger, Mrs. N. H. Franklin, Miss Miriam Locke, Mrs. E. Retzlaff, Mrs. K. B. Lake, Mrs. S. H. Yockey, Mrs. Victor Johnston, Mrs. Howard Daughenbaugh, Mrs. F. B. Newcomer, Mrs. Carrie Smith.

Mrs. Newhouse, Mrs. Charles Kirk, Mrs. P. W. Kiplinger, Mrs. Vernon Scoggins, Mrs. A. S. King, Mrs. Maxwell Thomas, Mrs. Earl Burrows, Mrs. J. R. Miles, Mrs. S. O. Scoggins, Mrs. R. L. Stevenson, Miss Etta Newhouse, Mrs. Laura Graham, Mrs. F. F. Carnahan, Mrs. Juno Schrubbe, Mrs. J. O. Dolby, Mrs. A. L. Twachtman.

Miss Jodie Collette, Mrs. C. T. Viccellio, Miss Kathryn Bower, Mrs. Rodney Cline, Mrs. J. R. Southard, Mrs. David Greenwood, Miss Frances Willard, Miss Bonnie Mae Smith, Mrs. Robert Thomas, Mrs. W. J. White, Mrs. J. R. Conroe, Mrs. Millard Hebert, Mrs. Harriman, Miss Lorena Roberts.

Among the other items of activity to be undertaken by the Woman's Society of Christian Service of the district, is the maintaining of the furniture of the Lake Charles district parsonage. The furnishing has heretofore been provided by the district assessment on the churches. This assessment on the churches will now be applied only on repairs to the property and to its maintenance.

Only a comparatively small effort will be needed to complete the furnishing presently needed, as the parsonage has been quite largely refurnished within the last two or three years. This first effort of the Woman's Society of Christian Service will be to provide the needed furnishings which remain to be provided and which will make

the parsonage a source of satisfaction to the whole district, as well as to the occupant.

\* \* \*

### World Community Day, November 11, 1943

Theme: "The Price of an Enduring Peace."

Purpose: For all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community.

Armistice Day 1943 has been designated as **World Community Day** by the United Council of Church Women and by the leaders of women's denominational organizations.

This program, "The Price of an Enduring Peace," has been prepared for use by the women of the churches on November 11th, in every community throughout the United States. By celebrating Armistice Day with a study of the way to attain a just and durable peace, millions of women in the many thousand communities of our land will be participating in the effort of the Church to bring the influence of the Christian forces of the nation to bear upon the building of a world order based on Christian principles. This **World Community Day** observance on November 11th, by the church women of America, will be a part of a nation-wide emphasis on World Order, for from November 1st to 20th the national interdenominational agencies are sponsoring **A Christian Mission on World Order**, sending a flying squadron of speakers to a hundred cities throughout the United States. November 7 will be observed as World Order Sunday.

The women of the churches are asked to meet in interdenominational groups in their communities, devoting the day to the program in this booklet.

The theme of the program presents the most important matter before the people of the United States today. We must win the war, but the winning of a just and lasting peace is likewise a necessity for the United States and the world, if the tragedy of today is not to be repeated, and for this task the people of the Churches have an inescapable responsibility. By the use of this program, "The Price of an Enduring Peace," the challenge and opportunity should be brought home to every individual church woman.

### Following Christ

I am told by men who have been in the Indian country that very often you will find a trail over a mountain and only one foot-print, as if but one man had trod the path; and I am told that the chief goes on and the tribe follows, and they put their feet into his footprints. Our Chief has gone on before us, and left us an example. We are to follow in His foot-steps; and we should have continual blessing if we did not go out of the path. The trouble with most of us is that we think our way is better than His, and we are not willing to follow in His foot-steps.—D. L. Moody.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON OCTOBER 10, 1943

By Rev. W. C. Newman

### VALUES OF REVERENCE AND WORSHIP

**Lesson Text:** Exodus 20:3-7; Matt. 4:10, 6:9; John 4:23-34.

**Golden Text:** God is a Spirit: and they that worship him must worship him in spirit and truth.—John 4:24.

The various religions found in our world differ radically from each other in many respects. Some are intelligent, some are full of superstition; some are democratic, some are exclusive; some are liberal, some are reactionary; some are good and some are bad. But in one respect they are all alike. All religions place worship at their center.



W. C. Newman

One of the two distinctive things about Christianity is the simplicity, directness, and complete engrossment of the Christian's worship. The other, of course, is the uniqueness of the Christian's Christ, himself the chief of all worshipers of God.

So today we are dealing with that which is primary in the business of being a Christian. It were better for a man to be a sinful worshiper of God than to be good, but irreverent. For through worship a sinner may be saved and become good; but even a good man cannot become a realistic Christian until he loses himself in worship.

### Every Man Worships Something

It has been truthfully said that there has never been a generation of atheists. In all the long history of man religion has held a place in every race, nation, and era. Those men in our world who have tried so hard to get rid of religion in their nations have discovered an old, old fact. Man is incurably religious.

Indeed there is some rational ground for believing that there has never been a single individual atheist. True there have been a few who declared themselves to be, but upon closer examination of their philosophy you will discover that while they may not profess faith in our God, they do believe in something. And the thing in which they do believe becomes their god.

Many atheists, so-called, have vowed allegiance only to truth, and insofar as they have been faithful to that allegiance truth is their god. Others have declared only for pleasure—and thus became worshipers of pleasure. And there have been worshipers of self, of money, or of state, or man, or sex. But there has never been a man who did not give his stoutest devotion to someone or to some thing.

### A Man Becomes Similar to the Thing He Worships

"We shall be like him when we see him as he is," said John. And the modern psychologist with his very casual and faint praise of religion affirms that the predominant affection of a man shapes his character. Religion knew this long before psychology was born. A man becomes like the object of his worship.

State this principle in concrete terms and you get shocking conclusions. Let a man worship self and he becomes an egotist; let him give his first love to drinking and he becomes a drunkard; or to lust and he becomes a libertine; to money and he becomes a miser; to eating and he becomes a glutton.

But if these startling things are true there is something vastly more beautiful and hopeful in their truth. It is that if a man really worships God he will in the end become Godly. Godly, not in the old, false sense of being merely pious, but in the saner, happier meaning of that word. Let it be said with abject humility, for he will never become God. Let it be said with the recognition of man's worst failures in character, for none but One has ever been perfect. But let it be said without doubt or qualification. Man can become Christ-like, somewhat similar to the loveliest soul that ever walked the earth, if only he will worship aright.

### The Worship of God is Man's Highest Duty

It is not, of course, enough just to worship a god; for man has sometimes worshiped a very small and unworthy god. Nor is it enough just to worship; he must worship intelligently, sincerely, and constantly. And he must worship the One God, the Father of our Lord Jesus Christ.

To do so is duty, privilege, achievement, victory. In short—salvation.

### WET PETITIONS BEING SENT TO CONGRESS

After you have read this, please ask yourself three questions and answer them for yourself—set down in parallel columns headed Wets—Drys.

In a news report from St. Louis, **Beverage Retail**, weekly, of August 9th, stated:

"When Congress reconvenes after the summer vacation it will be confronted with a flood of wet petitions that should squelch the all-out petitioning of the dries which have been filling pages of the Congressional Record. The current wet drive was launched by the Anheuser Busch Company, of St. Louis, two weeks ago. The progress of the drive is indicated in the following letter which the company has addressed to all brewers in the United States:

"We know you will be interested to see the score of results to date of our Petitions Crusade against Prohibition legislation.

"So far we have distributed, or caused

to be distributed, 240,000 petition blanks.

"Our own distributors and men have accomplished the following:

"Completed petitions sent to Washington, 27,709.

"Signatures thereon, 649,714.

"Additional signatures expected on petitions being circulated, 308,050.

"It is safe to predict our own people will send more than a million signatures to Washington.

"From hundreds of letters received from brewers, distillers, vintners, dealers' organizations and hosts of friends, among whom we have distributed many times the number of petition forms sent to our own organization, we know that the number of signatures that will reach Washington will more than double the number gathered by our people.

"We confidently predict that 3,000,000 signatures or more will reach Washington in this campaign by the time Congress reconvenes.

"This should effectively squelch the flow of petitions that have been going to Congress from dry organizations."

1st. Who wrote and circulated? The Wet petitions. The Dry petitions?

2nd. What do the petitioners stand to gain or lose? The Wets? The Dries?

3rd. Which petitions, if acted upon by Congress, will best promote the public welfare and the war effort? The Wets? The Dries?

Then consider what you can do about it. Give publicity to these facts. Continue to circulate and send to Congress dry petitions for S.860 and H.R.2082. Write personal letters to our senators and Congressmen. Pray for Congress and the President to be guided in this matter and all their decisions by the Spirit of God.

Note: Use this in whatever way it will help our cause. Your ministerial group and church societies are interested in the outcome. Get it in the local paper if you can.

SUSIE V. POWELL,

Pres. Miss. W. C. T. U.

No man can be provident of his time who is not provident in the choice of his company.—Jeremy Taylor.

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# THE CHRISTIAN FIRESIDE

## AUTUMN GIFTS

By Sue Stuart Brame

Autumn has a way  
Of making us feel gay—  
With flowers of gold  
That nod so bold,  
With colors bright,  
With moonlit night  
And sunny noon,  
All gone too soon;  
She showers on all  
Her gifts each fall,  
And thankful hearts we bring,  
As praises to our God we sing.

## WISDOM FROM THE WORKSHOP

Harry is a laborer in the carpenter shop of a ship-repairing yard. He is also an industrial statesman. More men like him throughout the country would soon wipe off the deficit of 1,500,000 working days lost last year in industrial disputes.

Harry has learned the secret of anticipating deadlock by dealing with trouble in its earliest stages. Nowadays the first question asked is not "Who's right?" but "What's right?" Since he was elected Shop Steward nearly three years ago there has not been a day's stoppage in his yard. Previously it used to happen almost every week.

"Tell me the reason, Harry," I asked him when we met.

"It's simple enough," he replied. "In this yard now there are scores of men—workmen, foremen and management—who begin by trying to see where they're wrong themselves instead of just blaming the other fellow."

"How did they learn this?" was my next question.

"Well, I suppose they picked it up from me, after I'd learned it myself," Harry replied.

I asked him for illustrations of how the new spirit works. This is one of his stories:

"The other day Jim came along ready to raise Cain. The foreman had disallowed him some overtime pay. In the old days we'd have had a stoppage in no time. But I asked Jim if it was on the square. He admitted that he was only entitled to a third of what he was claiming. Then I got him to come along with me to the foreman. Jim said he was sorry for putting in a dishonest

claim. The foreman began to bluster and bully, but I put it up to him to apologize for his side of the mistake. In the end he did, and they shook hands. That astonished a bunch of the men who had gathered round."

The dockyard foreman has watched Harry at work through these years. His comment is: "He has changed the whole yard from chaos into something sensible."

—Stephen Foot, in Methodist Recorder.

## WHERE DO I BELONG IN THE CHURCH?

1. Pillars . . . worship regularly, giving time and money.
2. Supporters . . . give time and money if they like the minister and treasurer.
3. Leaners . . . use the church for funerals, baptisms, and marriages, but give no time or money to support the church.
4. Working Leaners . . . work, but do not give money.
5. Specials . . . help and give occasionally for something that appeals to them.
6. Annuals . . . or Easter Birds . . . dress up, look serious, and go to church on Easter.
7. Sponges . . . take all the blessings and benefits, but give no money to support the church.
8. Tramps . . . go from church to church, but support none.
9. Gossips . . . talk freely about everyone except the Lord Jesus.
10. Scrappers . . . take offense, criticize, and fight.
11. Orphans . . . are children sent by parents who do not set them an example.
12. Hypocrites . . . are leaners who say they are better than church-goers.

—The Watchman Examiner.

## CAPTAIN JOHN THURLOW BARRETT

Chaplain (Capt.) John Thurlow Barrett, formerly of the Canal Street Methodist Church, New Orleans, La., is the Combat Team chaplain for the 442nd Combat Team of Camp Shelby. He was assigned to this Japanese-American Combat Team, the only one in the U. S. Army, upon the first day it was formed—February 1, 1943—before any of the cadre-men had arrived, and was the third officer to report after the commanding officer and executive officer. Chaplain Barrett attended Vanderbilt University School of Religion and Graduate School of Arts and Sciences, and Scarritt College for Christian Workers, having as his classmates a number of Japanese, Korean, and Chinese students, some of whom are now professors in American universities. Chaplain Barrett has had several years' association with Japanese-Americans.

He previously served as Regimental Chaplain of the 339th Infantry of the 85th Division, being assigned thereto upon its activation, April, 1942. Prior to that time he was with Camp Shelby Headquarters, serving as Reception and Induction Station Chaplain. He came to Camp Shelby not long after it was first occupied, arriving April 11, 1941, from Fort Bragg, where he had been with the 13th F.A. Brigade and Assistant Post Chaplain. He has been on active duty for several years with the Civilian

Conservation Corps, beginning July 8, 1936, in the 4th Service Command, traveling to camps in Mississippi, Alabama, Georgia, South and North Carolina until March 1, 1940, when he was one of the first officers called to duty with Regular Army units at the beginning of the emergency, going on the first 3rd Army maneuvers of all regular troops for four months in the field, beginning at Fort McClellan, thence to Fort Benning, and ending in the Sabine Area of Louisiana. He has served in the grade of captain since he first went on duty with the Army in 1940. His original home is in New Orleans. He was an honor graduate of Warren Easton. He received his college education at Millsaps, Jackson, Miss., and Lambuth College, at Jackson, Tenn., and his theological degree from Vanderbilt University, as well as advanced studies at the Graduate School of Vanderbilt and of Duke University School of Religion.

Chaplain Barrett serves as pastor and counselor, in the capacity as Senior Chaplain for this Combat Team, of which he says he is justly proud as well as grateful for the opportunity of serving with the loyal Japanese-Americans who are proving their love of God and country for the sake of the future of our country and of the Japanese-Americans' proper place therein as citizens of the U. S. now and after the war.

CORRESPONDENT.

## WORLD SERVICE SUNDAY LITERATURE

My Dear Editor: Sunday, October 24, is World Service Sunday for the consideration of Foreign Missions.

The fourth Sunday offerings in the church school, or any other offerings on that day, are for the regular World Service budget of the local church.

We have prepared for this Sunday a magazine in rotogravure entitled, "Tomorrow." This magazine depicts vividly in striking description and illustrations the foreign missionary enterprise of the Methodist Church.

This magazine is sent to every pastor who desires to use it to inform his people. At his request it is sent free of cost in reasonable quantities. None of the World Service cultivation material is sent to any pastor or local church except on order from the church or pastor.

I am enclosing a sample of "Tomorrow" for your information. Any announcement or notice you may make of this in your columns will be appreciated.

Sincerely yours,

W. G. CRAM,  
Executive Secretary.

If you are right, you can't be too radical; if wrong, you can't be too conservative.

—Josh Billings.

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## WILLIAM HENRY LEWIS 1868-1943

By Rev. J. L. Neill

William Henry Lewis, son of Rev William Bryant Lewis and Alice Lane Jones, was born in Jackson, Miss., August 28, 1868. Calmly and sweetly he passed from this life in the late afternoon of March 18, 1943, just as he reached his apartment after a delightful little walk with one of his daughters, Miss Alice.

Bro. Lewis was fortunate in his family background. For many years his dear father was known as the "St. John of the Mississippi Conference." His mother was an ideal Christian gentlewoman. His paternal grandparents were Quinea Lewis and Martha Speir. His maternal grandparents were Benjamin Franklin Jones and Estha Jane Leighton. Coming into a home such as his and with such grandparents it was perfectly natural for him to ask for church membership at an early age. He did this at nine years of age in a revival at Cane Ridge Church, near the ancestral home of his maternal grandparents. But the family, including his father and mother, thought he was not yet old enough to join the church. He continued to ask for membership and during the summer of the next year was received into full membership in the church at Brookhaven. Four years later, during a camp meeting at old Crystal Springs, there came to this lad a glorious spiritual experience which Bro. Lewis spoke of throughout his life as marking a real epoch in it.

In addition to the advantages of a Christian home and early nurture in the church, Bro. Lewis had unusual educational advantages for one of his day and time. He made the most of all these advantages. Throughout his boyhood his father served pastorates where there were very fine public and private schools. When eighteen years of age he entered old Centenary College at Jackson, La., and received his B.A. degree in the spring of 1890. In the fall of this same year he enrolled in the Theological Department of Vanderbilt University, where he made a fine scholastic record for one year.

At an early age Bro. Lewis felt a definite call to the ministry, and on June 20, 1887, he was licensed to preach at a quarterly conference in his father's church at Canton, Miss., which was presided over by Rev. John A. Ellis. He was admitted into the Mississippi Annual Conference, on trial, in December, 1889, at Crystal Springs, Miss. He was ordained deacon by Bishop Hendrix at Brookhaven December 13, 1891, and ordained elder at Hazlehurst by Bishop Key on December 10, 1893.

Bro. Lewis spent a total of forty-nine years in the active ministry of his Church—forty in the pastorate and nine on districts. His appointments were as follows: Junior preacher at Capitol Street in Jackson, assistant pastor at Jefferson Street and at

Wesley in Natchez, junior preacher at Crawford Street, Vicksburg; filled out the year at Jefferson Street, Natchez, for Dr. W. E. Ballard, who was forced to retire because of ill health, and the following full-time pastorates: Utica, Rolling Fork, South Vicksburg, transferred to St. Louis Conference by Bishop Galloway and served Emanuel Church in St. Louis for three years, transferred back to Ocean Springs and Scranton, Flora, Utica, Edwards, Port Gibson, Meridian District Brookhaven, Capitol Street in Jackson, Brookhaven, East End in Meridian, Brookhaven District, Vicksburg District, Main Street in Hattiesburg, Moss Point and Lucedale. Bro. Lewis requested and was granted the retired relation at the session of the Annual Conference at Natchez in November, 1938. He moved from Lucedale to Meridian, where he spent the remaining years of his life on earth enjoying the Association with the members of his family, his many friends, and the regular services of the church at East End and at Central.

One can see from the brief outlines of the home, educational and pastoral life of Bro. Lewis given above, that he was well endowed, well prepared and effective in his life's calling. Bro. Lewis was a good preacher. His sermons were always well thought out and well presented. He did not depend on his past knowledge for his message. He kept abreast of the needs of the times through constant reading and study. While everyone recognized Bro. Lewis as a good preacher, he really excelled as a pastor of his people. Pastoral visiting was never to him a cold formality or a tedious task. His visits into the homes of people were a joy to all concerned. Especially was his work effective when trouble or sickness or death came to those under his care.

Bro. Lewis' entire life was a model of Christian humility. He was always calm but determined, gentle but strong, tender and merciful in all his relationships and dealings with others.

Throughout his entire ministry he was interested in young people. He made many opportunities to talk with young people in person. They felt free to confide in him. Probably no man during his days in our Conference appreciated and loved the young men who came up for admission more than he did. He shared his fine library with them and was never so busy but that he could give them time for advice and conferences.

The very presence of Bro. Lewis in any group purified and lifted the thought of the entire group. He had a real sense of good humor, but no one would ever dare tell a shady story in his presence. It seemed as if there was something that radiated from him that was clean and holy.

In addition to an active ministerial life, Bro. Lewis found time to give to the great commissions and boards of his Church. For a number of years before his health failed, he was president of the Mississippi Annual Conference Historical Society. He was interested in all social and political movements for the betterment of people. The last ballot that he cast was for the elimination of the sale of beer and wine in Lauderdale County. He was a delegate to the General Conference of the Church at Memphis in 1926.

Bro. Lewis was a good administrator and very methodical in all his work. He was thorough and accurate in all he did. We found in his papers a complete record of infant baptisms and marriages for his entire ministry. All church records in his pastorates were models of accuracy and neatness. He never looked upon any work of the

church as of little importance. It was all supremely great.

His own home was just as near a model one as this writer ever saw. On April 2, 1896, he was married to Miss Ruth Cotten, of Carthage, Miss. The ceremony was performed by his brother, the Rev. B. F. Lewis, and the Rev. W. M. Sullivan, then pastor at Carthage. To this happy union, which really grew sweeter through all the years, God gave three daughters who, under the tutelage of their father and mother, have grown into beautiful Christian womanhood. Two of them live with their mother in Jackson. They are Miss Alice and Miss Josephine. Miss Alice taught in the city schools of Meridian for many years and is known and loved by thousands of children and youth who passed through her rooms. Miss Josephine is now teaching in the city schools of Jackson, where she is loved and honored by hundreds of pupils who come under her tutelage. The other daughter, Miss Laurie, is the devoted wife of Mr. M. R. McRee, of Eupora, Miss. They have four children, who live to honor the memory of a worthy grandfather.

Just a short while before Bro. Lewis passed into the beyond, he wrote a short sketch of his life in which he paid a most sincere and beautiful tribute to his dear wife and the three daughters.

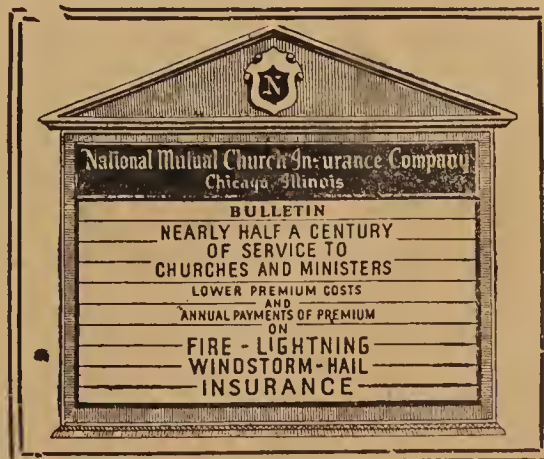
On the morning of March 19, 1943, the body of Bro. Lewis was carried to Jackson, where it lay in state and was viewed by hundreds of the friends of the family and those whom he had received into the church. At ten o'clock the next morning the remains were carried to Capitol Street Church, where he had spent four successful years as pastor. Here, amidst a bank of flowers and the presence of a host of former friends, his district superintendent, Rev. J. L. Neill, conducted the service. He was assisted in the service by the pastor of the Capitol Street Church, Dr. R. H. Kleiser, and Dr. J. M. Sullivan, a member of the faculty of Millsaps College and a former room and classmate of Bro. Lewis at Centenary and at Vanderbilt. All the pall bearers were dear friends of the family and members of the Conference. Even though the weather was very bad, there were some thirty-five or forty members of the Conference present at the service.

"Precious in the sight of the Lord is the death of His saints."—Psalm 116:15. "For he was a good man, full of the Holy Ghost, and faith."—Acts 11:24.

The churches continue to be the only source where a man can get courage, faith, and inspiration, and these things are things which business men are craving today. . . . What business men want is to receive courage to resist temptation, faith to cease from worry, and inspiration to do hard things.—Roger Babson.

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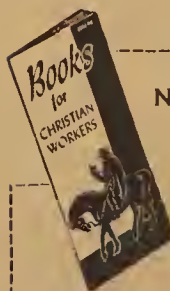
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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

This energy of love (for the evildoer) does not forbid, but demands, passionate prayer that God will cast down from places of power men of injustice and cruelty and greed and will replace them with men of goodwill. If a nation starts to pray for this the issue will not be long deferred. . . . . Prayer always creates a new situation.—Dr. George S. Stewart.

## THE PRAYER-ROOM TODAY

As the sounds of day die away and the silent night creeps on, may Thy calm, O God, possess our souls. As our restless thoughts, tired out, give up their fruitless quests, may truth be disentangled in the mind and light shine clear through its untroubled depths. As the light of sunset fades and the stars steal into the evening sky, so do Thou come into our hearts, noiseless and unheralded, save that we grow conscious Thou art there. We still our minds, we hush our spirits. Come, gracious Spirit, come. Amen.

W. E. ORCHARD.

Rev J B Cain  
Oct 14

## "Unto Myself"

Fearing to launch on "full surrender's" tide,  
I asked the Lord where would its waters glide  
My little bark—"To troubled seas I dread?"

"Unto Myself," He said.

Weeping beside an open grave I stood;  
In bitterness of soul, I cried to God,  
Where leads this path of sorrow that I tread?

"Unto Myself," He said.

Striving for souls, I loved the work too well;  
Then disappointment came; I could not tell  
The reason till He said, "I am thine all;"

"Unto Myself I call."

Watching my heroes—those I loved the best—  
I saw them fall; they could not stand the test,  
Even by this the Lord through tears not few,

Unto Himself me drew.

Searching my heart, I find there is a place  
Not one can reach, nor understand, nor trace.  
Heart loneliness, I prove that none can share,

Unto Himself doth bear.

Unto Myself—two words, but worth to me  
A world of gold, because in them I see  
An end to all my questioning and pain;

Unto Myself—my gain.

—Religious Telescope.





# WALLET OF THE WEEK



GENERALISSIMO FRANCO, of Spain, is scheduled to withdraw the Spanish Blue Division from the Russian front by Christmas. Franco hesitated for months before consenting to withdraw his troops, but finally did so when it became apparent that Hitler could not win the war. This division was Franco's contribution to the "crusade against Bolshevism." It suffered heavily in the fighting on the Russian front, and was recruited by volunteers, but its present strength is now estimated at eleven thousand men.

\* \* \*

MAZWELAMBILA, the brother of Lobengula, died at the Empandent Mission, in Southern Rhodesia, on August 12. He had reached the fabulous age of one hundred and ten years. At the age of one hundred and three years, he was baptized and thereafter paid a daily visit to the church to pay his respects to "Inkosi" (his God). His brother, Lobengula, was the last king of the Metabele and was the famous adversary of Cecil Rhodes. With the passing of Mazwelambila, a notable chapter of the history of South Africa was brought to a close.

\* \* \*

THE CREW OF A FLYING FORTRESS heard that a United Appeal for approximately eight hundred thousand dollars was being made to enable the Presbyterian Church of England to meet its present and post-war needs. They sent a donation and with it the message: "That Fortress which is the Church must be held at all costs. Spiritual forces are alone adequate to meet the human situation. With faith in God and sacrificial giving the future is assured." In such a spirit a great undertaking is being carried forward regardless of war difficulties and problems.

\* \* \*

COLONEL ED. STARLING, the son of a Civil War colonel, will retire on November 1, from a Secret Service post at the White House which he has held for twenty-nine years and under five Presidents. He became famous as the special agent of the Southern Express in which he foiled and brought to justice train-raiding bandits in Alabama, Mississippi and Georgia. He first turned down the offer of a place on the White House detail, but a year later he reconsidered and accepted it. He attended President Wilson at the peace conference in Paris. As head of the detail, he made advance arrangements for the Presidential tour of South America in 1936.

\* \* \*

ELECTRICAL RECORDINGS achieved by General Electric sound recording equipment mark an amazing stage in scientific progress. The human voice is magnetically recorded on hair-like steel wire so that a spool no larger than a doughnut can carry a program sixty-six minutes long. The unbreakable record can be used indefinitely, but can be "cleared" by the same process as that by which the recording was made and a new recording may then be inscribed. One wire is said to be susceptible of one hundred thousand reproductions. One of the recording instruments was carried in a Flying Fortress over France and brought back a perfect description one hour in length.

THE METHODIST CIRCUIT RIDER in England and America was no more a dispenser of the Word than of Christian literature. In his saddlebags he carried a supply of tracts with which he leavened the lives of the people with whom he came in contact. The religious tract was itself a messenger with a voice re-echoing the gospel story after the preacher himself had gone on to other communities. It has even been as a chain message that has bound together the lives of succeeding generations as it passed from father to son in Christian living.

\* \* \*

MEDICINE PRODUCTION in the United States has increased very greatly since Pearl Harbor. This applies particularly to anti-malarial tablets and to the production of sulfa drugs, both of which are so necessary as war requirements. High-octane gasoline production has increased nearly four thousand times; and by 1944, it is estimated aluminum production will have increased to seven times its former amount and magnesium one hundred times its former output. Many other things will have increased in similar manner.

\* \* \*

DR. G. CAMPBELL MORGAN, who recently retired as active minister of Westminster Presbyterian church in London, is said to have had regular attendance of a thousand people at his weekly Bible School. The maintenance of such a record over a long period of years and in the heart of the world's greatest city is indicative of the power which he wielded as an interpreter of the Bible, especially of the New Testament. His church devotionals were pointed and deeply spiritual. His retirement is a matter of general lament upon the part of those to whom he has ministered so long.

\* \* \*

A TRAINED JAPANESE ARMY of thirty thousand has been found to exist in Peru. It is made up of business men and farmers of Japanese communities in Peru, and these were clandestinely recruited and trained, and the army was under the command of a general living in the port of Callao disguised as a barber. A search of the barber shop of the general in command of the army yielded charts and maps indicating strategic ports with detailed descriptions as to advantages and accommodations. The Japanese had infiltrated into the interior and have a network of settlements on the Peruvian headwaters of the Amazon River.

\* \* \*

CHRISTIAN APPRENTICES is a name which will be applied to an organization of boys and girls of the Congregational-Christian Church Service Committee, who pledge a minimum of ten hours in local church and civic projects. Up to fifty hours services in nursery, hospitals, local welfare and other forms of work they will be known as "Christian Apprentices," and after that as "Christian Workers." As Christian workers, they will be assigned to more responsible places and duties in the Service Unit. The plan contemplates the enlistment of one hundred thousand persons.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### METHODISTS AND THE HOLY SPIRIT

A new book by Dr. W. E. Sangster, "The Path to Christian Perfection," has just come from the Abingdon-Cokesbury Press, and at the modest price of \$2. In its pages the author gives an illuminating study of Mr. Wesley's doctrine of Christian perfection. He says that Mr. Wesley changed his view following Aldersgate, and he believed that instead of an experience attained by works, it was a gift of God in response to faith. Mr. Wesley never professed the experience and therefore lacked that which might have served to correct his logic, and might have saved his utterances on the subject from becoming the basis of age-long Methodist controversy.

Despite Mr. Wesley's failure to achieve the experience for himself, it was a basic doctrine in the building of the Methodist Church. It appears that Mr. Wesley adopted the term "Perfection" more because it was in general use than because it expressed an exact doctrinal value. But what he failed to make clear, consistent and understandable by logic, the Methodists demonstrated by the power of the Holy Spirit in spite of their leader.

This doctrine of "perfect sanctification," according to Dr. R. W. Dale, was left where and as Mr. Wesley left it—its ethical and spiritual implications were not followed through to what might have been a reformation rivalling that of the sixteenth century. Dr. Sangster says that, despite her Christian achievements and without belittling her philanthropies, "Not even her most earnest devotees would claim that the Church is a mighty and effective instrument for God in this world." This statement was preceded by the observation that "In thousands and thousands of instances the professing Christian lacks that quality of life which would inevitably, though unconsciously, rebuke such inverted Pharisaism, and make it self-conscious and ashamed." He asks, "Is it only a coincidence that in an age when the doctrine of the Holy Spirit is neglected, the Church is feeble and ineffective, and does not seem to be rich in lovely lives of compelling Christlikeness?"

In such a dilemma, many ministers are led to defend the barrenness of their ministry by pleading a lack of "natural gifts," and instead of seeking the "supernatural gift," the Holy Spirit and a personal Pentecost for the reinforcement of the disciplines of their devotional life, they exaggerate their natural deficiencies and miss the vision of all-conquering power. Two words we would apply to this book—"Illuminating," "Challenging." No minister or layman will go wrong by the purchase of this book dealing with the work of the Holy Spirit.

### THE CHURCH TODAY

Among the captions which constantly appear in the church press are such as: "The Post-War Church," "The Church Tomorrow," and "The Church After the War." No one should try to discourage a proper concern for the church of the future with its pattern of interest and activity, but we confess to a concern as to the most effective approach to the church of that era. We think that one of the most important contributions which we can make to the after-war church is through the devotional and spiritual pattern of the church today.

It seems to us that to over-emphasize a planned church must, in a considerable degree, substitute a human program for the divine ideal and purpose. If by that means the post-war church shall be divorced to any extent from the divine ideal and standard, its effective ministry will be lessened. Or to put it another way, the church of tomorrow will need more than ever before to be valued for the continuing ministry of the grace, comfort and strength experienced in personal salvation. By this we mean that the church of today must not leave out of its thinking its deeper spiritual significance if it would command the allegiance and serve the interests of a mutilated civilization tomorrow.

It seems to us that any person who is thinking of the church tomorrow in terms of military victory and the full support of scientific, social and political forces in either England or America needs to make a more careful study of happenings today. Rev. William C. Kernan, in a recent news release, made this significant statement:

"At the recent conference at Columbia University on Science, Philosophy, and Religion, two of the delegates demanded that 'the entire missionary movement should be stopped. They objected to the assumption that 'the post-war world could be built successfully only on the basis of Christianity,' denied the statement, frequently made, that we are fighting this war to save Christian civilization, and stated that, so far as one of the major members of the United Nations is concerned, the war is not being fought for any kind of religious civilization at all, but only 'for humanity—for freedom and the equality of all men.'"

In a news release preceding that quoting this rather bald repudiation of the missionary enterprise and the Christian factor in the world struggle now in progress, Dr. Kernan said:

"It may not be a subject we like to talk about, but some way had better be found—and quickly—to take the bitterness out of a lot of hearts and the evil rumors out



of a lot of mouths, or else after the war we may find ourselves in the dilemma of having fought a war to destroy the fascist tyranny only to find that the tyranny wasn't destroyed at all, but merely transferred from Nazi Europe to America."

Our concern here is not with any social or political theory. We do not believe that the influence and prestige of the Christian Church will be promoted by a clashing of intellectual swords over what at best represents no more than a fractional part of the true Christian ideal. The Church tomorrow must and will be the projection of the Church today in its devotion, or lack of devotion, to the whole ideal and purpose of the gospel. A man of any race or economic grade may be lifted to the status of political and civil equality by the fiat of governmental authority without making him religious, or even church-minded. The choice which faces the Christian Church today is between a political and social independence on the plane of social life, and a new society renewed in life and purpose after the pattern of the Son of God. The need is not just social reform, important as that may be, but is preeminently the necessity for men regenerated by the grace of God in Christ. The divine ultimatum is still, "Ye must be born again." Without that, the post-war church will have no distinctive and compelling message for a bleeding and ruined world. The foundation for that ministry is being laid in the souls of men and women today, not in human plans and graphs for the church tomorrow.

#### WAR AND SENTIMENTAL SOFTNESS

From the beginning of our participation in the war we have refrained from expressions which we felt might create feelings of hate and vengeance toward our foes. On the other hand, we have not allowed ourselves to be swerved by emotional utterances and attitudes into a position which might be construed as softness toward our enemies or those who might be considered their accomplices. We have not even sympathized with those who have demanded that our country inaugurate a movement for a "negotiated peace" which would leave those enemies in a mood and a position to be a menace to civilization.

The most amazing piece of sentimental stupidity that has come to our attention is the reported proposal that we pay for damage to German and Japanese cities. We do not see how any one could get his consent to voice such an unreasonable sentiment. If an unoffending country had been laid waste because of military necessity, the course would be justifiable and just, but in the case of Germany and Japan on the background of Pearl Harbor, we must be excused. We take this position whether the proposed reparation be financed privately or otherwise. It is our earnest desire and effort to be Christian, but it seems to us that such a scheme for after-war reparation is going a little far.

#### NORWEGIAN MISSIONS ABROAD

Norwegian missionaries now number more than six hundred and fifty. Despite the fact that the country is under the heel of Nazi conquerors, the missionaries are being supported by regular aid from Haakon VII, king-in-exile, who in the past three years has given approxi-

mately five hundred thousand dollars for missionary support. Norway is the only occupied country of Europe which is carrying on its missions in foreign lands, and the sacrifices necessary to keep the work going are evidence of a heroic faith.

#### "BABES IN ARMS"

The human race is in a struggle seemingly to destroy itself. The charge is being made that mankind has failed to govern himself and has failed to live up to his responsibilities as a reasonable being, and that he should be returned to the oblivion whence he came. The further



B. P. Brooks

charge has been made that man is entirely self-centered, greedy, ravenous in appetite, lustful, a liar, a cheat, an unbeliever, and a murderer. He could be indicted for wilful destruction of natural resources, his failure in family and home life, his improper use of religious institutions, his failure in local, national, and world politics. He knows the right but pursues the wrong. He is his own worst enemy. Yes, he is guilty of these and many other charges.

This is a gloomy picture. Dr. Sheely, Associate Professor of Chemistry at Mississippi State College, admitting all this, attempts to defend his fellow man on the ground that the human race is still in its swaddling clothes. He gives a very interesting illustration of the brief period of time in which man has existed and expresses the hope that he may yet adjust himself to a world in which he has lived for so short a time. Says Dr. Sheely:

"For the purpose of illustration, let's imagine a rope stretched from Birmingham to Starkville and my mouth. Each yard of the rope would represent 10,000 years. Suppose we start at the beginning of life on earth, at Birmingham, and follow our cord down through these thousand million years toward Starkville. Not until we reach Mayhew, twelve miles away, would we find any mammals. Giant reptiles do not disappear until we reach State College campus, two miles off. We find nothing higher than an ape until we reach the Rex Theater, some 400 feet distant. About 100 feet from the end here stands the famous Pithecanthropus, the 'missing link.' Seven and one-half feet from me are the first remains of our own species, man. One foot in front of my feet lies old King Tut. The discovery of America is only one and one-half inches away, while just one-half inch out I can lick the first faint rumblings of the Industrial Revolution. The soothing cream of the New Deal is all over my lips and penetrating my digestive system through my mouth. Man, therefore, is a mere babe in the words of time."

He pleads that we give man more time and another chance. He advises that we speak to the sinner and point out humanity's errors, reprehend its failures, admonish where needed, and give him as much encouragement as we can. He reminds us that "the love of God is broader than the measure of man's mind and the heart of the Eternal is most wonderfully kind."

As good stewards, and all men are stewards, let's rededicate ourselves to the keeping and improvement of God's world. This is a requisite of good citizenship.

B. P. B.



## PERSONAL NOTES AND INCIDENTS

Rev. E. R. Smoot, pastor at Ripley, Miss., reports that he has been ready for Conference since June. He is much pleased with the people of that charge.

A business note from Bishop Hoyt M. Dobbs to the editor is greatly appreciated, both because it is from the Bishop and for his interest in the editor and his family.

Mrs. Ann Lewis Trent, daughter of Rev. O. S. Lewis, Vicksburg, Miss., notifies us that she and her husband are now located with the Central Y. M. C. A. at Huntsville, Ala., where she feels at home because she lives across the street from the First Methodist Church.

Rev. B. P. Jaco, Raymondville, Texas, and a retired member of the North Mississippi Conference, is planning to attend the session of the Conference at Tuleo, but wishes to be remembered to his many friends in case he should not be able to reach the Conference.

A brief letter from Rev. H. M. Johnson, received Monday, states that his daughter was better on Saturday and that he thinks now she is out of immediate danger. He says that the doctors gave them encouragement as to her condition, but that she is far from well still.

Rev. N. S. Loftus writes that he has had a good year on the Sartinville charge. Last year he built and paid for a splendid parsonage, and this year he will build and pay for a new church. His people have been responsive and he has received a splendid group into the church. All finances will be paid in full. Special services and interests have been cared for in a very satisfactory manner.

## LOUISIANA CONFERENCE TELEGRAM

All Boards and Committees will meet at 2:30 p.m., November 9th. Bro. Vaughn will be at Masonic Temple all that day to receive belated statistics. Conference will officially open at 7 p.m. and end Friday, the 12th.

W. H. GILES.

## STATISTICS LOUISIANA CONFERENCE

Dear Dr. Duren: I have been asked to have the following explanations published in the Advocate. Money raised for "The Fellowship of Suffering and Service" to be reported in column 12. "Memorial Mercy Home-Hospital" column 32. "District Work" column 35. All to be reported on table No. III.

Fill in blanks number one and two and return to me at least ten days before conference. Send blank number 3 to Brother Vaughn by the first of November if possible.

Cordially yours,  
J. E. HEARN,  
Statistical Secretary.

Delhi, La.

## COLUMBIA YOUTH FELLOWSHIP

The Youth Fellowship of the Columbia Methodist Church has completed another very successful year under the leadership of Mrs. Lee H. Wells.

With only fourteen members on roll a pledge of \$50.00 was raised, of which \$8.00 was paid to the Conference Treasurer, Rev. R. W. Vaughan, and \$8.00 to the Woman's Society of Christian Service. An additional \$25.00 was raised by the Fellowship in giving World Service Day Programs and this was their contribution to the Overseas Relief Committee.

The retiring counselor, Mrs. Lee Wells, has done an excellent piece of work and she proudly leaves her job with a balance of \$21.53 in the treasury to be applied on a fund for song books for the Youth Division. Mrs. Wells will be succeeded by Mrs. Flo Morris.

MARJORIE MORRIS,  
Columbia, La. President.

## ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY OF THE MISSISSIPPI ANNUAL CONFERENCE OF 1818

At its session during Pastors' School in Jackson, the Conference Historical Society appointed a committee to make plans for the observance of the 125th anniversary of the Annual Conference which met at John Ford's, on Pearl River, October 29-31, 1818. The committee has worked out the following plan:

On Friday night, October 29, 1943, at the Sandy Hook Methodist Church, there will be held a service of commemoration. Historical papers will be read on Methodism in the Sandy Hook community from 1809 till 1943, also on the Annual Conference of 1818. The principal address of the evening will be given by Dr. W. L. Duren, of the New Orleans Christian Advocate, on the life and character of Bishop McKendree, who held the 1818 Annual Conference.

On Sunday afternoon, October 31, 1943, following a sermon in the morning by Rev. V. R. Landrum, district superintendent, and the quarterly conference at 1:30, the historical program will begin at 2:30. The principal address will be given by Mrs. H. J. Wilson, of Hazlehurst, former State President of the Federation of Women's Clubs, and great-great granddaughter of Rev. John Ford, in whose home the 1818 Conference was held. This home still stands, and in it a brief final service will be held about 4 o'clock.

All former pastors and presiding elders, and others interested, are cordially invited to attend this celebration. Those who will spend the night are asked to advise Mr. J. W. Hart, Sandy Hook, or Rev. F. M. Casey, Foxworth.

J. B. CAIN,  
Secretary of the Committee.

## WITH THE PASTORS

## GOOD LITERATURE DAY

By Charles O. Ransford

John Wesley was one of the first church publicists, and he was one of the best. His publications number 371. He anticipated the founding of the famous Religious Tract Society by fifty years. His ambition was "to furnish plain truth to plain people."

"No member of his societies must be allowed to remain untaught. Wesley deliberately set himself to bring within the reach of his people the best literature the world that day possessed. He anticipated by more

than a century the age of cheap books and popular literature. Having a desire to furnish poor people with cheap, short, and plain books, he wrote many small tracts which were sold generally at a penny apiece."

Following the organization of the Methodist Episcopal Church in the United States in 1784, the Methodist Publishing House was established in 1789. Every pioneer Methodist preacher carried in his saddlebags the cheap literature and books of the Methodist Church, which were sold or given to their converts.

The profits of the Methodist Publishing House from the beginning have been sacredly devoted to the relief of the retired preachers, their widows, and orphans.

The Methodist Church has made and distributed a great literature, books without number, and Christian Advocates by the hundreds of thousand copies.

Every Methodist preacher from the beginning has had as his required equipment, a Bible, a hymn book and a Discipline. All these essential books have been the products of the Methodist Publishing House.

As a Church, the Methodists have always been taught and have become an intelligent, reading people. The Methodists know their church history and doctrines and the reason of the faith in them.

The Methodist Discipline (P. 223, a12) makes it the duty of the pastor, "To see that the people in the bounds of his charge are supplied with our Church literature, including books, periodicals, and church school literature." The quarterly conference (P. 529) makes the secretaries of Good Literature official members.

The history of the Methodist Church, the work of the Methodist Church, and the official acts of the Church give full recognition to the use and value of religious literature.

Practically every Annual Conference has appointed a day for the Conference-wide presentation of Good Literature and the Christian Advocates. Conferences with their own Christian Advocates have appointed seasons for appeals for subscriptions to the Church paper. Without these special days the Methodists would not know that the Church has a Christian Advocate and other literature interpretative of the history, doctrines, and services of the Church.

An informed people always have an intelligent understanding and appreciation of the Church. It is unthinkable that anyone should be a member of any church without a desire to know his church leaders and church programs. Moreover, we all should desire to know the progress of the church.

The people who read their church literature, books, and papers, have knowledge and understanding of the work of the church and are responsive to every call for service and special programs.

The pastors are the representatives of the whole church program. Should they fail to inform their members of church progress, the people, not knowing, will fail of their duty. In no organization more than the church is it true that knowledge is power. Knowledge is creative of interest and persuasive for action. The pastor can usually depend on the people who read the church paper to know what Israel should do and to lead the congregation in every co-operative effort.

After all, the kind of a world one carries about in oneself is the important thing, and the world outside takes all its grace, color, beauty and value from that.

—James Russell Lowell.



# CONFERENCE NEWS AND PERSONALS

Sergeant D. H. Boddie, who has been spending a time at home with his father and mother, Rev. and Mrs. D. B. Boddie, at Morgan City, is now stationed at Camp Wheeler, Ga.

The Advocate staff appreciates the invitation of Bro. J. E. Hailey to attend the dedication of the Lynville church, on the Cleveland charge, next Sunday. We are sorry that other engagements and duties prevent.

Rev. John J. Rasmussen, pastor at Minden, La., reports a good meeting in which he had the assistance of Rev. N. H. Melbert, of First Church, New Orleans. Dr. Fagan Thompson, of Galloway Memorial Church, Jackson, led the singing.

Rev. H. J. Boltz is said to be contemplating going to Shreveport where he will make his home with his daughter. The Louisiana Conference never had a more valiant warrior than he, and the veteran in retirement is still venerated by his friends at the front.

Word received at the Advocate office indicates that the daughter of Rev. and Mrs. H. M. Johnson is in a hospital at Monroe, La., where she is seriously ill. Bro. Johnson, who is district superintendent at Monroe, will not be forgotten by his brethren in this time of anxious concern for his daughter.

Rev. E. C. Driskell reports a fine year at Pickens, Miss. All finances will be paid in full. Collections for the Week of Dedication amounted to \$126; Mercy Memorial Home-Hospital, \$32; China Relief, \$67; and Fellowship of Suffering, \$50. It is expected that the lifting of the church debt at Goodman will be accomplished by October 31. Pickens, with a membership of 155, has 29 names on its Service Flag.

A card from Rev. Carl Lueg says: "We won by 906 votes" in the local option election of Natchitoches Parish on October 5. The town of Natchitoches voted dry by a majority of 117. The organization which achieved the victory for temperance will be kept intact to promote the enforcement of the law. Bro. Lueg observes that what has been achieved in Natchitoches can be repeated by other parishes also.

Rev. J. H. Felts, of Fulton, Kentucky, writes that he is in splendid health and, despite the dry weather and the lateness of the season, still has a good garden and has plenty of canned vegetables to make easier the days ahead. He is looking forward with pleasant anticipation to mingling with his Conference friends and former parishioners at the forthcoming session of the North Mississippi Conference.

A card from Rev. Ashley T. Law reports a revival meeting at Amite, La., in which he has the assistance of Bro. James V. Reid. The meeting had gotten off to a good start. The work of the church is in fine condition and a mission special, on which \$1,400 was collected, will be used to support the Rev. Mr. Townsley, son of Rev. A. Iuman Townsley, who is well-known throughout Louisiana. Bro. Townsley, the son, is a missionary in India.

Dr. Henry T. Carley, pastor at Ponchartroula, La., observed the 50th anniversary of the organization of the Church School last Sunday. At the celebration, Mrs. Anna

Vinyard Coburn presented 100 copies of the Cokesbury Worship Hymnal in honor of her father, E. W. Vinyard, who was one of the organizers of the Church School, has been continuously connected with the church since that time, has been a steward for 50 years, and is chairman of the Board at the present time. Following the celebration a series of services continued throughout the week, with Rev. Guy Hicks, of Ruston, doing the preaching.

## OUR CONFERENCES

North Mississippi Conference, November 3, at Tupelo, Miss.

Louisiana Conference, November 9, at Lafayette, La.

Mississippi Conference, November 17, at Jackson, Miss.

## BOARD MINISTERIAL TRAINING, NORTH MISSISSIPPI CONFERENCE

Will you please announce that the North Mississippi Conference Board on Conference Relations and Ministerial Qualifications is called to meet in Tupelo on Wednesday afternoon, November 3, at 3 o'clock? All who are expected to come before this committee are asked to come at this time. It is most important that the class that is expecting to be received into full connection in the Conference meet this committee Wednesday afternoon.

Thanking you, I am,

Yours cordially,

A. Y. BROWN, Chairman.

## FIRST CHURCH, LAKE CHARLES, DEDICATED

Rev. J. Henry Bowdon and the congregation of First Church, Lake Charles, had a high day on Sept. 26, when Bishop A. Frank Smith dedicated the beautiful and well-appointed structure which is now free of debt. A great audience greeted the Bishop, interest was high, and everything went off in a fine way. The mortgage was burned by Messrs. Freeman, Hale, and Mayo.

The following Sunday did not reach the attendance record of the dedication day, but the dedication spirit was still upon the people, who contributed \$110 for Chinese Relief.

Rev. John Rasmussen will begin an eight-day meeting on next Sunday, and the atmosphere is such as to create the feeling that a splendid meeting is in prospect.

## MARRIED—REV. FLOYD O. LEWIS AND MISS ERIN MATHENEY

Dear Bro. Duren: Their many friends will be interested to know that Rev. Floyd Osmond Lewis, of the Matherville charge, and Miss Erin Matheney, of Matherville, were married last Monday at 2 p.m., Oct. 4, in the home of the groom's parents, Rev. and Mrs. James M. Lewis, 519 Penn. Ave., McComb, Miss. The ceremony was performed by Rev. J. M. Lewis and myself. It just happened that Mrs. Lewis and I were passing through McComb and had stopped for a brief visit with my brother. It was a quiet home, double ring ceremony, witnessed by Mrs. J. M. Lewis, Miss Elsie Lewis, Mrs. O. S. Lewis, Rev. and Mrs. W. A. Terry.

Floyd is the oldest son of Rev. and Mrs. J. M. Lewis, and for the past four years has served at Matherville. His bride is the daughter of the late Rev. O. B. Matheney, of the Mississippi Conference, and Mrs. O. B. Matheney of Matherville. She is a sister of Rev. Robert Matheney, of the Bonhomme charge. She is a graduate of Mississippi Southern College, and has taught school in Quitman a few years. After their short honeymoon they will be in the parsonage at Matherville, Miss. Floyd was a long time getting him a wife, but when he did he found a good one. They are well matched.

Thank you for that \$100 check. I can make good use of it in my district.

Your friend and brother,

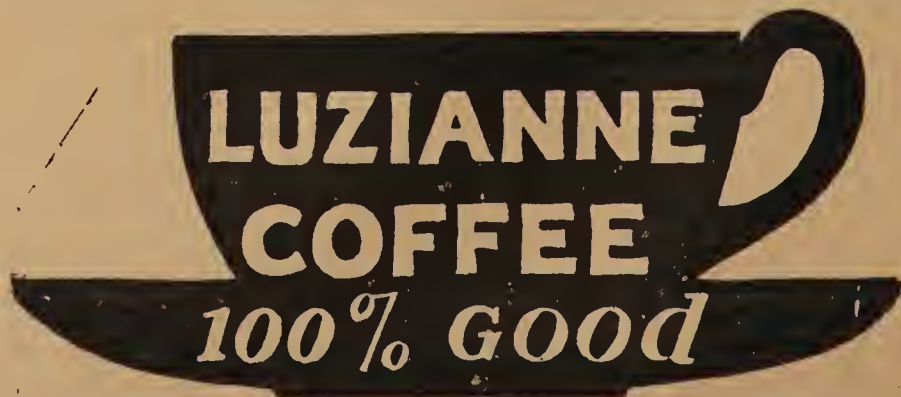
O. S. LEWIS.

## LETTER FROM CHAPLAIN TUCKER

Dear Dr. Duren: One of the sergeants here in my unit read me parts of a letter that his mother, Mrs. Robert J. White, of Paris, Ark., had received from his brother, Cpl. H. K. White, dated September 5, 1943. To me this letter was so interesting and complimentary of the work being done by the chaplains in the field of combat that I asked for an excerpt of the letter. I felt you might be able to use it. It is as follows:

"Dear Mother: As you probably know by now, I was in the New Georgia campaign and came through O. K. It was pretty bad and at times I didn't know for sure whether I was coming or going. We won, though, and that's all that matters. The Japs took an awful beating . . . .

"My division is the organization who





captured the Munda Airport. We also took Rendova Island from the Japs . . . . .

"I almost forgot to answer your question about our churches. We have church services regularly, even during combat. Our chaplains are very brave men. They go right into the front lines and hold services wherever they find a group of men or even a single man who desires it. I don't think there's a finer group of men living than the Army Chaplains. . . . .

"Your son,

"H. K."

Since the letter came direct from the battle zone and is such a wonderful tribute to these men who are there taking the church to the men, I felt it should be passed on.

Sincerely yours,  
KENNETH I. TUCKER,  
Chaplain (Captain),  
1661st S. U., Fort Custer, Mich.

## VICKSBURG DISTRICT VICTORY RALLY

The Victory Rally of the Vicksburg District was held September 23rd at Crawford Street Methodist Church.

The pre-Conference reports were good. From all indications, the district is having a very successful year under the brotherly leadership of Rev. O. S. Lewis, district superintendent.

Port Gibson, Natchez, Fayette, Gibson Memorial, Crawford Street, are paying all benevolent askings. (The writer had to leave before the pastor at Yazoo City made his report. That church might be added to the above list). The church at Port Gibson is in a class by herself. She has paid all benevolent askings for several years—perhaps every year since the church was organized. All the charges in the district have increased their benevolences.

A great deal of property improvement is being done. Jefferson Street, Natchez, under the leadership of Dr. H. M. Bullock, is spending a considerable sum repairing and redecorating. Several reported the installation of a butane gas system in the parsonage or in the church. Other churches are meeting all budget items plus a cash balance in their local treasury.

The district went over the top in the Advocate campaign. We are greatly indebted to Rev. E. C. Presley, of Mayersville, for the "over-the-top" report. He is way out in front with the number of subscriptions.

Some successful revivals have been held in the district during the year. In many other places the brethren are leading in real constructive work. At this time, however, it is impossible to give the increase in membership and the advance in the church schools.

The entire day was not given over to reporting what has been done. We reported with humble, thankful hearts, what has been done. We confessed with sorrow and repentance many things that have not been done. With faith and trust we looked forward to some things that we can do for the Master. The talks by the brethren were helpful, and the two worship periods were food for the soul. The fellowship was very fine. And last to be mentioned, but a very important item, the lunch served by the ladies of Crawford Street was excellent.

A. W. WILSON, Reporter.

Men trained in intellect but not in religion and morals will become a menace to the country.—Theodore Roosevelt.



In the above picture is seen 1st. Lieut. Chaplain Wesley Ralph Cain holding services for the U. S. Army Air Corps in a chapel in England. Chaplain Cain will attend the University of Scotland this winter for a special course in theology. His father is Rev. L. W. Cain, Elizabeth, La.

## WORLD SERVICE IN PROSPEROUS TIMES

The Methodist Church gives \$1 per capita on the combined Conference and World Service programs, according to Dr. O. W. Auman. It is indeed time to look to our stewardship.

In the South Central Jurisdiction, with a total of 125 districts, only 43 gave as much as \$1 per capita on the General and Conference benevolence programs, distributed by area as follows: Houston, 15; Dallas, 15; Omaha, 8; Oklahoma City, 4; St. Louis, 1.

Out of eighteen Conferences, only four reached the per capita giving level of the church at large, as follows: Central Kansas, \$1.26; Southwest Texas, \$1.25; New Mexico, \$1.15; Northwest Texas, \$1.07.

We are not pleased with this record, but there is ground for hope in view of the increase in last over the previous year's giving. There were twenty-seven Conferences throughout the Church reporting an increase of 25 per cent or more in World Service giving. Four of the twenty-seven are in the South Central Jurisdiction. These Conferences and their percentages are as follows: New Mexico, 40.04; Southwest Texas, 27.11; Louisiana, 25.76; Nebraska, 25.22. Seven Conferences made advances above 10 per cent, as follows: Little Rock, 20.67; Central Texas, 16.04; North Arkansas, 14.95; Missouri, 13.51; Kansas, 13.49; Southwest Missouri, 10.51; Texas, 10.12. All Conferences made some advance.

The increase for the church at large was 11.9 per cent.

There are certain factors which would tend to increase the percentages. Special Conference collections, not reported in World Service or the Conference benevolence program, are taken in each Conference in the South Central Jurisdiction with the proceeds going to Kingdom work as certainly as other benevolence funds. We must and will continue the forward march.

## LIGHT

By Charles E. McLean

The lamps are battered and chipped and worn,  
But their bright light still is shining.  
Their faces are lined by the usage of years;  
Their hearts know the meaning of sorrow and tears,  
The life of life's gladness, the pang of its fears,  
But the light of their souls still is shining.

Not the wink of a fitful, lusterless beam,  
Like a fugitive thought in the midst of a dream,  
Nor yet an uncertain and discolored gleam,  
But pure white light in a radiant stream,  
Through the length of a life has been shining.

It shines in the home for the cynic to see,  
On friend and on neighbor, where e'er they may be;  
It drives back the shadows and helps men stay free.  
It shines on the pathway of sinners like me.  
O, 'tis rich in the fruit of its shining!

The lamps may be marred in beauty and form,  
But their light will shine on forever.  
For Faith that has taught the doubtful to pray,  
And love that has guided the weak in the Way  
And sought out the faint who have wandered astray,  
Is light that is part of the Eternal Day,  
With Him, they shall shine on forever!

Written as a tribute to Rev. and Mrs. I. T. Reames, of Vivian, La., and dedicated to the venerable fathers and mothers of the ministry, to whom the Church owes a greater debt than to any other section of its servants.



## MINISTERS OF LAKE CHARLES DISTRICT COMMEND SUPER-INTENDENT

The ministers of the north end of the Lake Charles District met in session on October 6 at DeRidder, La., and passed the following resolution:

Whereas, the Rev. B. H. Andrews is closing his term as district superintendent of the Lake Charles district, we desire to express our appreciation for his wise counsel and faithful and capable leadership. We wish to express our appreciation for his friendly attitude and congenial spirit, always feeling that his visits were inspiring and profitable, his sermons bearing the marks of preparation and substantial thought.

W. T. GRAY,  
R. T. Pynes,  
Committee.

## REV. S. A. BROWN REPORTS

Dear Dr. Duren: I know from experience now what a happy experience it is to reach the age of retirement joyously. After forty-eight years in the active ministry I will be retired at our approaching conference at Tupelo.

It has been a real pleasure to labor in the good church at Moorhead these two years. The people have been so responsive and appreciative of my efforts as well as very patient and indulgent. I love them.

At our regular preaching services we have received nine into the church on profession of faith this year. October 10th has been set as the time to close the books. All assessments have been paid in early part of the year except for the support of the ministry, which has been paid monthly.

Last Sunday we received a soldier in training camp at Williamsburg, Va. The Chaplain sent his signed covenant and baptized him and requested that we receive him.

We had as our honor guests last Sunday the Jews of the town, every one being present. At that service we dedicated a Pulpit Bible which was presented to the church by a Jew in memory of his father.

The average attendance at church school the present quarter has been only two less than the enrollment.

It is gratifying to us that the church has asked that we be returned as pastor for another year, notwithstanding our retirement and age and infirmities.

Yours truly,  
S. A. BROWN.

## TUBERCULOSIS IN WARTIME

By Iago Galdston, M. D.,  
Executive Secretary, Medical Information  
Bureau New York Academy of Medicine

In time of war—beware of tuberculosis. Beware of tuberculosis at all times, particularly so in wartimes. For war and tuberculosis go together. And if we are to profit by past experiences, then we must redouble our guard.

In the last World War tuberculosis gained headway among all the peoples involved. The death rate, which up to 1914 had been steadily declining, began to rise shortly after hostilities broke out and continued to do so as the war years added up.

In this war it is not unlikely that tuberculosis will again make headway. Up to the present the tuberculosis record in the United

States is in the main reassuring. But in England the early war years showed an increase of 10 per cent in deaths from tuberculosis. The figures for most of the other warring nations are either unavailable or unreliable.

But even in our own country, despite a continued decline in the general death rate from tuberculosis, there are some disturbing figures for the younger age groups. During the past year (1942) there was a noteworthy rise in tuberculosis deaths among young white men 15 to 24 years of age, and among young girls 10 to 14 years of age. These figures are a challenge which we must meet promptly and effectively.

One of the most important weapons in the war against tuberculosis is the X-ray. Every young person going to work for the first time should have his or her lungs X-rayed. Such an X-ray is of greatest value when it is part of a complete medical examination. Of equal importance are the day-in, day-out living habits, principally good and adequate food and sufficient rest.



Eating isn't a matter of appeasing hunger. What we need are the right kinds of food, in sufficient quantities to supply us with energy and to keep us healthy. There is nothing "faddish" or "sissy" in knowing what foods we need and in eating them.

Adequate rest is of equal importance. Recreation and entertainment are also good, but not when purchased at the cost of sleep.

Then to be on "double guard," every one should know the signs and symptoms of tuberculosis: loss of weight, a "cold" that hangs on, a tiredness you can't get rid of, fever, spitting blood. The presence of any one of these does not necessarily mean that the individual has tuberculosis, but each of these symptoms should be investigated.

In these days of intensive war effort, every man, woman and child counts. We need all the health and vitality we can muster. We cannot afford to gamble with or to waste any of our manpower. It is our individual responsibility to see that none of it is wasted. Learn how to best care for your own health and that of your family and how to protect yourself against the menace of tuberculosis.

Your local tuberculosis association is ready and eager to help you. You will find there literature, posters, information and advice. It is yours for the asking. Your support of the annual Christmas Seal Sale has made these services possible. Make them your weapons for health and victory.

## PREACHERS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The Preachers' Meeting of the East End of the Lake Charles District was held at Crowley, Monday, October 4, at 10:30 a.m.

The chairman, Rev. R. H. Staples, opened the meeting by a responsive reading. Rev. W. H. Giles gave the opening prayer. The minutes were read, corrected and approved. Present were: Bros. Anders, Andrews, Collins, Giles, Grambling, Holladay, Scwell, Spinks, Staples, and Thibodeaux.

Bro. Staples discussed the three reports to be handed in at Annual Conference. He asked that both No. 1 and No. 2 sheets be sent to Rev. J. E. Hearn at least ten days before conference if possible. This would allow time to check for mistakes. It was then moved by Rev. B. H. Andrews and seconded by Rev. D. F. Anders that the reports be mailed by Monday, Nov. 1. This was carried. In making report No. 3, Rev. R. H. Staples asked that all money be reported in dollars. If fifty cents or more add one dollar; if less, leave it off. It was further suggested that where there is more than one church on a charge that the names come in alphabetical order on all three sheets.

Rev. J. B. Grambling asked what column to report Special World Service offering. Since this is for the statistician to say, a motion was made by Rev. Mr. Anders that Rev. Mr. Staples be requested to write Rev. Mr. Hearn that he, through the Advocate, let it be known in which column the above-mentioned should be reported. The vote carried.

Rev. B. H. Andrews, in referring to church membership, asked that where an addition comes through preparatory membership it also be included in the column, "Profession of Faith." Also, when a church letter is requested and the name does not appear on the church roll, the name must be restored before it can be counted transferred out. This led to a discussion concerning our present system of registration. Bro. Giles made a motion that a memorial be sent to Annual Conference to request a memorial be sent to General Conference asking for a revision in our present system of church registration. Bro. Andrews asked that it be amended, requesting Rev. Mr. Giles to write the memorial to be sent to Annual Conference. The vote was in the affirmative.

Rev. Mr. Giles stated that Rev. J. W. Faulk is in bad health and asked that members of the group visit with him when possible, or drop him a card of remembrance. His address is 16 Howard Street, Lafayette, La.

Rev. J. B. Grambling asked that Rev. W. H. Giles make a report on the finances of the Student Center at S. L. I. Rev. W. H. Giles stated that the response has been good, and if it continues as at present, everything will be well cared for.

Since there will be no other meeting before Annual Conference, Bro. Andrews suggested that one of the preachers in this area of the district be responsible for calling the meeting. Rev. C. J. Thibodeaux was asked to call the first meeting at the beginning of the new conference year. This meeting is to be held in Lafayette on the first Monday in December. Each minister shall defray his own expenses.

Rev. J. B. Grambling asked that the group express their appreciation to Rev. B. H. Andrews for his fine leadership, fellowship,  
(Continued on Page 16.)



## NORTH MISSISSIPPI W. S. C. S.

(Delayed)

Hgs. 1661 St. S. U.  
Fort Custer Michigan.  
October 2, 1943.

Mrs. Ernest Moore,  
Malvina, Miss.

Dear Mrs. Moore: I have just finished reading my this week's New Orleans Christian Advocate and it occurred to me while reading your page that a request of Chaplain Roy A. Grisham could be met very easily by the good women of North Mississippi. Recently Mrs. Grisham heard from him, "Somewhere in the South Pacific," and he was asking for reading matter for the boys—magazines of all kinds, and books. During this month packages of regulation size can be mailed without request at the rate of one per week.

I feel sure there are many people who have good magazines they would like to pass on to these boys if their attention were called to the matter. Chaplain Grisham's address is:

Chaplain (1st. Lt.) Roy A. Grisham, 0-480893  
211th C. A. Bn AA (A. W.) Unit 1.  
A. P. O. 503,  
San Francisco, California.

## Fourth Quarter—October

## Program of Work

1. Business.
  - a. Plan Week of Prayer.
  - b. Check Life Membership.
  - c. Check Student Fund.
2. Send boxes of supplies or cash to one or more items on Supply list. All money to Mrs. D. H. Hall, New Albany, Miss. Send report of all supplies to Mrs. G. B. Blake, Houlka, Miss.
3. Monthly program, with items from "The Methodist Woman."

\* \* \*

### A Former President of the North Mississippi Conference Writes Us a Letter

The following quotation is taken from a letter from Mrs. T. M. Clark to Mrs. Ratliff. After six years of service to the women of North Mississippi, Mrs. Clark retired to the service of her home and family. This has been a busy summer for her, and we are glad she had time for us:

"I am not trying to say what I feel of appreciation for the honor conferred on me in having the Conference Journal dedicated to me. It was a beautiful thing for you ladies to do. This Journal, containing, as it does, the record of last year's achievement and the next year's plans, brings before me the real honor that its dedication confers. When you have an opportunity to express my thanks to the other members of the cabinet, I'd be glad if you would do so. The woman's work of our church has meant a great deal to me."

\* \* \*

## Week of Prayer and Self-Denial

October 24-30, 1943.

\* \* \*

## World Community Day

Theme: "The Price of an Enduring Peace."

Purpose: For all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community.

"As though in preparation for such a time as this, God has been building up a

Christian fellowship which now extends into almost every nation, and binds citizens of them all together in unity and mutual love. . . . It is the great new fact of our time. . . . Here is one great ground of hope for the coming days."

—Archbishop of C.

\* \* \*

## Concerning Life Memberships

Dear Co-Workers:

Any adult may become a Life Member of the W. S. C. S. by the payment of twenty-five dollars, and an Honorary Life Member for one hundred dollars. A child up to six years of age may be made a Life Member for five dollars, and a Junior may be made a Life Member for ten dollars.

A Life Membership is a means of collecting much needed funds for missionary purposes. At the same time it honors one in a most beautiful and impressive way. It gives a spiritual strength to the society as well as to the one honored.

All money for Life Membership should be sent direct to the Conference Treasurer, Mrs. D. H. Hall, New Albany, Miss. She will send to you the membership pin and certificate. Send name, picture, and short sketch of life of the person honored to Mrs. E. L. Jernigan, Fulton, Miss. The pictures and sketches are placed in the Life Membership books.

It is urged that the Memberships always be presented with an impressive Service. It will also stimulate interest in your Society, and sublimate it to the highest spiritual level. May we be found diligent and faithful in the Master's work.

MRS. E. L. JERNIGAN,

Conference Chairman Life Memberships.  
October 1, 1943.  
Fulton, Miss.

\* \* \*

Dear Co-Workers:

The Mid-Year Executive Meeting of the W. S. C. S. of the North Mississippi Conference was held in Memphis, August 26th 1943. Each officer gave her report and her tentative plans for the fall and winter months.

## The Orphanage

We had hoped to bring you, at this time, definite plans in which the women could cooperate for our fall contributions to the Orphanage. But the Orphanage Board meeting has been postponed twice, due to illness of the president of the Board, and now the suggestion is that the meeting shall be postponed until after Conference in November.

Until definite plans are worked out, it is impossible to know what the needs of the Home are and what we, the women, can do toward meeting these needs. We have been unable for the past several years to get a report from the Orphanage as to the kind or amount of the contributions made by the women of North Mississippi. A report of this kind would be most helpful in making workable plans.

More than anything else we do need a budget set up for the Orphanage, a definite financial plan that we might know when the needs of the children are met. Until this is done I do not believe the women will be in a position to know what they can and should do. We hope this will be done in the near future.

## Fall Study

The new Fall Study, "We Who Are America," is under way in most societies. Please give this careful thought and study as it is a basis for future Home Mission studies. We cannot be Christian overseas if we are unChristian in our daily lives at home.

## Zone Meetings

Our Fourth Zone Meeting will follow the plan made at Junaluska. It will be a District-wide meeting and the program will demonstrate how the three departments, Christian Social Relations, Education and Service, and Spiritual Life Groups coordinate their plans and activities in the local society. I hope each society can arrange to have representation at these meetings. Mrs. Hollandsworth, Mrs. Odom, and Mrs. Whitaker, Secretaries of the above departments will have charge of these Zone meetings.

## Finances

Three-fourths of Pledge and Specials should be paid by the end of September.

## Personals

Miss Louise Killingsworth is to be on the next trip of the Gripsholm, an exchange National. This is good news to all of us. Miss Carrie Brown, our former Rural Worker is at Bradshaw, W. Va., and sends greetings to the conference.

Sincerely,

MRS. W. H. RATLIFF, Pres.

W. S. C. S., North Miss. Conf.  
Sherard, Miss., Sept. 23, 1943.

\* \* \*

### North Mississippi Conference—Supply Askings for 1943-44

(Keep this list on file for reference)

Home: Rural Community, Malvina, Miss.  
Vacation school supplies: Paper, pictures, paste.

Layette—especially diapers and gowns.  
Women's summer gowns, with sleeves.  
Clothes for men, women and children.  
Money for milk for nursery, medicines, etc.

First aid supplied—bandages, adhesives, etc.

Library books. Quilt scraps.  
Clean rags (white). Embroidery hoops and thread.

Coloring books, crayons, water colors.  
Wood Junior College, Mathiston, Miss.

Miller Hall Dormitory for Girls

2 dozen sheets, 63x99; 5 dozen pillow cases, 1 dozen scarfs, 3 dozen rag rugs, 1 dozen dish towels, 10 dozen sheets, 81x99; 4 dozen bath towels, 5 dozen wash rags, 2 pair blankets.

Wood and Dixon Halls, Dormitories for Boys  
2 dozen sheets, 81x99; 6 dozen bath towels, 4 dozen dresser scarfs, 6 pair blankets, 72x99; 2 dozen sheets, 63x99; 2 dozen bath cloths, 2 pair blankets, 81x99.

Rust College, Holly Springs, Miss.

Thread, all colors (especially black and white, size 50); embroidery cotton, all colors; dress prints (three and four-yard pieces); needles, pins, thimbles, bobbins for Singer machine (round); towels and face cloths, colored construction paper, scraps of colored yarn, bleached and unbleached muslin, used patterns, scissors, small and large; Christmas boxes containing tooth paste, handkerchiefs, towels, needles, darning cotton, soap, stationery, apron prints.

Foreign: Jurisdictional Goal, \$4,500 Cash for Foreign Supplies.

India, \$1,000; China, \$1,700; Africa, \$675; Latin America, \$1,125; Cuba, manual training equipment, \$100; Mexico, medical equipment, \$125; Brazil, Belo Horizonte, \$400, and People's Central Institute playroom, \$100; Uruguay, Crandon Kindergarten, \$100; Library, \$100; Argentine, Union Theological Seminary books, \$100; Algeria, Christian Literature and Bibles, \$100.

MRS. G. B. BLAKE,

Secretary Supplies,

Houlka, Miss.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "The Church and America's Peoples"

In addition to the material suggested on this page September 30th, the following will be most helpful:

"Americans All—Immigrants All," with manual (25 cents) from Federal Radio Education Committee, U. S. Office of Education, Washington, D. C.

"Understanding Our Neighbors" (25 cents), from Commission on Interracial Cooperation, Inc., 710 Standard Building, Atlanta, Ga.

#### Mississippi's Melting Pot

The 1940 census showed the following foreign-born persons in Mississippi: Austrians, 108; English, 316; Germans, 588; Irish, 161; Italians, 1,294; Czechs, 40; Finns, 42; Greeks, 286; Norwegians, 46; Russians, 412; Danes, 120; French, 152; Hungarians, 57; Poles, 216; Swedes, 156.

Where do these people live? Are any of them in your community? Have you helped them to understand our customs—to become a part of the community? Has your church helped them in any way?

#### Our Chinese Wall

While making the study of "The Church and America's Peoples," we should become informed concerning our immigration laws. The Woman's Division is asking that we urge our Congressmen to vote for the repeal of the Oriental Exclusion Act. The pending bill is to repeal Chinese Exclusion H.R.2893 and is in the hands of the Committee on Immigration and Naturalization. If you want to know more about it, read "Our Chinese Wall" (free), from the Committee to Repeal Chinese Exclusion, 40 East 49th Street, New York, N. Y.

We have been told that many of the Congressmen have not had a single letter from their constituency relative to the passage of this bill. Let us write our Mississippi Congressmen, especially Mr. Dan R. McGehee and Mr. Arthur Winstead.

#### A Closing Worship Service

During Pastors' School at Millsaps College, the following worship service for the closing of this study was worked out by Mrs. Norman Purvis, of Fannin, who has allowed us to publish it:

#### "Brotherhood of the Nations"

Quiet Music: "Praise the Lord, All Ye Nations."

Opening Meditation:

"And the Lord saw it, and it displeased him that there was no justice." Is. 59:15.

"God is no respecter of persons." Acts 10:34.

"All men are dear to the heart of God and therefore they must be dear to us."—R. W. Dale.

"Let us no more be true to boasted race and clan, but to our highest dream—the brotherhood of man."—T. C. Clark.

Hymn: "O, Brotherman, Hold to Thy Heart Thy Brother."

Scripture: I Cor. 13th Chapter (Love chapter).

Silent Prayer.

Hymn: "In Christ There is no East or

West." (Sing with bowed heads, prayerfully and softly).

Litany—

Leader: "Lord, have mercy upon the Brotherhood of Nations. Teach us to love one another."

Response: "The Lord be merciful, we pray."

Leader: "Dwell Thou within our hearts and let us see Thee everywhere."

Response: "Hear us, we pray."

Leader: "Lord, bind our nations with the bonds of love."

Response: Hymn: "Lord, Speak to Me, that I May Speak." (May be used as solo).

Benediction: "Join hands, then, brothers of the faith,

What're your race may be,  
Who serves my Father as a son,  
Is surely kin to me."

—From "In Christ there is no East or West."

(Copies of this worship service should be placed in the hands of each person in the class before the service begins).

\* \* \*

#### Recognition for Study

During 1943 only two studies have been approved for Special Jurisdiction Recognition—"The Work of the Woman's Society of Christian Service," and "The Church and America's Peoples."

Several societies have used studies carried over from last year—"Latin American Missions," and "Planning for Peace." These may receive Special Jurisdiction Recognition.

"Will a Man Rob God?" will count on Point 5 of the Efficiency Aims for 1943, but does not receive S. J. R.

The informal study, "Our Greatest Problem," does not count on the Efficiency Aims point, nor receive recognition. This study was a "fill-in," since no new study was recommended for this year. It should be reported to both the secretary of Missionary Education and Service, Mrs. E. V. Perry, and the secretary of Christian Social Relations and Local Church Activities, Mrs. Stanley Wilson. There is a place on the report blanks for such a study.

Reports from this study in the area of Alcohol and Other Narcotics, show that splendid work was done (a credit to the societies) and that real action is resulting.

\* \* \*

#### What Does the Mississippi Conference W. S. C. S. Do?

Checking, we find that barely a third of the 265 societies in the Mississippi Conference report, so the work which the Conference officers report to the Jurisdiction officers represents just one-third of what is actually done.

We wonder how our Conference would "stack-up" with others, if all the 265 societies would report?

Can you help us to find out at the close of the fourth quarter?

\* \* \*

#### Sorrow Comes to Conference Women

Mrs. R. E. Rollings, who has served our Conference in so many different ways, has the deepest sympathy of our women because

of the passing away of her father a few weeks ago.

Death also came into the family of Mrs. J. B. Pearson, our secretary of Wesleyan Service Guilds, when her brother-in-law passed away.

\* \* \*

#### Correction

In the recent account of the Educational Conference and Seminar, held in Meridian, the statement was made that a Baby Life Membership was presented to the infant daughter of "Mrs. Edith Castle Carraway."

The membership was presented to Judy Kaye Rawls, infant daughter of M|Sgt. and Mrs. Thomas Rawls (nee Eleanor Castle) by Mrs. George Mars.

We regret the error.

\* \* \*

#### Retreat for Week of Prayer and Self-Denial

The service for the retreat for our Week of Prayer and Self-Denial was prepared for us by three Episcopal women, who over a period of years have participated in retreats and who have graciously shared their experiences with us.

These friends are Miss Vida D. Scudder, who is an author of many books and who is professor of English Literature, Emeritus, at Wellesley College; Miss Florence Converse, who also is an author and who for many years was on the editorial staff of "The Atlantic Monthly;" and Mrs. John Hurd, the retired head of the Society of the Companions of the Holy Cross.

They have drawn upon the rich store of dignified and beautiful worship forms that have been used by Christians throughout the centuries.

In commenting on their finished work, Miss Scudder wrote the editor of the Week of Prayer literature: "This has been a lovely thing to do; and we rejoice more than I can say in the sense of spiritual fellowship with you, and through you with your great communion."

\* \* \*

#### Wesleyan Service Guild Month

October is Guild Month throughout the Church, and in the Mississippi Conference we should be greatly strengthening our units and adding others, for many of the members of the W. S. C. S. have entered the ranks of the "employed" women.

Too, many girls and young women have entered employment after graduating from high school or college and need the enrichment which membership in a Guild can give.

"A Service Front for Employed Women" is a new leaflet describing the unusual opportunities for the Wesleyan Service Guild in these days when we stand at the crossroads of life. It is free from Literature Headquarters.

Mrs. V. F. DeVanny, the Division secretary of Organization and Promotion, suggests: "Since October is designated as Guild Month this year, what could be more appropriate than for every Guild to plan to climax the month with a stimulating and spiritually uplifting observance of the Week of Prayer and Self-Denial?"



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Copy for this page failed to reach us.—  
Editor.

### A CENTURY OF PROGRESS

By Dr. Forney Hutchinson

Recently there was held in the city of Chicago what was known throughout the world as a "Century of Progress." It purported to set forth in the form of a great exposition the material progress that had been made in this nation and in the world within the last hundred years.

It is very easy now to be pessimistic, and especially so for young people who are just graduating. It looks as if conditions that lie just ahead of us are not particularly inviting, and that for well-equipped young people there is, just now, very little demand. It is my hope to bring encouragement through a brief rehearsal of the progress made along various lines within the last century.

First of all, I should like to call attention to certain social improvements, all of which are loosely found within the last century. That conditions, from the standpoint of physical life, have improved is easily evident. One hundred years ago when a plague broke out there was little to be done except to let it run its course. In the 14th century twenty-five millions—something like half of the population of the globe—died with the black plague. In the fifteenth century a boy escaped from a Spanish vessel into the city of Mexico, and soon thereafter broke out with smallpox and, as a result, three million Mexicans died of that dread disease. At George Washington's second inaugural every fifth man was pock-marked from smallpox. Practically the only treatment for disease in those days was bleeding. If one had a toothache, he was bled profusely from the mouth. Having been weakened through this treatment, it was easy for disease to produce death.

In surgery, the only antiseptic was to pour boiling oil into the wounds or to sear them with red-hot irons. If you can imagine the painfulness of such treatment, you can realize something of the progress made, at least in surgery.

Intellectual enlargement, I believe, is equally as noticeable. We are very much concerned now about our public schools. Lack of funds threatens all of our schools and may completely destroy some of them. However, one hundred years ago there were practically no free schools in this nation and certainly not in the rest of the world.

Economically, conditions now are far from perfect. We suffer especially from lack of adequate distribution of wealth. However, this is nothing new under the sun. When Jesus came there were in the Roman Empire one hundred and twenty millions of people. Twenty families controlled all the wealth of the empire. In 1819 one-seventh of the population of New York City lived on charity. Wages for laboring men averaged \$2.50 per week for eighteen hours a day of toil. Two shillings per day was the top price paid for day labor.

Perhaps the most marked improvement has been in the position of women. One hundred years ago there was only one college in America that would graduate a woman, even admit her. She had no vote and was practically a slave. A married woman had no control over her own property. Her husband could give away her children and she had no recourse. The courts of the land did not recognize her.

Imprisonment for debt was common. One man in Philadelphia lay in jail for years for failure to pay a thirty-dollar grocery bill. If we had such a law now, we might all be in jail. The attitude toward criminals has changed completely, and I think for the better. Torture then was common, and nobody raised any question about it. A Roman Emperor used to eat his meals to the music of the groans of tortured criminals. Public beatings and hangings served as amusements for the people.

Moral progress is no less gratifying. We hear it said sometimes that the world is getting worse and worse, until by and by it will be completely wiped out. Then the millennium will come. In other words, the gospel having failed, the Almighty will institute some other plan for world redemption. The facts in the case do not justify this conclusion.

One hundred years ago all sorts of lotteries and gambling devices were everywhere legalized. One of the best buildings on the Harvard University campus was built through a lottery scheme. Princeton University also has property acquired through the same method. Both institutions were church schools. In 1761 Faneuil Hall was burned to the ground. It was rebuilt with money acquired by the sale of lottery tickets. It was an ex-Confederate soldier who signed the bill that killed the Louisiana Lottery, which was the last state to legalize it in this nation.

One hundred years ago human slavery was recognized in this nation, not only as being constitutional, but scriptural. The burden of the traffic fell on the South, but all sections were to blame for the institution. Abraham Lincoln, visiting in New Orleans, witnessed the sale of some Negroes, and swore then and there that if the time ever came when he could, he would strike that traffic and strike it hard. After four years of bloody warfare, he signed the Emancipation Proclamation. I have, myself, seen a block in New Orleans on which slaves were regularly auctioned. There used to stand in Washington, close by the nation's capitol, a hotel which carried a sign to this effect: "Slaves kept here overnight—their return to the owner guaranteed." They were assigned to underground dungeons which extended out under the sidewalks. Chief Justice Taney rendered a famous decision to the effect that slaves were chattels. If killed by the owner, nothing could be done about it. One hundred years ago black men passed through the streets of Philadelphia with the initials of their owners branded on their foreheads with red-hot irons.

In those "good old days" duelling was recognized as being entirely honorable—a

very proper way for gentlemen to adjust their differences. Alexander Hamilton, one of the brightest intellects this nation ever produced, sacrificed his life on that altar. He died on the spot where three years before his son had been killed in a duel.

In those days the open saloon, with its scarlet annex and its gambling adjunct, everywhere ran wide open without question. Today it has returned, but not without serious and persistent protest. Undoubtedly, its life tenure is limited.

In those "good old days," witch burning was a virtue, while charging interest on money was a vice. Two hundred and fifty years ago, in Salem, Massachusetts, they hanged and burned nineteen persons for witchcraft. It was all presumably on Biblical authority.

Religious developments have kept pace with moral and social progress. This progress is evident in personal life as well as in the life of organizations. The Bible says Noah was perfect "in his generation." I am glad for the concluding and qualifying clause, remembering that, immediately upon his escape from the ark, he proceeded to grow grapes from which to make wine on which to get drunk. Like most young people, his son mocked him in his drunken debauchery and he called Heaven's maledictions upon his own child.

Martin Luther, with all of his courage, drank and swore as long as he lived. John Calvin was responsible for the burning of Servetus on the streets of Geneva. George Whitefield, the fiery evangelist, advocated slavery and rum for Georgia. Even John Wesley was guided by casting lots, and believed in witches. John Bowring was captain of a slave ship when he wrote "In the Cross of Christ I Glory."

I used to visit an old man when I was a young preacher, who spent most of his time talking about the great preachers he had known in his youth. I regretted that I had been born out of season. However, I think now the old lady was right who said, "Preaching ain't what it used to be, and never was." Distance lends enchantment. There were great preachers a hundred years ago, and there are great preachers now. No generation has a monopoly on preachers.

These truths apply to the church as an organization, as well as to its members. There is a quarterly conference record connected with old John's Street Church in New York City, said by some to be the oldest Methodist church in America, which has preserved a list of contributions made to the pastor at a certain quarterly conference. Among other things is recorded a gallon of Scotch whiskey. Old St. George Church in Philadelphia won \$50 in lottery tickets and lost it the same way. That happened in the eighteenth century.

In those days, in many sections, religion was a perfect orgy of emotionalism. Around the campgrounds they had stakes, like hitching posts, for people to hold to when they were seized with the jerks. It took Rev. John Akley several years to get through an annual conference a resolution preventing preachers from distilling and

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The Keys to Progress are a stimulating approach to the full program of the Woman's Society of Christian Service. I hope all of the societies are using all of the Keys. The 7th Key finally opens the way to the goal of Efficiency Aim, which your society cannot attain without participation in supply work. Many societies are doing supply work this year. You will still have opportunity to send a Christmas box or money gift in December for the Louisiana institutions belonging to and supported by the Woman's Division—MacDonell French Mission School and Wesley House, St. Mark's Community Center, 1130 N. Rampart Street, New Orleans; Peck Hall, 5323 Pitt Street, New Orleans; Sagar Brown School, Baldwin, as well as foreign supply help for China or India. You will receive a letter from your Conference Supply secretary in November with suggestions for these boxes. If you have not received the Supply letters which have gone out to you each quarter, please send Mrs. C. I. Jones, 6215 St. Charles Avenue, New Orleans, La., a card with your name and address to be placed on the mailing list.

Some few reports cannot be placed on record as Supplies, since they report only work for hospitals or orphanages. As you know, Supply work is extra help over and above the pledge to our **Women's Institutions**, with the exception that emergency help to ministers' families, which is recommended by your district superintendent, can also be reported as supply work, if you immediately contact the Conference Supply secretary, Mrs. Jones.

Which district will be first to go over the top with 100 per cent participation in Supply work? You can help make it yours. The following have been sending supplies and supply gifts:

**Alexandria District.**—Alexandria, First Church; Boyce, Bunkie, Elizabeth, Ferriday, Glenmora, Jena, Jonesville, LeCompte, Montgomery, Natchitoches, Oakdale, Pineville, White's Chapel, Winnfield, Opelousas, Villeplatte.

**Baton Rouge District.**—Baker, Baton Rouge First Church, Black Water, Bogalusa, Clinton, Covington, Deerford, Franklinton, Hammond, Istrouma, Jackson, Kentwood, Lee's Landing, Loranger, New Hope, North Baton Rouge, Plaquemine, Ponchatoula, Tangipahoa, University Church, Zachary St. Francisville.

**Lake Charles District.**—Crowley, DeRidder, Eunice, Gueydan, Lafayette, Leesville, New Iberia, Pine Grove, Rayne, Sulphur, Vinton, Welsh, Westlake, First Church Lake Charles, Simpson Church Lake Charles, Abbeville, Many, Merryville, Jennings, Lake Arthur.

**Monroe District.**—Bastrop, Columbia, Delhi, Grayson, Little Creek, Mangham, Mer Rouge, Monroe First Church, Oak Ridge, Olla, Rayville, Sterlington, St. Joseph, Stone Avenue, Tallulah, Wesley, West Monroe, Winnsboro, Wisner, Epps, Lake Providence, Oak Grove, Union Church, Rayville, Gilbert, Waterproof, Gordon Avenue, Alford's Chapel.

**New Orleans District.**—Algiers, Aldersgate, Canal Street, Carrollton Avenue, Donaldsonville, Morgan City, Napoleon Avenue, New Orleans; First Church, Parker Memorial,

Rayne Memorial, Rayne Memorial Wesleyan Service Guild, Eighth Street Church, Felicity, Gentilly, Munholland Memorial, Second Church, New Orleans, Slidell, Franklin, Houma Heights, Morgan City.

**Ruston District.**—Arcadia, Bernice, Calhoun, Cotton Valley, Farmerville, Haynesville, Hodge, Homer, Jonesboro, Minden, Ruston First Church; Simsboro, Athens, Cross Roads, Springhill, Heflin, Sibley, Claiborne Church, Downsview, Ansley, Chatham, Eros, Bernice Wesley Service Guild, Summerville.

**Shreveport District.**—Belcher, Benton, Bossier City, Cedar Grove, Coushatta, Greenwood, Haughton, Hosston, Ida, Keithville, Logansport, Mangum Memorial, Mansfield, Munerlyn Chapel, Noel Memorial, Oil City, Pelican, Plain Dealing, Shreveport First Church, Vivian, Wynne Memorial, Blanchard, Gilliam, Mooringsport, Rodessa, Doyline, Park Avenue, Stonewall, East Point, Zwolle.

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### Notes On MacDonell School

By Mrs. Oakley Lee, Wife of Rev. Oakley Lee, First Pastor of Houma Heights Church, and Now Serving Overseas As Chaplain in the U. S. Army

After being away from Louisiana for two years it is surely nice to be back home. My two children and I made the trip down from Kentucky in August by car. We are making our home here at MacDonell School until my husband returns from overseas.

My coming to MacDonell School this time has a two-fold purpose. One, and very important, is to help fill the need for teachers and workers. The other is my own need of worthy activity. It is activity that keeps one's mind from dwelling too much on things that are beyond one's control. And when I think of a place of activity MacDonell School always comes to mind.

Highlights of some of my own duties here may serve to give a picture of some of the school's interests and activities.

I have charge of one of the dormitories, the McCoy Building group, consisting of the seventh grade girls, eight in number. They with my own family make a family group of eleven, not a small handfull. Girls of this age face many problems and are apt to cause their advisors to face a good many more. We usually work them out to some constructive end. Keeping them busy at some task that challenges their interest is one of the best means of solving problems, in fact it keeps many from ever arising.

The McCoy Building is one of the oldest on the campus, having formerly been the dining room building. The furnishings are mainly secondhand articles, or some shifted from other buildings for emergency use. We decided, as our first project, to do some interior decorating, which seemed to be the first need. Miss Hooper said we might use some supply money for this project, so we purchased material for drapes for the bath room and the, what we shall call, powder room. The girls took a great interest in cleaning the walls and woodwork, and making and hanging curtains which serve the double purpose of shades and decorations. How thrilling they are at that! Now we have bought three unfinished dress-

ing tables and benches which we are to finish and drape to match the curtains and place in the "Powder Room." From time to time we shall clean and paint a wall, add a few towel racks, or do some small thing to make the apartment more home-like and attractive. The girls thus learn many valuable lessons in working together, in keeping their clothes, rooms and persons neat and clean, and they get good training in home arts that they can carry back to their rural homes and to the homes of the future.

One of the highlights in the lives of these girls is the fitting of clothes that have been sent in by the Supply department. I am the "mail man" for MacDonell School, and nearly every day there are packages for the School. Some are small, but containing such valuable gifts as a nice sheet or two, or some table linen. Others are so large that I have to have help to get them in and out of the car. These latter usually contain clothes, and then the fun begins. If you should happen in on the campus sometime soon after the close of the school hour, or work period, as the last period is usually called, you would likely see a large group of eager, interested children on the Wesley House porch. Well, you may know that Miss Hooper is in the midst of that excited group, unpacking a supply box and fitting the clothes on the children. How eagerly they pick out the colors that delight them and then try it on to see if it will fit. Later, in the dormitories, there is another interested session, as they make a more careful survey of their prized possessions, this time before a mirror. After this, clothes is the favorite topic of conversation for some time.

I have some class-work, too, and supervise the laundry in the afternoons. These duties, together with study hall in the evenings and the care of my own two children, fill the days, and the nights. Time passes quickly. The period of waiting for the return of my husband is thus filled with work of a worthwhile nature, and I feel that I am doing my part in it all.

ELVA LEE.

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### St. Mark's Center

Mr. Wm. H. Owers, Head Resident, Writes of New Problems Brought on by the War

On the battle front casualties and material loss can be accurately estimated. Not so with the first great home front casualty—character. It has been aptly said that children are among the first casualties of war. After nearly two years of total war, social workers are keenly aware of the truth of this statement. It is to the prevention and restoration of character loss, that the facilities of St. Mark's Community Center are dedicated.

The exhilarating stimulation of higher wages in this war industry area has complicated rather than simplified everyday problems of living. Working parents often leave children without supervision, and in many cases there is a general disintegration of family life. Children with abnormally large allowances roam the streets at night squandering their money. Many teen-age

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON OCTOBER 17, 1943

By Rev. W. C. Newman

### THE SABBATH IN OUR COMMUNITY

**Lesson Text:** Exodus 20:8-11; Isaiah 58:13-14; Mark 2:23-3:26.

**Golden Text:** And he said unto them, The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

"Times have changed," said the young girl to her mother who was remonstrating with her about some of the social customs of modern youth. "Times have changed," sighed the old lady wistfully as she talked to her pastor about the church and revivals she remembered from her childhood. "Times have changed," said a business man to me the other day in excuse for never coming to church any more because he must look after God's business on Sunday.



W. C. Newman

Yes, times have changed. But the physical and spiritual needs of man have not changed; moral law has not changed; God has not changed.

And man cannot ignore these things without suffering serious consequences. That is what this lesson on the sabbath is all about.

### The Sabbath For Man's Good—Not God's Whims

What are the great needs of a man in our world today? Are they not rest for the body? Reinspiring for the mind? Time for meditation? A quiet but unfailing faith? A greater sense of God's reality?

And how are these things to be obtained? Not by rushing around in frantic search of them, surely. But rather by the very thing which is implied and involved in the Christian observance of the Sabbath—a day of rest, worship, self-examination, and conscious seeking of God.

If one may obtain strength of body only through eating, resting, and exercise, then it were foolish to say he is too busy to eat, or rest, or exercise.

Therefore it is not only unChristian but also stupid to neglect the Sabbath while at the same time wanting and needing relief from strain, courage for life's battles, satisfaction for the hungers of the heart, faith for dark days, and the assurance of God's presence and help.

### Holy Day or Holiday?

"But Sunday is the only day I have. I have to work every other day." How many times I have heard that from church folk who do not attend church!

The error in that statement is not what you might think it to be. The error is in

a man supposing that any day belongs to him. Every day is given to us; no day is ours. We cannot make a day, prolong life a day, call back a day that is past.

Each day that we live is holy with opportunity for good living, for service to our fellow men, and for communion with God. We have no right to use every week day strictly for our own business, pleasure, and gain, then demand Sunday to rest our over-taxed bodies or indulge ourselves in doubtful pleasures.

So that after all when a man misuses Sunday it is very good evidence that he is misusing all the other days as well. His fundamental mistake is that he does not think of time as being a very precious gift from God, of life as being a sacred thing, and of himself as being the son of God.

### Christianity Depends On The Sabbath

Every empty pew is a failure for the church; every absent member is a defeat for religion; every misuse of the Sabbath is a victory for paganism.

When the full import of those statements is honestly considered I do not see how a Christian can find the heart to take liberties with Sunday.

A soldier who leaves his post, fails to attend drill, deserts his company in battle, or goes AWOL (absent without leave) is immediately considered guilty of serious crime and subject to heavy punishment.

A churchman who thus neglects or deserts his church is equally guilty, equally contributes to the defeat of his fellows, equally subject to punishment.

There is an old story, whether true or not is immaterial, of an unbeliever who wrote a letter to a minister saying, "I had a field. I plowed it on Sunday, I planted it on Sunday, I cultivated it on Sunday, I gathered the crop on Sunday. And when October came I made more corn on that field than on any other. Where is your God?"

To which the minister replied with a single sentence, "God does not always pay in October—but he pays."

### But What Can We Do On Sunday?

Is all this to say that Sunday is to be a "blue" day? Melancholy? Unhappy? Why surely not. What then is good to be done on Sunday—

Why, many things. Attend church, of course. But not just that. How many families are so seldom together in the home nowadays that they have no family life at all! What better thing than make Sunday a family day? Worship together; rest together; visit together; read together; sing together; visit friends together; do those good deeds that you have often wanted to do but could not find time; seek out the needy folk and give them happiness by just a little love and attention. And all of this together, and in the name of Christ.

To do so is to find great benefit and great happiness. For the sabbath really was made for man.

## LOUISIANA W. S. C. S.

(Continued From Page 12.)

boys and girls, attracted by high wages, drop out of school to work. Frequently their evening leisure is spent in questionable commercial recreation centers.

Not all of the residents of the community share in the prosperity brought by the war. In a variety of ways St. Mark's ministers to the material and spiritual needs of the destitute in this category, both young and old. Although St. Mark's is not a relief agency, ways are found for giving material assistance to some needy families. An attempt is made to give aid and counsel to all whose needs become known to our organization. Wholesome recreational services are provided. Dental and medical services, including treatment for venereal disease, is freely available to all, irrespective of race.

St. Mark's appreciates the interest and support of its friends. A new program year, geared to war-time needs, is just beginning. The staff of St. Mark's faces this new year acutely aware of its war-aggravated tasks, and pledges itself anew to the maintenance of the home front in a manner acceptable to those on the battle front. In the carrying out of our program activities, may we have your continued loyal and generous support?

God demands our best. We cannot do our best with a neglected body. No man can fail in common-sense precautions against disease and vitality-weakening old age without finally reaping his sorrowful harvest. At least make the effort. We cannot all be notably young at fifty, but certainly most of us, if we begin in time, can avoid being notably old at sixty.—John Timothy Stone.

The Christ stands before us and says, "Come to Me." You say, "Must I?" and He answers, "You may." He will not even say "You must." You may. And duty loses itself in privilege, and the soul enters into independence and escapes from its sins, fulfills its life, lays hold of its salvation, becomes eternal, begins to live an eternal life in the accepted and loving service of Christ. —Phillips Brooks.

The churches of our land have been and always will be the greatest factor in the development of truly noble character, molded in the Divine pattern

—Thomas J. Watson.

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# THE CHRISTIAN FIRESIDE

## THE BIBLE

George Washington's tribute to the Bible:  
"True religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young. It is impossible to govern the world without the Bible."

Daniel Webster's tribute to the Bible:  
"If we abide by the principles taught in the Bible our country will go on prospering and continue to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Theodore Roosevelt's tribute to the Bible:  
"If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to try to make things better in this world, even if only a little better, because we have lived in it. I enter a most earnest plea that in our hurried and rather bustling life of today we do not lose the hold our forefathers had on the Bible."  
—The Trumpeter.

## THE GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.  
The winter clothes.  
The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.  
A man's business.  
A man's friends.

A happy look on children's faces.  
A prosperous man to a pauper's grave.  
A man from the highway of heaven to the road to hell.—The Gideon.

## THINGS THAT HAVEN'T BEEN DONE

The following bit of sentiment from an unknown source is worth passing on. Here it is, for what it may be worth, and it will be worth just what you make it:

"The things that haven't been done before, those are the things to try.  
Columbus dreamed of an unknown shore

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis

at the rim of the far-flung sky.  
And his heart was bold and his faith was strong as he ventured in dangers new,  
And he paid no heed to the the jeering throng or the fears of the doubting crew.

"The many will follow the beaten track with guide-posts along the way.  
They live and for ages back with a chart for every day.  
Someone has told them it's safe to go on the road he has traveled o'er,  
And all that they ever strive to know are the things that were done before.

"The things that haven't been done are tasks worth while today.  
Are you one of the flock that follows, or are you one that shall lead the way?  
Are you one of the timid souls that quail at the jeers of the doubting crew,  
Or dare you, whether you win or fail, strike out for the goal that's NEW?"

—Religious Telescope.

## THE BLOOM OF YOUTHFUL PURITY

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that it is gone forever, for it never grows but once. The flower that hangs in the morning, impearled with dew, arrayed with jewels—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly on it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful, fantastic picture. Now lay your hand on the glass, and by the scratch of your fingers, or the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss he can never make whole again. Its effect cannot be eradicated; it can only be forgiven.—Henry Ward Beecher.

## A VIVID LETTER FROM HOLLAND

The following is the text of a letter from a Dutch theologian. It throws a particularly vivid light on present conditions in that country:

"How happy I am to find that it is possible for me to write to you. I was most grateful to receive your last letter, but a long time

has gone by now and much has happened since then.

"My only son has been taken away to Germany with several thousand students. I do not know his address, nor where he is, or how he is occupied.

"The students nearly all refused to sign a declaration of loyalty and were sent away at the beginning of May.

"About half of them are in hiding, but it was not possible for all. The theological faculty has almost disappeared. No more lectures are held. Everything has to be done by private correspondence.

"You cannot think how family life has suffered here. The church (or rather, the churches) grow wonderfully on account of the trials they are going through. The younger generation is growing up to manhood in quite a different way from anything we had imagined. They often show a striking loyalty to the faith.

"About fifty pastors of our church are under arrest and many others are living a very precarious life. Nothing is being written or printed, and it is no longer possible to get foreign books."

—Spiritual Issues of the War.

## MANPOWER SHORTAGE AND LIQUOR

Half the manpower required to meet "minimum" production requirements could be available immediately if the liquor traffic were closed down for the duration, the National Woman's Christian Temperance Union declared recently.

Pointing to the liquor industry's own estimates that in peacetime 1,000,000 persons were engaged in production and distribution of alcoholic beverages, Mrs. Ida B. Wise Smith, W. C. T. U. president, estimated that stopping all liquor sales would free more than 600,000 workers for essential work.

"There are still more than 375,000 places selling liquor in the United States," she said. "Added to the thousands who are working breweries and wineries, the employees of these places could do much to relieve the severe manpower shortages in factories, transportation systems, laundries and other essential industries."

Also, she said, thousands of farm hands and vineyard workers would be released for more essential agricultural jobs.

Whatever God gives should not be wasted, whether His mercies, His providences, or His promises.—Selected.

All our problems are ultimately spiritual. Peace and security; the fair distribution of the necessities of existence; the right apportionment of work and the proper use of leisure; the right application of science and knowledge; the laws of moral health—all these eventually depend upon men's wills; and men's wills only go right when they are oriented by God.—A. W. F. Blunt, D.D.

## How To Hold FALSE TEETH

### More Firmly In Place

Do your false teeth annoy and embarrass by slipping, dropping or wobbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, goeey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.



## REV CHARLES FRANKLIN EMERY

By Rev. W. B. Jones

The subject of this memoir was born in Paoli, Orange County, Indiana, June 12, 1855, near French Lick Springs; his father's name was Smith; his mother died when he was one year old. His mother's sister had married Charles Franklin Emery, of Pennsylvania, and he was adopted by this couple, who were without children, and he was baptized in the Presbyterian faith and given the name above mentioned. He was reared in that church. In his infancy he was brought to Yazoo City, Miss. Here he grew up to manhood. It seems that his father and mother were in part of Seminole ancestry, of which they were very proud, and he bore physical evidences of it.

He was a product of the Civil War of the 60s and of the dark days of Reconstruction in the South, for his subsequent life was shaped by these events, as he himself writes, and he took an active part in the Reconstruction, so far as his young manhood allowed. His foster father, hereafter called his father, was among the first to volunteer for the war of 1861, and he served to the end, being wounded in battle, and he was mustered out in 1865 in the regiment of General Wirt Adams, of Mississippi, a captain of cavalry.

His early education was secured through tutors, as his father would not allow the son to attend the public schools, or charity schools as they were then called, and he joined with others in securing a teacher from Virginia to instruct their sons. The son made rapid progress in his studies and at the age of 16 he entered the Junior Class of Trinity College (now Duke University) and graduated with the A.B. degree on his eighteenth birthday, June 12, 1873; afterwards the same college conferred upon him the degree of A.M., in 1874. At the time of his death he was the oldest Duke alumnus.

His father was a very proud man, and the son was never allowed to associate with any who were considered socially beneath him, and he was taught "never to brook an insult;" he was taught to believe in duels, common in that day, and he had few associates; consequently he was dubbed "Lord Emery," and before he was twenty-one years of age he fought a duel with the editor of the local newspaper, also one at Ocean Springs with a Catholic priest. This lack of social mixture in his boyhood days doubtless goes far to explain his lack of mixing qualities in his later life and ministry, and it also tells us why he abhorred popularity.

Returning home from college he taught school for a few months in Benton, Miss., and then accepted a position in 1875 in the Yazoo City high school as first assistant, and afterwards became the principal of that school until he was licensed to practice law in May, 1880. He practiced law in Yazoo City, Greenwood and Pine Bluff, Ark. Here the condition of his eyes forced him to give up the practice of law.

He was converted and became a member

of the Methodist Church while a student at Trinity in 1874, but he lapsed into indifference and became skeptical for several years. He returned to Mississippi just in time for a revival meeting at Ocean Springs, led by Dr. T. S. West, and in 1887 he was restored, his eyes at once improved and he taught as president of "Collegiate Institutes," 1886-1893, at Greensburg and Amite City, La., and he was president also of Arcadia College, Crowley, La. He joined the Presbyterian Church in 1880 at Yazoo City; he reunited with the Methodist Church in 1886.

During the school vacation in 1878 he spent the summer at Ocean Springs where on July 22 he was happily united in marriage to Miss Mamie Jane Case, eldest daughter of Dr. D. C. Case, an outstanding physician of New Orleans. To this union there were born two sons, Charles Franklin, Jr., June 25, 1879, who survives him, and with whom he and his wife lived in Houston, Texas, after his superannuation in 1923. The other son, Don Carlos, Dec. 26, 1881, who died in 1907, was a student for the ministry, graduating from Vanderbilt University. Their mother died in triumph, Dec. 26, 1932, leaving a grateful but broken-hearted husband to travel the balance of the journey alone, with only the companionship of his son, who was ever faithful to him.

He was licensed to preach at Ocean Springs in 1893, Rev. H. E. Partridge being the presiding elder.

The Mississippi Conference in December, 1893, admitted him on trial at Hazlehurst, and received him into full connection in December, 1895, and he was ordained deacon by Bishop Wilson at Jackson, December, 1897. He was a faithful, conscientious pastor and an unusually good preacher and princely gentleman, with an affectionate and tender heart when one came really to know him. He never shirked duty, but denounced sin in high places and in no uncertain terms, and he was strong for the verities of the gospel; he did not hesitate to move rather than compromise, even with the strongest and best leaders of the church.

His first assignment was to the Purvis charge, 1894-95, including Lumberton and Poplarville. While there he was offered the presidency of a Methodist female college in Virginia, a permanent place with good salary and many advantages for his family, and he was advised to accept it by friends and by his wife; yet he felt that he had been called to preach and that he could serve his Lord better by adhering to the pastorate. His living son is authority for the statement that he also declined an offer of the honorary degree of Doctor of Divinity by a great college for fear that it might make him proud. He also served the following appointments: Columbia Station, Biloxi; Edwards, Capitol Street, Jackson; Waynesboro and State Line, Pearlinton and Logtown, Summit, Hazlehurst, Fifth Street, Meridian; Brandon, Canton; Crawford Street, Vicksburg; presiding elder of Newton District, Natchez, Court Street, Hattiesburg; Columbia, Tylertown, Fayette.

At the Conference in Gulfport in 1923 he was superannuated at his own request. He and his wife moved to Houston, Texas, making his home to the end of their lives with their son, Frank. They identified themselves with the First Methodist church, of which Dr. A. Frank Smith was pastor, who has been exceeding kind and helpful to them both as pastor and later as bishop. That great church deserves our gratitude and our thanks for the very great help in pro-

viding a home and for many other things, even up to this day. Bishop Smith officiated at the funeral of Mrs. Emery, assisted by the thirty-two Methodist pastors of Houston.

But the tired, faithful old veteran, now nearly 88 years of age, has wrought well, has been faithful, is now praying that the earthly house of this tabernacle might be dissolved, for he knew that he had a house not made with hands, eternal in the heavens. His prayer has been heard; God is calling, and on April 25, 1943, the anniversary of the resurrection of His Son, this old saint answers at 4 o'clock p.m. He passed away in perfect peace, with a smile on his patriarchal face as he entered into the upper and better Kingdom. He added strong testimony to the statement of John Wesley, "Methodists die well." He was buried from the First Methodist church, Houston, Texas, and his body was laid beside that of his wife in Hollywood cemetery, the services being conducted by the pastor, Dr. Paul Quillian. We shall see him again, our friend and brother.

## REV. H. W. BOWMAN

Homer William Bowman was born December 12, 1869, in Leverett, Mass; died July 26, 1943, and was peacefully laid to rest in Pelican cemetery on July 27 in the presence of many of his devoted friends.

Bro. Bowman came south in the year of 1888 and made his home in Chireno, Texas. He was converted in 1891, joined the Methodist Episcopal Church, South, and immediately entered the ministry as a member of the East Texas Conference.

He was happily married to Miss Molley Holliday (a daughter of the late Rev. S. S. Holliday). He transferred to the Louisiana Conference in 1898, and then transferred to the Indian Mission Conference in Oklahoma in 1901, and back to Louisiana in 1903. Bro. Bowman served his Church faithfully for 37 years. Seven of these years were spent as presiding elder on the Baton Rouge and Lake Charles districts.

His health failing, he took the superannuate relation in 1928, and made his home at Pelican.

Bro. Bowman was long a great sufferer, yet he bore his affliction with perfect patience. He was never heard to complain of what he had to endure. He was fortunate in that he had a devoted wife who waited on him untiringly to the end. It was her request that the undertaker bring his body back home; said she wanted him home for one day without pain.

Bro. Bowman was a man of a master mind. There seemed to be no subject that passed him without being mastered. He owned a wonderful library. No book was too costly for him to buy if he thought it would enlarge his scope of knowledge for usefulness. His uppermost thought was to serve God and humanity. He was so well-informed on all subjects that it was woe unto him who assailed him.

Bro. Bowman had no children and no relations in the South. None were left to mourn his going except his wife, her relatives, and his friends. It was a great pleasure to know him. He was a source of inspiration, both intellectually and spiritually.

The Church has had to give up a great preacher and the world a helpful friend.

His devoted friend,

J. C. PRICE.

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## A CENTURY OF PROGRESS

(Continued from page 11)

selling whiskey. Up to 1200 A.D., in England, mass was said for lepers just as for the dead. Now they are sent to leper colonies and many of them cured.

I have heard a lot of the "good old days." I have nothing against them, but I have never been able to locate "em." I asked my father when they were, and he referred me to my grandfather, and my grandfather said he did not know, but that he used to hear his grandfather talk about them.

My Grandpa notes the world's worn cogs,  
And says we're going to the dogs.  
His granddad, in his house of logs,  
Swore things were going to the dogs;  
His dad, among the Flemish bogs,  
Vowed things were going to the dogs.  
The caveman, in his bearskin togs,  
Said things were going to the dogs;  
But this is what I wish to state,  
The dogs have had an awful wait!

I am glad I am not my grandpa. It would be great to be my grandson. I believe, with Tennyson, that "the best is yet to be."

There is no occasion for young people to be discouraged as they face the future. There will be heavy burdens to bear, but there will also be an inspiring challenge. If we depend upon newspapers with their scareheads, we will probably not be able to get this viewpoint; but if we take a glance at the situation from the standpoint of history, we will be comforted.

## DR. PUGH, HEAD OF GENERAL COMMISSION ARMY AND NAVY CHAPLAINS REPORTS

An Advanced North African Air Base, Oct. 8.—On all the fronts of the armed forces of the United States thus far visited by the Rev. Dr. William Barrow Pugh, of Philadelphia, as the representative of united Protestantism in America, he found a determination to win not only the war but also the peace.

Dr. Pugh, as chairman of the General Commission of Army and Navy Chaplains, is on an official tour of the various fronts. He is accompanied on the tour by Col. George F. Rixey, of Washington, D. C., Deputy Chief of Chaplains. Dr. Pugh is a former chaplain with more than 20 years' experience.

In a recent conference with about 40 chaplains of the 2nd Air Service Command, the 12th Air Force and a Bomber Command, he said: "I have talked with commanders in every theater that I have visited, and I have been amazed, with all the time that their duties require, at the way they have been thinking. They are doing everything humanly possible to win the war, and yet when they have talked with me they have discussed the peace and the future world. They can see, as I can, that we can't afford ever again to win a war and lose a peace."

He told the chaplains that they will have a "tremendous mission" after the war. The twelve million men and women now in the armed services will be willing to listen to the chaplains who have been through the war with them, Dr. Pugh said, and will form the potential material for the future Church in America. He added: "It is a responsibility that will challenge the best in you."

## RESOLUTION

Whereas, God has seen fit, in His wisdom, to remove from our midst one of our most beloved members, Mrs. J. W. Allen. Therefore, be it

Resolved, by the Woman Society of Christian Service, that in her death we have been called upon to part with one of our best and most loyal members. "Faithfulness to every trust" was one of her outstanding qualities, and she was elected to many places of responsibility in the missionary society in her long years of service. Because of ill health, she had not been able to attend the meetings for several years; but her counsel and help were eagerly sought and always cheerfully given.

While our Woman's Society of Christian Service has suffered a loss no one can estimate, we bow in humble submission and thank our Father for giving to our Church such an one as our sister. The memory of her noble Christian life, like the sweet fragrance of the flowers she loved, will linger with us through the years. Be it further

Resolved, that a copy of these resolutions be placed on file in the records of the Woman's

an's Society of Christian Service of the Long Beach Methodist church, that a copy be sent to the family, and one sent to the New Orleans Christian Advocate.

MRS. G. A. ALEXANDER,  
MRS. H. J. MOORE,  
MRS. G. P. McKEOWN,  
Committee.

## PREACHERS MEETING, EAST END OF LAKE CHARLES DISTRICT

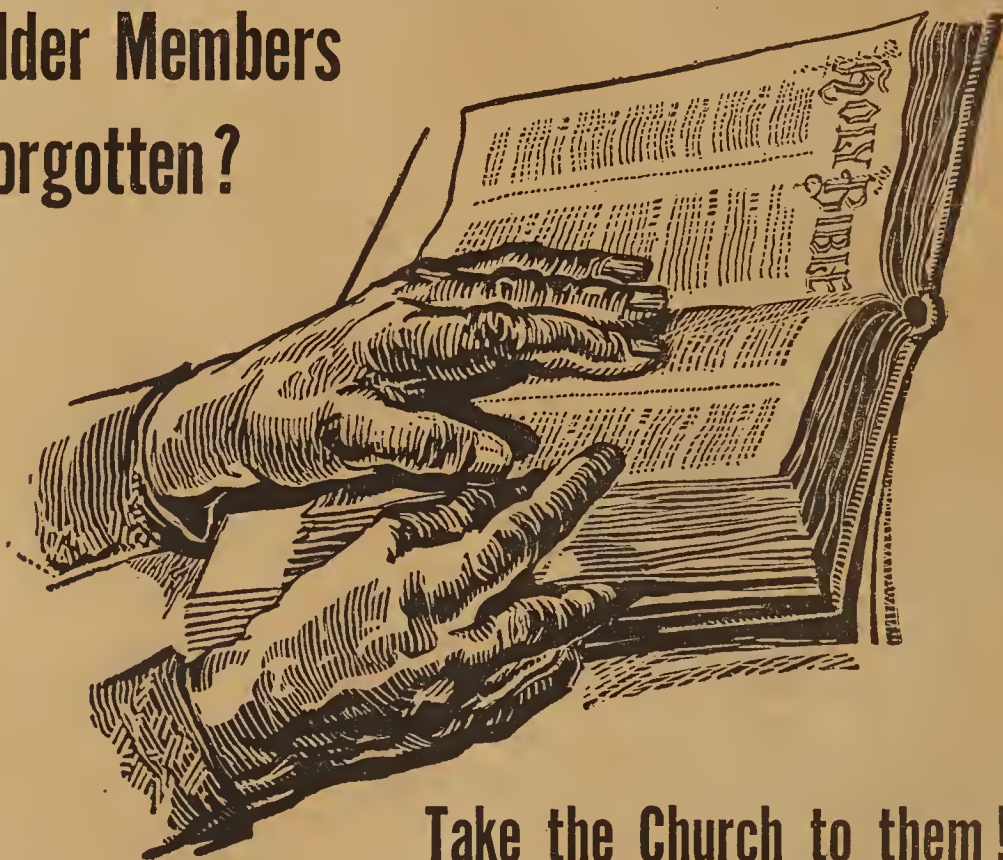
(Continued From Page 8.)

and inspiration, by a rising vote. Bro. Andrews expressed his appreciation for the fine cooperation from the group who had helped make the Lake Charles District so conspicuous.

The Benediction was pronounced by Rev. B. H. Andrews at 12:10; and the group retired to the DeLuxe Cafe where a fine meal was served in honor of Bro. Andrews, who is to leave the district this year. Brother Grambling was host.

J. H. SEWELL, Sec.

## Older Members Forgotten?



## Take the Church to them!

**O**LD AGE, ill health, or occupation no longer need prevent members from taking part in the work of their church. Adults who for these reasons cannot attend services can join the Home Department. Why not enlist these persons? *Home Quarterly* is the magazine you will need to take the church to them. It contains Sunday school lessons, daily devotions, valuable articles, and practical suggestions for service in the Home Department.

## IN THE OCTOBER-DECEMBER ISSUE:

Uniform Lessons on "The Ten Commandments and the Teachings of Jesus"

## Articles:

"How to Overcome Enemies" by Clarence Edwin Flynn  
"The Crowning Touch of Thanksgiving" by Hilda Richmond  
"Christmas Afternoon" by Paul Quillian

## Departments:

GUIDE TO PERSONAL AND FAMILY DEVOTION by Ernest F. Tittle  
THE VISITORS' ROUND TABLE by M. Leo Rippey

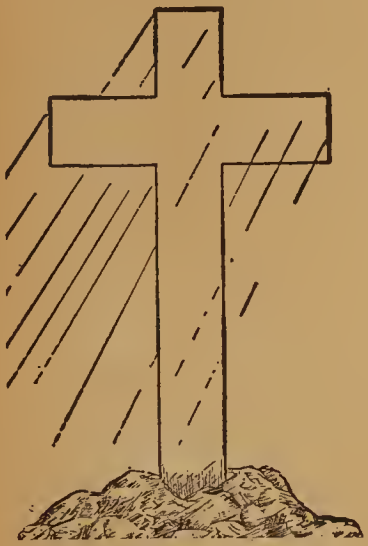
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THE METHODIST PUBLISHING HOUSE



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

I trust in Nature for the stable laws  
Of beauty and utility. Spring shall plant  
And Autumn garner to the end of time.  
I trust in God—the right shall be the  
right  
And other than the wrong, while He en-  
dures.  
I trust in my own soul, that can perceive  
The outward and the inward—Nature's  
good  
And God's.

—Robert Browning.

## THE PRAYER-ROOM TODAY

I thank Thee, Lord, because I know  
that there is nothing that can come to  
me apart from Thy knowledge and per-  
mission, nothing that Thou canst not help  
me to meet with courage and joy, nothing  
in which I cannot find Thee, nothing that  
Thou canst not turn to my good. Deepen  
this faith within my heart; make it most  
real to me in the hour when most I need  
it. Teach me to find the hidden gain in  
everything that seems to be only loss.  
And over everything that seems to defeat  
my best purposes and wither my fairest  
hopes, make me more than conqueror  
through Thy love. Amen.

Rev J B Cain  
Oct 14

## The Bible

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes in to the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warn-ings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dreams, so that love, friendship, sympathy and devo-tion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trem-bling pilgrim comes into the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade: "Goodbye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.—Henry Van Dyke, D.D.





# WALLET OF THE WEEK



EDUCATIONAL DEFICIENCIES were responsible for four hundred and thirty-three thousand rejections of men of draft age by the Army. This means the loss of a great army of otherwise qualified men. Along with this uncomplimentary record is the fact that twenty thousand public school classrooms are to be closed this year for lack of teachers. In view of the enormous sum being paid for the training of draftees, it would seem that to allow so many classrooms to be closed shows a questionable disposition of manpower.

\* \* \*

AN ARMY CAMP with a capacity of seven hundred men has been built just outside Jerusalem for British African soldiers in the Middle East. The most of the men who go to this camp are from British African colonies. It is said that most of them are Christians and spend much time in visiting the Holy places; but for the Moslems, there is the Mosque of Omar, which is second only to Mecca and Medina in sacredness and as places to which Mohammedans make religious pilgrimages. The camp is about twenty minutes' walk from the Old City.

\* \* \*

SYNTHETIC PRODUCTS hold the prospect of taxing the capacity of the nation in the production of food in the after-war industrial development now foreshadowed. Much grain will be diverted to the manufacture of alcohol for producing synthetic rubber, and the soy bean crop will be drawn upon for the making of plastics. These indicate but two of a growing list of agricultural products which may be drawn upon in the years ahead. The diversion of grain for the manufacture of alcohol will certainly not end with the production of rubber.

\* \* \*

THE CHAPEL OF THE DEEP is an odd religious structure which is silhouetted against a grim background of Aleutian mountains. It was constructed by a detachment of American armed forces now in that section. No Christian church had ever existed in that locality, and the sailors of a submarine fleet built this place of worship under the leadership of their chaplain, Captain Maurice Witherspoon. The chaplain is a veteran spiritual leader of the Navy, and in this sanctuary men of the submarine fleet go for worship before departing on their hazardous journeys.

\* \* \*

THE SHWE DAGON PAGODA, in Rangoon, Burma, is one of the most famous Buddhist structures in the world. The pagoda itself stands on a rectangular "platform" six hundred and eighty-five feet by nine hundred feet. This "platform" is one hundred and sixty-six feet above the level of the surrounding ground, and the zedi, or bell-shaped structure, reaches a height of three hundred and twenty feet above the pavement. The pagoda commands every approach to Rangoon. Its pretentious dome is gilded once every generation, parts of it with plates of gold. Its great bell has no "tongue" and is rung by striking it with a billet of wood.

CRIME AND DELINQUENCY among girls is reported to have had an alarming increase since the war began. During 1942, the arrest of minor girls for moral offenses increased 64.8 per cent over 1941, and the arrest of girls under 21 for all kinds of moral offenses increased 104.7 per cent. The arrest of minor girls during 1942, for all offenses, increased 55.7 per cent over the previous year, while arrests of boys decreased 3.6 per cent. The battle against moral evil at home is as real as the battle in Europe and it must be won, or we lose all.

\* \* \*

CITY TEMPLE, London, was bombed and utterly destroyed by a German air raid early in the war, and since that disaster the congregation has worshipped in an Anglican church generously loaned by the congregation. Notwithstanding their trials, practically every feature of the work has been kept going, the membership is the highest in the three hundred years of its history, and its financial position is sound. The City Temple congregation is looking forward to the day when a new and worthy Cathedral will take its place on the site where only ruins now appear.

\* \* \*

THE INCIDENCE OF VENEREAL DISEASE has risen more than seventy per cent since the outbreak of the war in Britain, according to a report made by the Western Temperance League Council. Publication by the Ministry of Health and Information emphasizes the fact that drink is neither food, stimulant, nor tonic, and is a well-known cooperating factor in the spread of venereal disease. Appeal has been made to the Ministry of Education to lay a foundation for fortifying youth against the lure of liquor and "mendacious advertisements of drink."

\* \* \*

THE UNIVESRSITY OF MINNESOTA is reported to have introduced an innovation in the examination of freshmen this fall. After the students have finished their physical examination, they are given a five-minute test in speech efficiency. Those who show speech defects are advised to take curative treatment in the clinic. The reason for this test is that speech is of extreme value in both the educational process and in personal effort toward effective living. Pressed too far, such a test might do harm, but there can be no doubt that any effort to remedy speech faults should be helpful.

\* \* \*

PRESENT-DAY JAPANESE TRENDS, are described in a book by Dr. Holtom, Universite of Chicago Press, as resulting from a combination of religious and political factors. It is said that the true character of the Japanese state is theocracy supported by the State Shinto cult, which places the Emperor as the representative of the Deity. In addition to practical Emperor worship, there is an ethical foundation similar to that found in Confucianism. A marked difference between Shintoism and both Christianity and Buddhism is that the former fosters a narrow nationalism while the latter have a universal aspect.



# New Orleans

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## EDITORIAL

### SPIRITUAL PRIORITY

Jesus summed up the implications of the Sermon on the Mount with the injunction: "Seek ye first the kingdom of God, and his righteousness." Whatever other meaning that may have, it indicates a priority for the things of the Spirit. We noted recently a statement, attributed to an organization of workers, in which there was an insistence upon the "Four Decencies" as springing from the heart of the people and representing their aspirations. The "four decencies" are: A decent job; a decent home; decent social security; and a decent educational opportunity. It seems to us that, important as these are, they are incidental to that which Christ gave priority. They are such that any pagan might avail himself of them without changing his pagan estate.

The "Four Decencies" seem to us to deal with the surface aspects of the real problem of our social life. Social progress by compromise or by the magnanimity of a favored class is but half a solution. It is one thing to assent to the fact that all men are created in the image of God, but it is quite another thing to awaken the divine in them. We do not think that the will to escape from an inferior role in life is universal, and we are not convinced that "few can escape" from such a station if the will to escape be present.

Social division always assumes something of a conventional pattern, but the mere destruction of the pattern would not necessarily mean the destruction of the division. The social and economic pattern as a basis of division is changing now. Decisions which came about on the farm and in the shop a generation ago are now being transferred to the school. The pattern is rapidly becoming psychological and intellectual. More and more an intellectual straight edge is laid upon a life before it has had opportunity to emerge from the shadows of an inferior culture, or to reveal the strength temporarily hidden by a plodding mind. Any observant person knows that many who are in no way precocious will be known to fame when "quiz kids" of the same generation have dropped into oblivion.

Equality cannot be effected by a schedule of decencies, nor will it be established by a redistribution of wealth. It does not rest upon outside decisions, and it is only incidentally promoted by material things. Personality and spiritual priority are still open roads to an estate vastly more significant than that which may be attained through any number of "decencies." The human never reaches its noblest perfection unless reinforced by the divine. "Seek ye first the kingdom of God."

### THE CONFERENCE SEASON—REFLECTIONS

The approach of the Conference season is for every church in Methodism a time of auditing and a time of planning, especially as regards ministerial leadership. The operation of the Methodist itinerant system makes our people open to the temptation to run ahead of the Spirit in decisions as to congregational leadership. There is a strong tendency to develop the horizontal rather than the vertical look. This is true no less of churches than of the administrators of the system of supply. When a congregation seeks a change of ministers it is often a matter of personal dissatisfaction, not a matter of unmet spiritual hunger. In a few instances a minister's consecration may be the ground of complaint—an aggravated example of the horizontal look.

It seems to us that a change of pastors upon the grounds of expediency or in response to whim is tragic. It should be one of the most humbling experiences of church life, whether it be as "pulpit committee" or the Bishop's Cabinet. It should not turn upon social or cultural aspirations, but should always be an effort to serve the spiritual needs of a congregation. It is important to care for the minister and his family, but not less important to provide for the hungry and destitute souls of a congregation. Dollar-marked appointments are criminal and the sending of a pastor who is cultured and personally popular, but lacking in personal consecration, is sheer disregard of a sacred responsibility. A true pastor must be divinely commissioned and spirit-filled.

To seek a minister for any other reason than his passion for souls and his ability to impart the things of God from the pulpit and all the way out to the humblest home of his parish, is to undervalue the office and to discount a congregation's potentialities. When we dislocate or remove the true coefficient of church life, whether intentionally or otherwise, we release the forces of evil, promote erroneous conceptions of the church, and establish wrong standards of Christian conduct.

A ministry is a time of seed sowing in the congregational field. We once saw in Europe vast fields of grain flecked with blazing red patches of poppies. The farmer planted only wheat, but the poppy seeds of former years were there. The error of an assignment may be discovered but change will not prevent the harvest from seeds that are already in the ground. The new type of sowing will be flecked with red, the danger signal of injudicious planning and unwise administration. A popular ministry is not a handicap, but a spiritual ministry is imperative.



### "A ROTTEN WORLD"

In his New York address last Saturday, Mr. Sumner Welles used the gripping words of our caption as a climax for his diagnosis of the world situation today. While his address was courageous and frank, it seemed to us, in the part that we heard, to offer a human and material solution for the dire situation which he discussed. His prescription was based upon a supposed Allied triumph and was an appeal for an agreed policy on the part of Britain, Russia, China, and the United States, and any decision which these Allies might make for the proposed post-war world was to be implemented by a standing Army, an international police control for the enforcement of peace terms.

We wish to offer a few observations upon the plan as outlined by Mr. Welles. First, its social idealism and the gigantic international machinery proposed for its maintenance is both intricate and colossal. Mr. Welles makes reference to the "Four Freedoms," but it is evident that he looks to chariots of steel, and not to any spiritual force or ideal. We think that the religious factors in the post war planning of political circles are being shunted aside by mere reference to a general and an unauthorized cartel. We doubt whether our international situation can be controlled by such a stupendous organism of political policing as might be built upon the ashes of "a rotten world."

The very fact that Mr. Welles' proposal rests primarily upon the decisions of the victorious half in the bloodiest struggle of all history raises a whole brood of questions and speculations. He admits that inside the democratic factions are divergent views and interests which must be reconciled by immediate diplomatic concordats, if the welter of rottenness is to be stopped. At this point he introduces into his solution all the "ifs" of human history and all the uncertainties of international diplomacy. Except by almost incidental reference, he does not offer a universal principle upon which conqueror and conquered might meet on common ground. His scheme is based upon a materialistic platform for a world whose nerves have been shattered and whose emotions are overwrought by the tragedies and disasters of war.

Finally, Mr. Welles seems to depend upon a one-sided and an imposed policy for peoples whose outlook will be political and material ruin. It will be many a day before London, Plymouth, Coventry, Stalingrad, Smolensk, Hamburg, Berlin, Naples, Messina, and a hundred other places with their grim and ghastly ruins can be forgotten. He failed to recognize religion in his ambitious thesis, the one factor which offers an approach to social and political solidarity for all peoples. We are not unmindful of the fact that there are those who challenge the appeal for a Christian civilization, and we know the divergent views which exist inside the Christian Church, but even at that, Christianity is more to be trusted for establishing peace and justice than is any political machinery presided over by military police.

It is no time for the Christian Church to join in the despairing chant, "A rotten world," while we secretly hope for an unforeseeable resolution of our problem. Let us remember that Christianity scored its greatest victories upon a back-drop of human despair. In the face of the challenge today, we must not cry, "To your tents,

O Israel," but let us lift high the standard of our faith, and let our trumpet-call to the ends of the earth be, "March."

### "EAST IS EAST AND WEST IS WEST"

In a recent book, "Between Tears and Laughter," the brittle cynic of China, Lin Yutang, has tried to sum up the world situation and its aftermath in a few brilliant epigrams and witty generalizations, some of which seem well-founded.

But, as is the case with many generalizations, they try to cover too much or leave out too much. In other words,



Dr. A. P. Hamilton

much that he says seems superficial. He is a brilliant writer, but not very profound. He is widely read in English, German, and French literature, but his pen is a little too facile, his wit often dipped in gall, especially when he writes of Mr. Churchill.

Now, it seems to me an unfortunate thing for Mr. Churchill to have said that he did not expect to preside over the liquidation of the British Empire, at the same time that he was willing to become a signatory to the Atlantic Charter.

Also, I realize that it does leave us all a little confused in our thinking to have the so-called Four Freedoms proclaimed by the head of the government which has taken such a determined stand with respect to the Dominion status or freedom of India, either now or hereafter.

Mr. Churchill has very definitely and clearly shown that he is opposed to any such concession to the people of India, and that he considers it nobody's business but Britain's. Just as Mr. Stalin insists that it is nobody's business what Russia wants in the post-war world of Europe and what she expects to keep for herself of conquered territory along the Baltic and in the Balkans.

In fact, in the forthcoming conference in Moscow she evidently does not want the subject so much as broached.

But these questions about India and the smaller states of Europe do concern all of us.

And I agree with Lin Yutang that India's affairs must be settled with justice and right on both sides.

What that is, I do not presume to say. And it is precisely here that I disagree with him when he attempts to tell Mr. Churchill and the British Government just what they ought to do.

Also, I disagree with Lin Yutang when he draws a parallel between Pericles and the Prime Minister, as well as between the Athenian Empire and that of present-day Britain.

It seems to me that Lord Bryce was much nearer the truth when he drew the analogy between the Roman Empire and Great Britain in his brilliant book of some years back.

It seems to me that Mr. Lin Yutang is much more convincing when he writes of China, for there he is on familiar ground.

His book, however, is brilliant, witty and thought-provoking, and should be widely read. A. P. H.



## LOUISIANA CONFERENCE ENTERTAINMENT

Dear Dr. Duren: Over-crowded conditions in Lafayette, which have increased since July 1, necessitates our making the following requests:

1. That all persons not members of, or delegates to, the Annual Conference, please refrain from reserving hotel or tourist camp rooms within Lafayette. Such persons should come to the Conference by car, and drive back and forth to Abbeville, Crowley, New Iberia, or Opelousas.

2. Unless our ministers' wives wish to see members of the Conference have to drive to neighboring towns for rooms, they should cancel reservations already made to give place to ministers and delegates, as we haven't found enough rooms for ministers and delegates, as yet.

3. The same holds for ministers or delegates who have reserved or demand single rooms. Ninety per cent of rooms available have only double beds. We'll have to find a sleeping partner, or cause someone to drive to neighboring towns for a bed.

4. Please make all reservations from this date, through me, including "your room-mate's name," and the name of your church's delegate, and whether lady or gentleman.

5. A number of good tourist camps are close in and convenient for those bringing cars. The hotels are just about full. Write us if you are willing or desire to share rooms with one or two double beds, at about 75 cents to \$1.25 per person. Many will have to be assigned to these tourist camps.

6. Ministers who have been invited to stay in our homes will please help, out of expenses their churches provide, the superannuates' expenses at the hotels. We had previously asked our Lafayette folk to open their homes first to superannuates. But several superannuates have asked us to "please place me in a hotel." That we will do, so far as we can.

Sincerely,

W. H. GILES.

## PLEASANT RIDGE CHURCH

Kipling—The 100th anniversary of the Pleasant Ridge Methodist church, of the DeKalb, Miss., Methodist charge, was celebrated in the year of 1937. It ranks among the first churches in Kemper County in its career for Christianity. Many great and noble saints have lived and worshipped at this church, and gone on to glory. It was organized by a distinguished pioneer, the Rev. Mastern Crawford, a local Methodist minister, who came with his family, in the spring of 1837, to Kemper County and settled on what is now known as the R. L. Nicholson farm in Kipling community; he bought all the land that stretched away to Flat Creek on the west and many acres to the north, at \$12.50 per acre. He realized a church needed to be built and membership organized; to this he gave his efforts, his time, his talent and his money. A small log church was built near where Dry Ridge schoolhouse was located. The late Hon. T. Gewin, of DeKalb, states in his writings that this little church was also used as a school house, and that he attended school there in 1846. In the year 1845 another log house was built where the Pleasant Ridge church now stands, on Highway 39, three miles south of DeKalb. The Rev. D. W. Armstrong served as first pastor after the

Rev. Mr. Crawford, at the little log house first built. The Pleasant Ridge church was placed in the Alabama Conference in with the DeKalb organization in 1843.

The first mention of the DeKalb charge was in the year 1843, at the Alabama Conference.

Dr. W. W. Holmes, district superintendent at New Orleans, is a direct son of the Pleasant Ridge Methodist church.

The pastors who have served on the DeKalb charge during the intervening years are reported as follows: Revs. Hilliard J. Hunter, 1844; C. C. Calloway, 1845-46; Walton J. Reaves, 1847; Robert S. Finley, 1848; Theopolus Moody, 1849; John W. Phillips, Jr., 1850; Allen M. Box, 1851; James A. Clement, 1852; Cornelius W. McLeod and John W. Cook, 1853; George W. Tucker, 1854; John W. Ellis, Jr., 1855-56; James R. Thomas, 1857; William Ira Powers, 1858; Wm. A. Montgomery, 1859; Silas H. Cox and Orlando P. Thomas, 1860; Francis Walker and J. J. Grace, 1861-62; D. M. Hudson and N. F. Mitchell, 1863; Andrew J. Coleman, 1864; Williams Ira Powers, 1865; James M. Gann, 1866; No record, 1867-70; Daniel G. W. Ellis, 1871-73; Supplied, 1874; Andrew J. Coleman, 1875-76; James M. Gann, 1877; T. Y. Armstrong, 1878; A. B. Nicholson, 1879; W. P. Andrews, 1880-81; D. G. W. Ellis, 1882-85; R. F. Witt, 1886; W. G. Backus, 1887-90; R. A. Breeland, 1891-94; H. W. Van Hook, 1895; G. H. Thompson, 1896; Curtis D. Cecil, 1899; H. Mellard, 1900-01; B. W. Lewis, 1902-05; E. L. Alford, 1906-07; R. H. Barr, 1908-10; W. F. Baggett, 1911-14; J. F. McClelland, 1915-19; M. L. White, 1920-24; H. E. Raley, 1926-28; T. B. Winstead, 1929-34; Murray Cox, 1935-38; E. D. Simpson, 1939-42; Andrew F. Gallman, 1943.

## DR. SUN'S LAST MESSAGE TO CHINA

For forty years I have devoted myself to the cause of the people's revolution with but one end in view, the elevation of China to a position of freedom and equality among the nations. My experiences during these forty years have firmly convinced me that to attain this goal we must bring about a thorough awakening of our own people and ally ourselves in a common struggle with those peoples of the world who treat us on the basis of equality.

The work of the Revolution is not yet done. Let all our comrades follow my "Plans for National Reconstruction," "Fundamentals of National Reconstruction," "Three Principles of the People," and the "Manifesto" issued by the First National Convention of our Party, and strive on earnestly for their consummation. Above all, our recent declarations in favor of the convocation of a National Convention and the abolition of unequal treaties should be carried into effect with the least possible delay. This is my heartfelt charge to you.

## WITH THE PASTORS

## THE PULPIT VOICE

By Charles O. Ransford

The voice is an index of temperament. Nervous and highstrung persons speak in a high tone of voice. Slow and quiet persons speak in moderate tones.

St. Paul is illustrative of different char-

acteristics in speaking. As Saul of Tarsus he was an intense and highstrung person and violent in temperament. At the beginning of his ministry, in controversy with the church in Corinth, he acknowledged himself that he had used "sharpness." He records also their accusation that "his speech was contemptible." Revised Version, "His speech of no account;" Moffat, "His delivery is beneath contempt.;" Goodspeed, "As a speaker he amounts to nothing."

But when age and experience and grace had changed the nature of Paul he became another man, and spoke in love and tender persuasiveness. His Epistles, though strong and forceful, have a clarity of expression and an eloquence in pleading that indicate he was speaking out of his heart. His defense before Agrippa is a masterpiece in calmness and selfcontrol and strongly persuasive.

Our colleges and theological seminaries have departments of public speaking, but it is difficult to make a pleasing and effectual pulpiteer unless the man has personality and self-control when speaking.

Preachers want to please their auditors. They must please to become effective. Too much time and study cannot be given in the practice of public speaking. The first requisite is that a man should know his faults and limitations and then diligently try to overcome them.

The slow speaking and stammerers have studied and practiced speaking for hours at a time. Young men of high nervous tension have practiced selfcontrol. Men with deep voices have sought modulation.

Every man must study himself. He must never shun criticism. Criticism will help him. Knowing himself, he must seek to discipline himself until he can be at ease and in calm self-possession speak fluently.

The Gospels spoken by Jesus read like music. Numerous portions are poetic. Certain parts are hymns. A considerable portion of Holy Writ has been set to music. Handel's "Messiah" is the story of Jesus from the Psalms and Prophets and Gospels.

The study of vocal music is always helpful. The more discordant the voice, the greater the need of musical training. Music, more than all else, teaches selfcontrol in the tone of voice. The man may not become a vocalist, but he will help himself in public speaking.

Reading aloud is most helpful. Enforced extemporaneous speaking is an effectual aid. Every preacher, no matter how excellent his voice and well trained, should go into his church alone and, standing in his pulpit, read the Scripture lessons. It is well to go through the form of service, announcing the hymns and lessons and public notices. No detail of the service should be omitted.

The man who undertakes such exercises is not in vanity seeking a way of better expression; he is conscientiously trying to make himself effectual in public speech and persuasive in preaching the gospel.

Every young man who spends four years in college and three years in a seminary should have an ambition to become effectual in pulpit ministrations. If he is not, he cannot charge the failure to his instructors.

We learn from books and experience, but the preaching of the gospel message is a personal task. Teachers, with their most diligent efforts, cannot make public speakers out of the most learned students unless the young men have the ambition to speak well. Whatever the study or practice or discipline required, young preachers must apply themselves until they become effectual and personally pleasing.



# CONFERENCE NEWS AND PERSONALS

Rev. L. A. Bennett has had a very successful year at Horn Lake, Miss. All finances will be paid in full at the forthcoming Conference session.

Mrs. W. E. Roberds, whose husband died on June 26, has moved from Quincy, Miss., and is making her home at Greenwood Springs, Miss., according to a request for change of address.

Dr. Marion S. Monk, pastor at Mansfield, La., says that his church will make its usual good report. Dr. Monk is now closing out his third year and is much pleased with the generous attitude and cooperation of his people.

Rev. Jeff Cunningham is reported to be having great congregations at the Oxford-University church. It is said that the auditorium is frequently so crowded that the ushers have no seats left after they have finished their task.

Rev. W. E. Trice, pastor of the University Church, Baton Rouge, La., sends us a list of more than 250 affiliate members of his congregation. More than 80 per cent of the list are from Louisiana churches, a few are from Mississippi, Texas, Arkansas, and Alabama.

Rev. N. N. Maxey, pastor at Olive Branch, Miss., is closing out a very successful year. All finances will be paid in full. Bro. Maxey began his new church school year with a training school for his officers and teachers, 16 of whom were enrolled and the same number receiving credit.

Rev. Mathis Armstrong recently underwent a very serious operation on his eye at the Methodist Eye, Ear, and Nose Hospital in Memphis. He is said to have had an even chance to become completely blind, but the operation was a success. He is probably now back at his home in Jonestown, Miss.

Dr. J. T. Leggett, retired member of the Mississippi Conference, living at Hattiesburg, attended the meetings of both the Seashore Campground Board and the Advocate Publishing Committee. He is looking unusually well, and we trust that his bow may abide in strength for yet many moons.

Rev. W. L. Robinson is doing an excellent work at Grenada. In the two years of his pastorate there the church has increased its Benevolence acceptances from \$500 to \$1,200, with about \$75 paid to the fourth Sunday offerings in addition. At a recent meeting of the Board the pastor's salary for the coming year was raised to a minimum of \$3,600 and a request was made for Bro. Robinson's return to the church.

Chaplain and Mrs. J. C. Whitaker made an appreciated call on the Advocate office on Wednesday of last week. Chaplain Whitaker, of the Louisiana Conference, was en route from the School for Navy Chaplains at William and Mary College, Virginia, for a short visit with his wife and little daughter at Baton Rouge before departing for his assignment on the West Coast. Bro. Whitaker asked us to emphasize the need for more Methodist chaplains.

Rev. E. H. Cunningham, pastor of First Church, Water Valley, Miss., writes that his mother enjoyed her 94th birthday on October 9, when she had many callers and

enjoyed many tokens of interest in her and she in turn responded by quoting from memory many bits of poetry from the olden days and many passages of Scripture. She has been a reader of the Advocate continuously since the Civil War. Mrs. Cunningham has lived with her minister-son for the past 35 years.

## OUR CONFERENCES

North Mississippi Conference, November 3, at Tupelo, Miss.

Louisiana Conference, November 9, at Lafayette, La.

Mississippi Conference, November 17, at Jackson, Miss.

## TO ALL CONFERENCE COURSE MEN

All men who are to come before the Board of Ministerial Training are asked to do so on Monday evening, November 8, or Tuesday morning, November 9. This is necessary before a meeting of the cabinet on Tuesday afternoon.

B. C. TAYLOR, Chairman.

## BOARD OF MISSIONS, MISSISSIPPI CONFERENCE

The Board of Missions and Church Extension of the Mississippi Annual Conference will meet at 3 p.m. Wednesday, November 17, at Galloway Memorial Church, Jackson. All members are urged to attend and the District Missionary Secretaries are invited.

B. M. HUNT,  
President.

## TRAGEDY AFFECTS FITLER CHURCH

On the morning of October 5, 1943, the Fitler community experienced the worst tragedy of its history. The physical lives of four fine young people were ended when a school bus was struck by another truck. Older people were heard to say, "This is the worst thing that has ever happened in Issaquena County." Even though this fact is conceded, this little community has adjusted itself and the families involved have taken it as Christians should.

Three of these children were members of the Methodist church of Fitler. Mildred Katherine White was baptized in 1938; Benny Heath Stuart and James Preston Heath, Jr., were baptized on the Sunday

morning of July 1 of this year. Each of these youngsters was of the highest type of Christians. Their lives are not only immortal in that place prepared for them on the other side, but their lives are immortal and will be everlasting to all of us who have known and had the privilege of being with them. Each had his or her peculiar characteristics and good traits, but what can be said of one can be said of all. They were high-classed, exceptionally well-trained children. One of the finest tributes that will ever be paid to any home and parents is that paid by the lives of these young people. To one who has been in the homes of these good people, these high qualities may be appreciated. Their ability to cope with such a tragedy has proved their faith in God. One of the mothers, in writing to the pastor, said something like this, "I am not bitter over this at all. I believe that in the giving of the life of my son something is going to happen to our community. It has already happened, and we can all feel it. I have truly come to the place and met all conditions where I can say with Christ, Not my will, but Thine be done." With the permission of the mother, this entire letter will be published at a later date. Such faith and submission has done something to and for all of us. They have proved to the world that God's words and promises are the only things worth living by and that gives the assurance that, "Even though we be dead, yet we shall never die."

EARL C. PRESLEY.

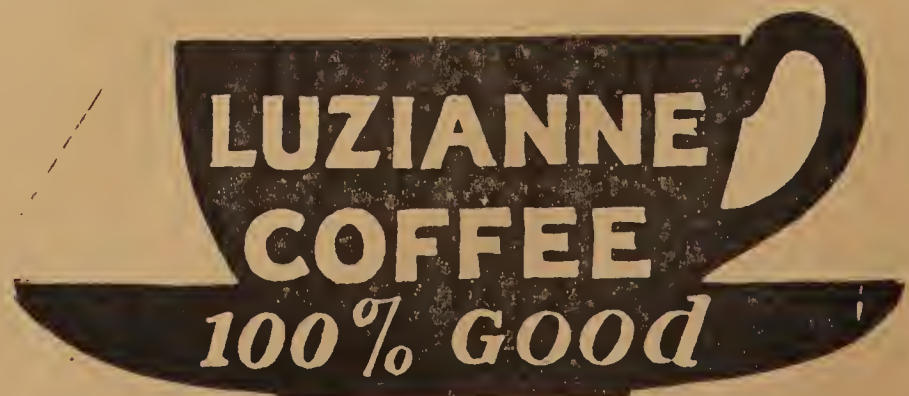
## MERIDIAN DISTRICT NEWS

Sunday, October 10, 1943, the beautiful new brick Methodist church at Enterprise, Miss., was dedicated. Rev. J. L. Neill, district superintendent, preached the dedicatory sermon, and dedicated the church. In the dedication ritual, he was assisted by Rev. T. E. Nicholson and Rev. J. W. Ramsey.

The sermon was preached at 11 a.m. Bro. Neill selected for his sermon subject, "The Church," and announced for his text, Ephesians, 5:27. After finishing the sermon, he called representatives from the various organizations of the Church to the pulpit, and had them to join hands, while the spokesman for the Trustees presented the Church for dedication.

Immediately after the dedication, every one present was invited to the lawn east of the church where long tables were laden with good eats to be served in good old-fashioned picnic style. The amount of food packed on those tables did not indicate that the ration board has stinted enterprise.

After an hour of partaking refreshments,





and enjoying fellowship, one with another, the large congregation re-assembled in the church where a period was spent in song and testimony meeting led by the pastor, Rev. Guy Sigrest, after which Rev. T. E. Nicholson, under whose leadership the present church building was erected, preached an inspirational sermon on the subject, "A Glance at the Past That We may Look to the Future."

The Enterprise Methodist Church is one of the most beautiful in this entire district. The architectural design is very attractive. The appointments of the building, both inside and out, are magnificently adapted to their purpose.

Not only the Methodists, but the Baptists, Presbyterians, and, in fact, practically all the people of Enterprise and vicinity helped to construct the building. Mr. C. M. Brent, a member of the Baptist Church, was chairman of the Building Committee.

October 3-7, inclusive, one of the best Training Schools ever held in the Meridian District was held in Central Methodist Church in Meridian. All the Methodist Churches in the city participated in the school.

All the Methodist pastors in the city constituted the Board of Managers of the school with Rev. J. L. Neill, D. S. chairman of the board. Mrs. T. M. Brownlee was Dean of the school, Miss Lilybec Phillips was chairman of the Enrollment Committee. Miss Ruth Watts was Financial Secretary, and custodian of the books. A total of 160 attended, and 60 credits were issued.

T. J. O'Neil, Reporter.

## LAKE CHARLES MINISTERS

The Lake Charles Area Ministerial Association held the last meeting of the Conference year in Simpson church, Lake Charles, October 12, with the following members present: B. H. Andrews, J. Henry Bowdon, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, Sam Nader, C. W. Rodgers, S. H. Yockey, J. A. Bell, W. Graham Walker, and Rev. Mr. L. T. Laugh of Lake Charles, who was a visitor.

President J. Henry Bowdon presided. Routine business was attended to. Each pastor gave a report of the progress of his respective church and Rev. B. H. Andrews reported on the progress made throughout the district.

There was a discussion of the minimum salary question. The following were appointed to bring in nominations of officers of the Association for next year: E. R. Haug, C. W. Rodgers, and Sam Nader.

By common consent the following resolution was unanimously approved:

Whereas, under the Discipline of the Methodist Church, no district superintendent can serve more than six consecutive years, and

Whereas, our present district superintendent, Rev. B. H. Andrews, is completing his sixth year on the Lake Charles District, and, at the coming session of the Annual Conference, will be assigned to some other field of labor, and

Whereas, under the leadership of Brother Andrews, the district has made much progress materially and spiritually, and

Whereas Brother Andrews has endeared himself to the preachers and laymen through the district by his unceasing efforts in the promotion of the work of the Church, therefore be it

Resolved, that the Lake Charles Area Ministerial Association express to Brother Andrews our sincere appreciation of his ministry among us, and be it

Resolved, that we assure Brother Andrews

of our continued love and prayers as he goes into other fields of labor, and be it

Resolved, that a copy of these Resolutions be made a part of the minutes of this Association, a copy presented to Brother Andrews, and a copy sent to the New Orleans Christian Advocate for publication.

LUMAN DOUGLAS, Secretary.

## RESOLUTIONS

Whereas, the Rev. B. H. Andrews has for the past six years served our district faithfully and well as our district superintendent, and,

Whereas, in compliance with the laws and practices of the Methodist Church, his tenure of service in said capacity must now be terminated, and,

Whereas, Bro. Andrews, by his faithful, wise, sympathetic, and spiritual service has endeared himself to the Christian people of the district as well as to all this section of the country, and,

Whereas, it is our sincere wish that in his new field of labor, Bro. Andrews will find a people as kind and considerate of him as he has been of us, and that through the grace of our Heavenly Father he may find an even greater field of opportunity for his ability and leadership. Now, therefore, be it further

Resolved, that we extend to Bro. Andrews and his amiable family, not only our gratitude and appreciation, but also the full measure of our prayers and personal good wishes, and that we bid him Godspeed in his new relationships of Christian labor in the Lord's vineyard; and be it further

Resolved, that a copy of this resolution be spread upon the minutes of this assembly, that a copy be sent to Bishop A. Frank Smith, and that a copy be supplied to the New Orleans Christian Advocate for publication.

Unanimously adopted by the Fourth Quarterly Conference of the First Methodist Church, Leesville, La., October 10, 1943.

## A TRIBUTE TO WILLIAM LYON PHELPS

William Lyon Phelps, beloved professor-emeritus of Yale University, distinguished author and lecturer, who died on August 21, expressed his love of teaching in the following oft-quoted statement, which finds an echo in the heart of every great teacher: "I do not know that I could make entirely clear to an outsider the pleasure I have in teaching. I had rather earn my living by teaching than in any other way. In my mind, teaching is not merely a lifework, a profession, an occupation, a struggle. It is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and so difficult to master that a man or a woman can spend a long life at it, without realizing much more than his limitations and mistakes and his distances from the ideal." There never has been in the world's history a period when it was more worthwhile to be a teacher than in the twentieth century; for there was never an age when such vast multitudes were eager for an education or when the necessity of a liberal education was so generally recognized.—Journal National Editorial Association.

## TEMPERANCE SUNDAY

In view of the mounting concern over the gravity of the liquor problem today the Federal Council of the Churches of Christ in America has appealed for a wider observance of "Temperance Sunday" in the churches. It is felt that Temperance Sunday, which this year falls on October 31, has not received sufficient attention in recent years. The Federal Council's appeal emphasizes the day as an important opportunity for every church to have a share in an educational effort to arouse the Christian conscience to a fuller realization of the personal and social perils of the liquor traffic.

In connection with its call for the observance of Temperance Sunday, the Federal Council of Churches has also gone on record as advocating a ban upon the advertising of intoxicants during the period of the war emergency. Behind the proposal lies the conviction that the high-powered promotion of liquor sales is inconsistent with the wartime emphasis upon the conservation of national resources.

As aids in the observance of Temperance Sunday, the Federal Council offers a packet of selected literature, including the following:

**The Alcohol Problem:** A statement adopted by the Federal Council of Churches at its biennial meeting and a summary of recent facts concerning liquor consumption and efforts to control the traffic.

**Alcohol Addiction—A Problem for the Church:** An article prepared by the Rev. Seward Hiltner.

**Two Services of Worship for Temperance Sunday.**

These packets are available at 20 cents each (including postage) at the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

## TO HUNGER AND THIRST

By Mrs. Irvin Rowland

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

To hunger and thirst for food and drink for our physical bodies is a common experience. Upon receiving these necessities, we enjoy them for the moment but their satisfaction is soon forgot. But, to hunger and thirst after righteousness is a state which many do not encounter because they are so filled with self-sufficiency.

It is good to feel one's need for God, to desire to be filled with bread from heaven and to taste the cool, flowing waters of everlasting life. There must first be a drain on one's spiritual resources before he feels the need for refreshment—there must have been a using up of his stored energy. Then, when he seeks re-enforcement to the extent of hungering and thirsting for it, his soul shall be filled, and how great shall be his joy in receiving God's gifts.

Let us not be afraid to stand on God's promises, to use the light and spiritual food which He has furnished us. He is always ready to refill when the need arises, and the more often we seek His help and guidance the greater will be the blessings to our lives and to those we contact. God's supply house shall never run low and as often as we earnestly and humbly come to Him in the name of Jesus, we may rest assured of this promise: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."



## PERSONAL NOTES AND INCIDENTS

Rev. W. C. Beasley, Ruleville, Miss., having been ill for some time, was carried to the Methodist Hospital in Memphis recently for a diagnosis of his trouble and treatment there. It is hoped that he may soon resume his work at Ruleville.

Rev. R. G. Lord reports that he is coming to the close of the Conference year with good prospects that the district will meet every obligation in full and showing considerable increase over last year along every line. Bro. Lord is using the \$100 Advocate prize for sending a fine young woman to Wood Junior College.

Rev. H. C. Norsworthy, local deacon of the Shreveport district, was appointed recently to the Hall Summit charge with five churches. This work he is carrying together with his regular work of outside salesman for the Bolinger Lumber and Supply Company, and he says that he is enjoying the work very much.

Dr. and Mrs. Dana Dawson, of First Church, Shreveport, visited their son and his wife, Rev. and Mrs. Dana Dawson, Jr., over the week-end. Dr. Dawson was the preacher at both the morning and evening services at Eighth Street Church, New Orleans, where his son is pastor. He was greeted by a large congregation and his messages were well received.

Mrs. L. H. Quin, of Jackson, Miss., celebrated her 86th birthday on September 8 with the members of her family present. Mrs. Quin and Mrs. W. B. Murrah are the only survivors who were on the campus in 1892, when Millsaps College was opened. To this we may add that the first night we were at Millsaps College was spent in the home of Mrs. Quin.

Rev. and Mrs. R. P. Neblett, of Shelby, Miss., write that they will not attend the Conference at Tupelo which begins on November 3. Bro. Neblett writes: "For 43 years I have not missed the opening song nor the closing prayer of a single Annual Conference, and have answered present every time the roll was called by the secretary of the North Mississippi Conference since 1901. On account of crowded conditions in transportation, as well as entertainment, and since we have 'finished the course with joy,' with nothing to do but look on and be in the way, it seems best to stay at home." Bro. Neblett and his wife are both quite well and both keep busy.

## BOARD OF MINISTERIAL TRAINING—NORTH MISSISSIPPI

The Board of Ministerial Training, North Mississippi Conference, will meet in the Methodist church at Tupelo, November 3, at 2 o'clock. Those applying for admission on trial, and all members of the first, second, third, and fourth classes, are advised to meet the Board at that time.

W. H. MOUNGER, Chairman.

## COMMITTEE ACCEPTED SUPPLIES—NORTH MISSISSIPPI

All persons wishing to serve in the North Mississippi Conference as accepted supplies during the next Conference year will be expected to meet the Committee at 2 o'clock,

Wednesday afternoon, November 3, in the Methodist church, Tupelo.

W. H. MOUNGER, Chairman.

## TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

You will please send reports for statistical tables 1 and 2 to the following secretaries before November 1, if it is possible, that they may be copied before the Conference convenes, and thus save time and labor at the Conference, and allow the brethren to have more liberty.

Brookhaven District—Rev. T. E. Nicholson, Summit, Miss.

Hattiesburg District—Rev. S. P. Emanuel, Clara, Miss.

Jackson District—Rev. R. I. Moore, Pelahatchie, Miss.

Meridian District—Rev. J. A. Lindsey, Jr., Rose Hill, Miss.

Seashore District—Rev. J. P. Payne, Kreole, Miss.

Vicksburg District—Rev. A. W. Wilson, Washington, Miss.

The report blanks will be mailed to each pastor as soon as practicable; they are late in coming this year, but are now on hand.

W. B. JONES, Secretary.

## ALFORD'S CHAPEL

The meeting at Alford's Chapel last month, as reported by one of the members, was very successful. Three members were received and there was a deepening of the work of grace in many hearts. Alford's Chapel is a part of the Wisner, La., charge and it was organized by Rev. J. M. Alford just two years ago. The church has a Woman's Society of Christian Service with thirty-one members. Rev. W. H. Carroll did the preaching in the meeting.

## TOOKE—FAIRCHILDS WEDDING

A beautiful wedding was solemnized in Munholland Church, New Orleans, on last Sunday evening when Miss Mary Frances Fairchilds was married to Rev. Karl Tooke, pastor of the church. Rev. S. E. Ashmore, of Indianola, Miss., a granduncle of the bride, was the officiating minister. Mrs. Ashmore rendered three vocal selections, all of which were both appropriate and effective. Following the ceremony in the church, a reception was held in the church school annex. Standing with the bride and groom were the father and mother of the bride and the father and mother of the groom the officiating minister and his wife, and Mother Munholland. Following the ceremony the happy bride and groom left for a trip and will not be back for about a week.

## REVIVAL AT BAYOU BLUE

Dear Bro. Duren: We thought you might be interested in the account of a revival held recently at "Bayou Blue," which is now on the Houma Heights charge. Bayou Blue really is the mother church of Methodism in this French Mission area.

Bro. J. P. Bonnacarrere, of the Black Water charge, assisted the pastor in this revival. He brought his messages, which were very timely, in French and also in English. His musical ability contributed much to the success of the meeting. It closed on Sunday, October 10, with the call of the church roll and dinner on the ground.

The people privileged to answer with a Bible verse or giving of some testimony connected with the church. This was followed by a memorial service and the reading of the history of the church. We had nine additions—eight on profession of faith and one by certificate.

Bro. Bonnacarrere did much for these French-speaking people. He also assisted the pastor in a revival at Point-au-chene in the beginning of the summer, and the church there was helped greatly in its appreciation of the Church. We have had the privilege of having Bro. Bonnacarrere in our home on two different occasions and we found him to be a very tireless worker and very brotherly. He loves God, the church, and people, and, he is literally pouring out his life for the cause of Christ's Kingdom.

Everything on this charge is working in fine shape, and we are reporting all finances in full to the Annual Conference in November, and twelve additions on profession of faith.

Though we have only been working in the Louisiana Conference for six months, we have been very much impressed with the fine spirit of brotherhood and forward look of this Conference. We like the spirit of the brethren of the Conference.

Fraternally yours,

O. C. STAPLETON, Pastor.

## LOTTIE CHARGE—A GREAT RECORD

Dear Dr. Duren: Everything in full. On Sunday, October 17, pastoral support was overpaid for this Conference year. All other offerings were in full last winter. The grand total for the year is 85 per cent more than reported last year, and may reach 96 per cent before Annual Conference, as we are devoting the last three Sundays of the Conference year toward raising money to complete repairs on parsonage and also for New Rhoads to raise amount to paint their church. A remarkable feature of the record made by this charge is that practically all amounts have been paid at the Sunday service without personal solicitation. That the charge will increase payments for pastoral support to the extent of being self-sustaining seems to be almost certain when Dr. Doss, our efficient district superintendent, holds our fourth quarterly conference on November 7. The field for new members is not so large on this charge, but we have received 25 members this year, and believe this charge will make further progress.

Looking forward to seeing you at Conference, I am,

Yours fraternally,

C. M. MORRIS.

Lottie, La.

## WILLIAM HARVEY HOWZE

William Harvey Howze, a stalwart Methodist, and an outstanding Christian gentleman, departed this life on October 11, 1943, at about 11:30 a.m. Death came suddenly and was attributed to a heart attack.

Mr. Howze had been a pillar in the Sledge Methodist Church for nearly forty years. His faith never failed, nor did his love and zeal for his church ever falter. His good deeds knew no good or bad seasons but were evident and practiced at all times. His love for his fellow man was boundless and his charities were many and liberal. Not only were his Christian principles evident in the work of the church,



but they were practiced in every day life. His religion was just as real and practical on week days as it was on Sunday. His influence was not restricted to any group, race, or creed but extended across these lines and made itself manifest throughout this section of the state.

Born in Marshall county, Mississippi, on July 19, 1879, the son of Henry L. and Emma Nichols Howze, he moved to this community about 1904 and has since that time been continuously associated with its civic and religious development. He was a Planter and Merchant and was successful in business from the very first. Success was to him but an opportunity to live a better life and be more liberal in his thoughts and deeds.

He served his church as a Steward for over 35 years and for the greater portion of that time was chairman of the board, a position held at the time of his death. He was also at various times a Trustee and District Steward. He cooperated to the fullest extent with every pastor to serve the charge and for most of the time assumed the responsibility of the finances of the church.

His attendance at Sunday School and Church was regular all of his life and was broken only seldom and infrequently by necessary causes.

That he will be greatly missed in this community is to state the case mildly. His place cannot be filled, but the example of his worthy life will be held up for emulation for a long, long time.

Funeral services were held from the Sledge Methodist church on October 12, at 3 p.m. Rev. J. M. Guinn, a former pastor, officiated. Interment was in Friendship cemetery in Como, Miss.

Mr. Howze is survived by his wife, Emma Jane Allen Howze; five daughters—Mrs. Carlton Maxwell, Crenshaw, Miss.; Mrs. Herbert Sadler, Memphis, Tenn.; Mrs. A. N. Morgan, Belzoni, Miss.; Mrs. Edwin P. Gates, Sledge, Miss.; and Louise Howze, Sledge, Miss.; and one son, Harvey Howze, Jr., Sledge, Miss.

Written by his friend,

SAM T. SCOTT.

## REV. GEO. H. JONES ASSUMES NEW DUTIES

The Rev. Geo. S. Jones, a member of the Mississippi Conference of the Methodist Church, has been elected Associate Secretary of the Commission on Evangelism, with offices in the Medical Arts Building. He has assumed his duties as editor of "Tidings," "The Revival Pulpit" and other promotional tracts and pamphlets issued by the Commission.

Mr. Jones comes to the Commission from pastorate at Jackson, Miss., and Newton, Miss., where he will complete a four-year term with the approaching Conference session, November 18. In the 16 years of his ministerial career he has had experience in editorial work, having been secretary of the Historical Society and of his Annual Conference for the past ten years.

He holds degrees of higher learning from Millsaps College, Jackson, Miss., from Emory University (Ga), and from the Candler School of Theology at Emory University. He did graduate study at Vanderbilt University and toured Europe in 1927. His wife is the former Miss Jessie Cox, of Gainesville, Ga., who with their five children will move to Nashville at an early date.

Mr. Jones has a parsonage background and heritage. He is the son of the Rev.

and Mrs. W. B. Jones, of the Mississippi Conference; and both of his grandfathers and five uncles were Methodist itinerant ministers, serving pastorates in Alabama and Mississippi.

## CAMPAIGN LEADERS

Note: There are a number of charges which achieved remarkable success in the Advocate campaign, but we have space for only a few from each district. All charges appeared in our issue of September 1, and in the additional report of September 16.—Editor.

### LOUISIANA CONFERENCE

#### Alexandria District

Opelousas—E. C. Dufresne .....	57
Glenmora—A. D. George .....	45
Palestine—J. B. McCann .....	42
Pineville—R. M. Bentley .....	41



REV. GEO. H. JONES.

#### Baton Rouge District

Pine Grove—J. R. Strozier .....	43
Lottie—C. M. Morris .....	37
Istrouma—H. A. Gibbs .....	28
Blackwater—J. P. Bonnacarrere .....	26

#### Lake Charles District

Many—R. T. Pynes .....	45
Abbeville—Otis Spinks .....	35
Lafayette—W. H. Giles .....	33
DeQuincy—W. T. Gray .....	31

#### Monroe District

Monroe—A. M. Serex .....	96
West Monroe—C. K. Smith .....	25
Delhi—J. E. Hearne .....	22
Rayville—J. H. Midyett .....	21
Tallulah—H. A. Rickey .....	21

#### New Orleans District

Rayne—Dr. H. L. Johns .....	125
Napoleon Avenue—Dr. R. H. Harper .....	52
Slidell—M. S. Robertson .....	51
First Church—N. H. Melbert .....	36

#### Ruston District

Ruston—Guy M. Hicks .....	60
Jonesboro—W. D. Milton .....	51
Ringgold—E. W. Day .....	38
Simsboro—L. P. Moreland .....	35

#### Shreveport District

Logansport—W. D. Lynch .....	36
Wynn Memorial—B. D. Watson .....	33
Broadmoor—R. L. Cooke .....	22
Grand Cane—W. L. Watson .....	21

### MISSISSIPPI CONFERENCE

#### Brookhaven District

Prentiss—Roy Wolfe .....	30
Hazlehurst—C. W. Wesley .....	20
Scotland—W. R. Irving, Jr. ....	18
Meadville—Wesley Ezell .....	18

#### Hattiesburg District

New Augusta—H. B. Hilburn .....	37
Hattiesburg—L. D. Haughton .....	37
Bay Springs—H. A. Raley .....	33
Collins—T. R. Holt .....	24

#### Jackson District

Terry—T. A. Carruth (Pd.Qr.) .....	203
Brandon—G. L. Oliver .....	25
Pelahatchie—R. I. Moore .....	24
Grace Church—W. B. Alsworth .....	20

#### Meridian District

Union—R. L. Lane .....	54
Meridian—E. L. Ledbetter .....	52
Pachuta—G. Eliot Jones .....	20
Philadelphia—H. C. Castle .....	15

#### Seashore District

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## CHAPLAIN BOOTH ASSIGNED

Chaplain Luther Booth, of the Louisiana Conference, has been assigned to the Air Naval Training Base at Arctumwa, Kansas, according to information reaching the Advocate office.

One of the great secrets in life is to make friends of our infirmities. If we fight them, they are very masterful. If we accept them, they have a strange way of leading us to surprises of compensation which the Lord has hid in his marvelous mines. Who can tell what immediate relationships there may have been between the accepted pain and the marvelous panoramas of spiritual glory which the Lord unveiled to his soul?

—J. H. Jowett.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Because I have been given much,  
I, too, must give:  
Because of Thy great bounty, Lord,  
Each day I live  
I shall divide my gifts from Thee  
With every brother that I see  
Who has the need of help from me."

\* \* \*

### Week of Prayer and Self-Denial

The program for the Week of Prayer and Self-Denial has been divided into three parts:

"A Worship Service for a Retreat—The Kingdom: Without and Within." The growth of the Retreat Movement has been outstanding among many Christian churches during the past thirty or forty years. In a period racked by catastrophe, the movement calls faithful people away from external pursuits to solitude with God. Christians know that in these tremendously demanding days no mere 'social gospel', however enlightened and earnest, can meet our needs; that no external changes can avail to heal the worst wounds of our ravaged civilization, unless they start from within. Sometimes it seems as if the world today were going mad. 'Lord, why could not we cast him out?' ruefully asked the disappointed disciples when a lunatic boy was brought to Jesus. 'This kind cometh out but by prayer and fasting,' replied the Master. Interior disciplines of the Spirit must precede and underlie all abiding labors for social righteousness, from the simplest works of mercy to the creation of international harmonies. Men must give God more chance to talk to them. That is the point of a retreat."

"For This is Love's Perogative" is the topic for the presentation of the projects in the home field toward which the part of the week's offering will go: Leisenring No. 3 Community Center, North Barre Community House and Chapel, Ponca Indian Methodist Mission, Wesley Community Center in Norfolk, French Mission Work in Louisiana, Rural Work for Negroes in Mississippi.

"In His Dear Name" presents the projects in the Foreign Department which will receive a share of the offering. This will be used for the most urgent necessities of war-torn mission lands at the earliest moment possible after invading armies leave. This fund will be held in reserve as an expression of our fellowship with our Christian friends and fellow church members in their suffering and as an earnest expression of our pledge to them to help rebuild the work of the Christian church in their lands—China, Malaysia, Burma, the Philippines.

Let us give, and give, and give.

\* \* \*

### Life Memberships Presented

Mrs. A. C. Grantham, who has served as Life Membership chairman for the W. S. C. S. of the Poplar Springs church, Meridian, had the very great joy of presenting seven Life Memberships at one service. Those who were honored were Mrs. Ben Arthur Davis, Mrs. Jack Lewis, Mrs. John Haas, Mrs. R. C. Byrd, Mrs. W. J. Harper, Mrs. Callie Henson, and Lindsay George White,

little grandson of Rev. and Mrs. G. E. Allan.

In presenting the memberships, Mrs. Grantham spoke of the wonderful work which will be carried forward by the gift of the money to missions in such a time as this; that the women who wear the cross over their hearts will feel they must work and give even more generously than before; that Life Memberships afford an opportunity not only to honor those who are giving themselves to the cause of missions, but to further that cause.

Two other memberships have been given through this society during 1943, Mrs. Floyd Price and Mrs. M. P. Johnson.

It is with deep regret that the Poplar Springs society gives Mrs. Grantham up to Alabama, but wherever she goes the work of the church will come first in her life and activities.

Women of the society who were life members had the privilege of pinning the pins on the new members.

\* \* \*

### Something to Write Your Congressman

The Federal Aid to Education Bill, Thomas-Hill Bill S. 637, is before the Senate (or will be in a few days), so our opportunity has at last struck. The loss of teachers in our public schools, for better jobs, is but another added reason for us to do our best to get this bill passed. So write your Congressman today.

And, write again about S. 860, for the liquor people are still sending in their letters and petitions.

Then, write about the repeal of the Chinese Exclusion Act. Below we give the wording of a petition that was sent from another Conference. This may give you some idea of why we feel this act should be repealed:

"We, the undersigned, are convinced that one of the important lessons to be learned from our experience in this global war is that serious attention must be given to the whole system of international relations. Too long we have lived in a world where each nation was exclusively occupied in the promotion of its own interest, and too often indifferent to the ideals and aspirations of other equally great nations.

"We believe this is the time for our government to adopt a more generous attitude towards the aspirations of other peoples, especially those associated with us in the struggle for freedom. Humanity is more than a community of nations—it is a community of individuals, and the comradeship of this present struggle is bringing home to all of us a new realization of the unreality of the barriers of separation that have divided the nations which are now united in the preservation of freedom.

"China is a great nation and our worthy ally. Under conditions of extraordinary difficulty the gallant leaders of China have built a modern nation in which four hundred and fifty millions of people, held together by common traditions and ideals, are making their contribution to the principles of democracy as expressed in the Four Freedoms.

"For 160 years, the traditional friendship between the people of China and America has never been marred by misunderstanding. In countless ways China has demonstrated its eagerness to cooperate with the United States in the building of a democratic world society. With us they struggle for a better world and count not their lives dear. Surely no one can ever again question China's rightful place among the free and independent nations of the world. We have been inspired by her courage and strengthened by her sacrifice for the preservation of democratic ideals. It is our considered opinion that the recognition of the worth and dignity of the Chinese people is a vital element in the successful prosecution of the war, and in giving security to whatever plan may be evolved for world peace.

"The repeal of the Chinese Exclusion Act will be our recognition of the right of the Chinese people to take their proper place in a progressive world society. The failure to repeal this Exclusion Act would give offense to a fine and sensitive people and weaken the structure of world security.

"We, therefore, appeal to you as our chosen representative in the National Congress to give careful consideration to the Bill now pending to repeal the Chinese Exclusion Act and by your vote to grant the honorable people of this great nation the rights which are accorded other sovereign nations."

Note: The repeal of the Chinese Exclusion Act would place China on the same basis as other nations in regard to our immigration laws. The quota system of the Immigration Act would accord right of entry to about 100 Chinese each year.

\* \* \*

### The Church and America's Peoples

Mrs. E. V. Perry, Conference secretary of Missionary Education and Service, calls attention to how nicely the study of "The Church and America's Peoples" ties in with the Week of Prayer and Self-Denial program. This program is really a supplement to the study, either as a prelude or a closing.

Mrs. Stanley Wilson, Conference secretary of C. S. R. and L. C. A., reminds us that a letter to your Congressman concerning the Chinese Exclusion Act or the Federal Aid to Education Bill will be "action growing out of the study."

\* \* \*

### Sorrow Comes to Mrs. Rollings

A second time within a few weeks, Mrs. R. E. Rollings has been called upon to give up a loved one, for on Saturday evening, October 9, Mr. Rollings passed away. While he had not been well for a number of years, his death was unexpected. Our sympathy goes to Mrs. Rollings because of the loss of her father and husband.

It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men.—James Rowland Angell.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Week of Prayer

Have you made your plans for this very vital part of our Woman's work? If not, could I make this suggestion, that you visit your neighbor who is having a program. A phone call to the pastor of your neighboring church will give you the information you need. A visit of this kind is often very helpful. Try it.

\* \* \*

### November 11—World Community Day

On this page you will find a letter from Mrs. J. D. Bragg, President of the Woman's Division. You should have this letter before you if you are the president of your local society. If not the president, then this letter is of interest to you because you may be the very person to lead in this program.

\* \* \*

### One More Week

Did you read Chaplain K. I. Tucker's letter in last week's Advocate? Have you sent that box of books to Chaplain Roy Grisham? If fifty women in the North Mississippi Conference each send him one five-pound package of good reading matter, think what a help that would be in Chaplain Roy Grisham's reading rooms. His address is 0-480893 211th C A Bn AA (A.W.) Unit 1. A. P. O. 503, San Francisco, California.

Brighten the corner where Chaplain Grisham is.

\* \* \*

### Anniversary Program of Corinth W. S. C. S.

On Monday afternoon, October 4th, a large group of the members of the Woman's Society of Christian Service of the First Methodist Church, assembled in the Fellowship Building to celebrate the Society's third anniversary. The rooms where the meeting was held were made most attractive and inviting with arrangements of fall flowers. The mantle in the assembly room was especially interesting. On it was a low bowl of red azalea, mums and brass candle sticks. Above the mantle was hung the official emblem of the Woman's Society of Christian Service. This emblem, framed in gold, so full of meaning and significance, was recently painted and presented to the society by Mrs. A. L. Johnsey.

With Mrs. Albert Ajax presiding and Mrs. W. L. Stroup at the piano, the meeting was opened by singing the Doxology.

Mrs. J. T. Yancey led in worship, basing her remarks on the eighteenth chapter of the Gospel of Luke.

In a few well-chosen words, May Rose Bowdon, who was sent to Holly Springs to attend the training school for Negro students, gave a brief account of the work done at the school, and thanked the society for giving her the privilege of attending this school.

After a short business session, Mrs. Earl Henry, the first vice-president, placed on the president's table a birthday cake. On the cake were three candles. As these candles were lighted, the secretary, Mrs.

Cletus Gatlin, called the roll of charter members of the society. The name of Mrs. James Edgar Young, Sr., was first on this roll. The society was happy to have the honor of Mrs. Young's presence at this meeting. Mrs. Young has given more years of service to the missionary work than any other member. The society rose in a body to express to Mrs. Young their appreciation for her years of faithful and devoted service.

Mrs. Ajax presented the guest speaker, Mrs. W. R. McCormack, from the Gaines Chapel society. Mrs. McCormack gave a message of inspiration as she discussed "The Status of Women."

At the conclusion of the program, refreshments were served in the dining room. As the guests entered they were welcomed by Mrs. Carl Norwood, Mrs. Clifford Newman, Mrs. Edwin East, Mrs. Clay McAmis, Mrs. Frank McAmis, Mrs. Russell Weaver, and Mrs. Harry Lee Williams.

Mrs. Albert Ajax and Mrs. Cletus Gatlin were seated at the beautifully decorated tea table, from which they graciously served cake and fruit punch.

\* \* \*

### Benoit W. S. C. S.

Members of the Methodist Woman's Society of Christian Service had their first fall study meeting at the church Monday afternoon, to begin the new book, "We Who Are America." Mrs. W. B. Dribben, mission study leader, conducted the meeting. The lesson was given by Mr. W. B. Dribben. Roll call was answered by members telling from what country their ancestors came to America, and when. Nine members answered roll call—Mrs. J. W. Smith, Mrs. W. B. Dribben, Mrs. Myrtle Padgett, Mrs. Ida J. Beadal, Mrs. Dan Patterson, Mrs. Charlie Patterson, Mrs. E. P. Leftwich, Jr., Miss Lelia Lyle Wilkerson, and Mrs. R. N. Jackson.

\* \* \*

### The Ordinary Guild Citizen

#### What She Can Do

1. Make an effort to know intimately members of all groups.
2. Give the time and exert the effort to take politics out of the control of undesirable persons.
3. Adjust mental processes (if a member of the minority) to accept proportionate representation in government, public services, and cultural advantages.
4. Work for repeal of the Oriental Exclusion Acts.
5. If a member of a labor union which excludes any person on the basis of color or nationality, strive to change that ruling.
6. Apply the Golden Rule, the philosophy of the Good Samaritan, and the twelfth chapter of the Book of Romans in all contacts with all God's children.

\* \* \*

### World Community Day, November 11, 1943.

Dear President:

A few weeks ago official representatives of many Protestant church women's or-

ganizations met to face prayerfully and earnestly some of the problems of the day in which we live. We realized, among other important things, that the Church is being looked to for leadership in helping establish a new world order, with a just and lasting peace, and that Christian women should have a major part in this planning.

We feel that it was divine inspiration in this meeting that directed the call which goes out to Protestant church women to observe November 11th, 1943, as **World Community Day**—a day of prayer, study and action. The leaflets enclosed are fully explanatory and we are sure you will read them carefully and immediately catch the spirit of holy adventure which these plans suggest.

The presidents of other church women's organizations in your community are receiving this same information from their denominational headquarters, and we urge immediate consultation that there may be no unnecessary delay in making adequate preparation for November 11th. As officials of the largest church women's organization, we have a unique responsibility in helping make this World Community Day effective in promoting action which will guide toward a just and permanent peace.

We have helped to pave the way for this event through our own studies and program materials, and now as a further step, let us advance with the women of other denominations in facing "The Price of an Enduring Peace."

If further information is desired, please feel free to write to your Conference officers or to us at headquarters and we will be glad to give any assistance possible.

With deep appreciation for your cooperation, I am,

Loyally and faithfully yours,

MRS. J. D. BRAGG,

President.

## Quintuplets Use Musterole For Chest Colds!

### To Promptly Relieve Coughing and Make Breathing Easier

Whenever the Dionne Quintuplets catch cold—their chests, throats and backs are immediately rubbed with Musterole—a product made especially to promptly relieve coughing, sore throat and tight, aching chest muscles due to colds. Musterole actually helps break up local congestion in the upper bronchial tract, nose and throat.

Musterole gives such wonderful results because it's what so many Doctors and Nurses call a *modern counter irritant*. Since it's used on the famous "Quints"—you can be sure it's just about the BEST cold-relief you can buy!

**IN 3 STRENGTHS:** Children's Mild Musterole for children and people with tender skin; Regular for ordinary cases and Extra Strong for stubborn cases.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

"The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two  
And let the face of God shine through."

—Edna St. Vincent Millay.

\* \* \*

As this is being written, I am conscious that the difficulties or experiences in Monroe District's Woman's Society of Christian Service are not unlike those of other districts, that societies have personalities as definitely as people. We have inherited certain customs or ways of doing things; we are placed in certain environments, but all these can be overcome in the same measure as we respond to these conditions or as we meet them. Shall we stay in the same rut, accept defeat of advancing with the new day, by yielding to the course of least resistance, or shall we stand on such a promise as "The Lord shall be thy confidence and shall keep thy foot from being taken."

\* \* \*

We have had three very profitable zone meetings this fall where the ladies have shown a keen interest in getting together again to discuss their problems, and to enjoy seeing old friends again. Travel is difficult, but out of twenty-five societies in these three zones, seventeen societies were represented, or 64 per cent of them, which is not bad in these cotton-picking times.

Besides being in the all-day meetings, think of what a fine time for a season of meditation, communion and fellowship as you travel to and from these meetings. The flesh may be tired, physical endurance seem at an end, but the spirit leaps with joy when you face the end of a day like these days were.

The hostess societies were Gordon Ave., in Monroe; Jones and Bonita societies, in Jones; and Epps, Forest and Pioneer societies, in Epps. These are not the largest churches in these zones, but the largeness of soul expressed itself in manifold ways. How we Marys or Marthas do have to plan our days to get a few things done besides work at home!

\* \* \*

Don't we wish we could start over and study, serve, and enjoy these fine programs that are being used by so many of our younger folk in the interest groups or additional sessions. Some societies ask the young women and girls' groups or the children's group to appear on programs either for songs, devotions, or playlets pertaining to the work. And it is done well!

Let's be sure our youth has a proper foundation, remembering that "From the first day that thou didst set thine heart to stand and to chasten thyself before thy God, thy words were heard."

\* \* \*

Special memberships are coming in fine. Columbia society seems to be in the lead. Watch the reports at the end of the year, but in the meantime begin on another proof of your "In honor preferring one another."

Of course, you know this money goes to

missions in which we are all interested.

\* \* \*

Some societies are using the keeper of the keys to remind them of where they are weakest or strongest. Your corresponding secretary is a good one for this, as she has the records all before her. However, she cannot do more than to present the keys and leave them with you to use.

Let's make good use of them all, but let's be ever conscious that the Master Key is the force that makes all work smoothly.

One society I know is having many spiritual life groups—small in number, large in spirit, few in details, much in prayer for themselves, or friends and families in service, or shut-ins, or indifferent members. Coupled with faith and works, we will yet see the day when we can rejoice.

This brings to mind, "This is the day the Lord hath made, let us rejoice and be glad." Yes, He made the day, but we have "made a mess of it."

Use all keys, wind the clock lest it run down and we find ourselves facing the fact that we are a greater stumbling-block than we thought.

\* \* \*

We are glad to note a definite increase of interest in the Wesleyan Service Guild in this district. This organization affords such a great opportunity for conservation of woman power, by enlisting the business women, with all their ability, interest and consecration, who would not otherwise be able to make such a fine contribution to the women's work. No community or church should feel that it is too small to afford membership material for a Guild unit, for some of the most wide-awake and effective groups that we have heard of are the smaller ones; and the quality of service does not depend upon numbers.

The month of October having been designated as "Wesleyan Service Guild Month," one Guild has planned to observe the occasion by holding "Open House" one evening, inviting all business women of the church as guests, and, we hope, prospective members. This same unit is also planning definite observance of the Week of Prayer.

\* \* \*

Week of Prayer programs are being planned in all zones. Some churches will use the morning and the afternoon hours for this. Let's make our offering greater this year than before.

\* \* \*

"God and the Problem of Suffering" is being used in one society as a study at the church for special Jurisdictional Credit. The study of the Organizational Packet was not as appealing as this, but who wants to belong to anything and know nothing about it? If you haven't studied it, you are missing something.

\* \* \*

Someone has said, "The proper study of mankind is man," and I certainly agree that that is what we need. All the children of all the people are so different in their ideals, abilities, desires, that to know them is all but impossible. To study those whom we contact will help us to better understand and be able to struggle with them.

"Life is a struggle for peace,  
A longing for rest,  
A hope for the battles to cease,  
A dream for the best;  
And he is not living who stays  
Contented with things,  
Unconcerned with the work of the days  
And all that it brings."

How long since you read the "Purpose of the Woman's Society of Christian Service?" Turn to page three in the Revised Guide; read it, learn it.

"We know not how troubled our pathways shall be, nor how sorely beset,  
But I pray we shall cling to our honor as women, and never our purpose forget."

MRS. E. C. GIBSON,  
Monroe District Secretary, Monroe, La.

### A GOOD SUGGESTION

#### A Reminder to the Local Congregations

Since we can not buy refrigerators any more for the duration, and since a very few of our homes for preachers are not, as yet, furnished with refrigerators, let the local congregations or the parsonage committees bargain to buy the refrigerator from your pastor, so that you may be assured of the equipment for a new pastor, and that your present pastor may move to a home where they have that equipment already installed. This has been done. Too, all parsonages should have this heavy furniture, to avoid trouble and expense in moving this heavy furniture.

Merely suggestive. But if this is to be done, it might be better to do it now, even though you do not expect your pastor to move.

Respectfully yours,

H. R. McKEE.

Bruce, Miss.

### EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

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brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
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AND  
ANNUAL PAYMENTS OF PREMIUM  
ON  
FIRE - LIGHTNING  
WINDSTORM - HAIL  
INSURANCE





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON OCTOBER 24, 1943.

By Rev. W. C. Newman

### PARENTS WORTHY OF HONOR

**Lesson Text:** Exodus 20:12; Mark 7:6-13; Luke 2:48-51; John 19:25-27.

**Golden Text:** Children, obey your parents in the Lord: for this is right. . . . And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

—Ephesians 6:1, 4.

Of course, we had better begin by admitting honestly that not all parents are worthy of honor. Some have so lightly regarded their parenthood, some have so viciously betrayed their own children through evil living, and some have been so terribly absorbed in business, or clubs, or just plain selfishness that they may not be said to be true parents at all. And some may be so intent upon doing good for the world that they forget to be good parents to their own children.



W. C. Newman

The other day my daughter said to me, complainingly, "Where were you all day yesterday? I didn't see you a single minute."

I had gotten up early to hurry to the church study to work on the preparation of a sermon; later I had attended a Red Cross meeting; had spoken for religious instruction in the public schools at a luncheon club at noon; conducted a funeral service in the late afternoon; and had spoken to a Parent-Teacher Association directors meeting at the supper hour—so that while doing perfectly splendid things I had denied my daughter the attention, companionship, and counsel that every child has a right to expect from parents.

In the many demands that war times make on every serious adult we had better remind ourselves often that a person is not worthy of honor just because he happens to be a parent; he is only worthy of honor if he is a good and an intelligent parent.

Nevertheless, because this lesson is supposed to be addressed to children on the subject of filial duty, we had better get on with some admonitions on that matter.

### Parents Deserve Fair Play

Sportsmanship is one of the things youth prides itself on. "Come on, be a good sport," is often heard among them. In their way of thinking nothing is more reprehensible than to cheat at a game, "squeal" on a classmate, or "sponge" on the hospitality of the group in which they run.

But many a youth while rigidly observ-

ing this fine code of sportsmanship exhibits the most ruthless inconsideration of his parents. He stays out too late at night, his parents not knowing where he is, and then grows indignant at their anxiety. Or he indulges in things of which they wisely disapprove, and hides it from them even at the cost of lying to them. Or he maintains an attitude of crossness, anger, and harsh speaking toward them, reserving his courtesy, graciousness, and geniality for his friends.

Manifestly this is the poorest of sportsmanship, regardless of how fine and generous that youth's relationships are with his young companions.

### Parents Deserve Gratitude

Of all the animals in the world only the human baby requires the care of parents, constant and prolonged, and undivided. Most of the higher animals are born with the ability to walk alone, and assume responsibility for themselves within a short time. Only the human infant is entirely helpless, entirely dependent, and that for a very long period.

Which is another way of saying that the job of human parents is one that requires sacrifice, labor, pain, and self-forgetfulness immeasurable.

The youth who forgets that, or who, knowing it, willfully refuses to recognize it with simple gratitude is surely missing the Christian mark.

### Parents Deserve Affection

"Home is where you make it," someone has said. But it is also true, especially of children and youth, that home is what you make it.

A home where kindness, courtesy, thoughtfulness, and love are the habitual attitudes of the children toward the parents is not ever likely to know the tragedy of being broken by divorce, unhappiness, or wrecked lives.

If my children never impulsively threw their arms about me, or said earnestly "Daddy, I love you," I would be perfectly miserable.

And my judgment is that there are lots of parents simply hungering for such affection. Some of them are young parents, who somehow have never quite known how to create the atmosphere of affection in the home; some are so perplexed at the problem of discipline in the home they do not know just how to be gentle; some are old, and dependent, and perhaps neglected. But whatever the cause, there is not one of them happy unless he can often hear words of genuine love from his children.

### Family Happiness

All of which means that human beings, in the wisdom and goodness of God, were made to live in families, and there is no happiness whatever that is not family happiness. In all my acquaintances I have never known a single person to be happy unless he was in love with his family. There is

simply no way to find happiness apart from those to whom we are related not only by blood but by the divine grouping together of parents and children, brothers and sisters.

It is the sensible relationship, the happy relationship, the Christian relationship. It ought therefore to be cultivated more assiduously than anything else in our lives.

## MILLSAPS COLLEGE\*

Dr. W. B. Selah, pastor of St. Luke's Methodist Church, Oklahoma City, Okla., is to be the preacher at the college during the week of special meetings, November 7-11.

James Calloway of Louisville, Mississippi, was the only trainee in the Millsaps V-12 Unit who made "A" in all of his courses during the past semester. There are 380 trainees in the Unit.

The Millsaps Singers, under the direction of Professor Alvin Jon King, gave a concert at the State Fair in Jackson on the evening of October 15.

Mr. and Mrs. John Rundle of Grenada, Mississippi, have endowed a scholarship for their son, John Jr., who died in the service of his country. John graduated at Millsaps in 1941.

Christians are called upon to vindicate their Christianity by their joyfulness. If they persist in being sombre, despondent, dejected, heartless, then they persist in inflicting cruelty upon the Son of God: their despair does not end in itself upon themselves, it exercises an evil contagion which brings other men into bondage.

—Joseph Parker.

"You have been following that lady for some time now."

"Yes."

"We do not allow that in this department store."

"Well, tell it to the lady. She's my wife."

—Exchange.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
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## Don't Neglect Slipping

## FALSE TEETH

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# THE CHRISTIAN FIRESIDE

## SKYLARK'S SERMON

By Vincent Edwards

No matter where they go, the English will always carry in their hearts the song of the skylark as they heard it at home. A young Englishman, who went to Australia as a gold digger, finally accumulated enough money to open a store at a gold field about 200 miles from Melbourne. When this, in turn, began to prosper, he sent for his father and mother to come out to him, and asked them to bring along a lark.

The long, hard journey was too much for the old father, and he died on the way, but the mother and the lark reached Melbourne at last, and then traveled to the place of her son, Jack Wilsted, at "The Ovens." It was on Tuesday when they arrived. The next morning the lark was put outside the house, and at once began piping up.

The effect was magical. Sturdy diggers—big men with hairy faces and great brown hands—paused in the midst of their work and listened reverently. Far and near the news spread. "Have you heard the lark?" "Is it true, mate, that there is a real English skylark up at Jack Wilsted's?"

So it went for three days, and then came Sunday morning. Such a sight had not been seen since the diggings were opened. From every quarter—east, west, north, and south—from far-off hill, and from creeks twenty miles away, came a steady stream of rough, brawny Englishmen, all brushed and washed as decently as possible. The gathering had not been pre-arranged, as was evident from the surprise when men met acquaintances in the crowd.

But there they all were, and their object was to hear the lark. Nor were they disappointed. The little minister acted as if he knew the importance of his mission. He plumed his crest and, lifting up his voice, sang a sermon which touched his audience more deeply than perhaps the bishop himself could have done.

It was a moving sight to see those three or four hundred men, some lying on the ground, some sitting with their arms on their knees or their heads in their hands, some leaning against the trees with their eyes closed, so they might better fancy themselves at home and in the midst of English cornfields once more.

After an hour, the lark ceased. The audience then started to melt away. The men may have been somewhat melancholy as they thought of their exile, but they were no doubt happier than when they came. In

many a heart the lark's warble had brought back memories of a village school and church in England, so that the most hardened adventurers found themselves longing for those gentler, refining associations that had gone unappreciated when they were within easy reach.

—Our Dumb Animals.

## PREVAILING PRAYER

I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that an American missionary was now going to pray God's blessing down upon our work. He was known as Praying Hyde. Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted Christ as their Savior. As we were leaving I said, "Mr. Hyde, I want you to pray for me." He came to my room, turned the key in the door, and dropped on his knees and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then, with upturned face, down which the tears were streaming, he said, "O God!" Then for five minutes at least he was still again; and then, when he knew that he was talking with God, there came up from the depths of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty and we believe it as we never did before.

—Wilbur Chapman.

## LET YOUR HOME AND YARD EXPRESS YOUR TRUE PERSONALITY

By Julia May Reeves

Whether you live in a house where each one in a long row is designed exactly alike, or whether your home is of the American colonial style, or the up-to-the-minute modernistic type house, it should still reflect your personality, rather than the period altogether in which it was built.

Do not let the architecture of your home overshadow your own true personality. There isn't anything that discredits a town or a city more than for some realty company to rush in and build rows and rows of houses exactly alike.

But if such a thing should happen, that you would be one of the unfortunates who has to "sign up" for a house like this, just start dreaming and visualizing immediately to see what can be done.

If all of the yards have been laid out with a flower bed on either side of the walk, then talk confidentially with the landlord and see if he would object to your having only one large flower bed, on just one side of the walk, and then on the other side set out a quick-growing tree, place a few pot plants beneath its boughs, group together two or three inexpensive white yard chairs, and here you will have created a real "homey" effect and a different looking setting altogether, from the other yards.

If the tree (which it won't) doesn't offer

you much shade for the present time, there is always that lovely time between sundown and dark, when such a retreat as this will bring cheer and restfulness to the tired business man, as well as the weary housewife.

There is another attraction that can be added to this corner—a bird bath, and here is how you build your own-bird bath. Gather up a few old broken pieces of concrete; you can get these "for the asking," perhaps where someone is putting in a new driveway and has had to cut into the curb, and then you buy about ten cents' worth of lime to "whitewash" the rocks with after the job is completed. You will also have to have a small package of "mortar-mix" for holding the rocks together, and a large mixing bowl for the bath. Now here is a rough description of how you build the bird bath: After you have built your foundation up as high as you want the stand, then set the "mixing bowl" in (a large size one can be bought for 25 cents) and place rocks securely around the bowl, letting them rise above the sides of the bowl for attractiveness (but remember your mortar-mix for holding rocks in place), and there you have a bird bath that will attract the shyest birds, and by the way, if your bowl is too deep, just drop a big rock in the bottom of the bowl for the birds to anchor to. Of course, you will turn on the hose occasionally to wash out the bath, and to refill it.

On this trip into personality yards and homes, we will not go into your house except for just time to chat a few moments on what to buy to express your true personality in your own home. Now if your best friend, and neighbor, buys a complete and modernistic living room suite of furniture, won't you please just buy one or two pieces of period furniture (adding to these as time goes on), and then when your friends and guests drop in, your home won't look like just another house to them, but, instead, it will have an inviting look, and a refreshing atmosphere because you and your personality dominate rather than the furnishings; and, too, you have a place that reflects love, and art, plus ingenuity and a little work.

My share of the work of the world may be limited, but the fact that it is work makes it precious.—Helen Keller.

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## MRS. LESLIE WHITE RICE

Our community was shocked and grief-stricken over the sudden death of Mrs. Leslie White Rice, wife of W. H. Rice, of Tullos, La. Mrs. Rice died August 31 a few hours after an operation that was thought not to be of a real serious nature. Her going will leave a vacant place in our church, our community and in our hearts. She was truly a good woman, and we can find no better descriptive phrase than that she was "An angel of mercy." Wherever there was sorrow, trouble, illness, or a call that she might answer, she was there. She went to serve, and you would always find her where the hard work was being done. She was a real Samaritan in the community and a fervent worker in the church.

She taught the beginners in the church school, and it was her custom to call by for quite a few children on her way to the church. She was dearly loved by all of them and it will be difficult to find someone to replace her. She was an active worker in the W. S. C. S., was always in her place at all the worship services of the church. She served as assistant superintendent of the church school for some time, and her strong personality did much to make it the useful organization of the church that it is.

There is little doubt but that her life was shortened by her unselfish giving of herself in the service of others. Yet we feel that had she known this it would have made little difference in the conduct of her life in the last few months. She just couldn't help doing for others. That was her nature.

Mrs. Rice died at the age of 41, and though we cannot always understand why God would call such a person out of this life so early yet we feel that He has only called her on to a higher, better place.

She leaves to mourn her passing her husband, one daughter, Mrs. Ed. Jeanne, of Shreveport, and one son, W. H., Jr., of the United States Navy.

A few days prior to her death, her son, fearful lest she might not survive the operation, while thinking of his mother, ran across this little poem, written by another in honor of their mother. He said, "This better expresses how I feel than I can put in words of my own. Please have it printed with mother's memoir."

"Often I think of you  
And think of you died,  
To know you could not say good-bye  
Before you closed your eyes.

"No one knows the silent heartaches—  
Only those who loved can tell—  
Of grief that is borne in silence,  
For my mother I loved so well."

God has called one of his followers home and we feel that she already has heard the plaudit, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

HER PASTOR.

## HOUSTON G. WOOD, SR.

Mr. Houston G. Wood, Sr., passed to his eternal reward on the afternoon of May 29, 1943. He is survived by his wife, children, and a host of relatives and friends. He married Miss Mary Kendall Elkin, of Aberdeen, and to this happy home were born six children. They are Mrs. Hamilton Baker, Mrs. A. G. Easter, Tom Elkin Wood, Mary Brooks Wood, all of Aberdeen or nearby, and Houston G. Wood, Jr., and Andrew Wood, both in the U. S. Army Air Corps.

Funeral services were held at the family's country home, near Okolona, Miss., on the afternoon of June 1. Rev. A. C. Bishop, his pastor for the last two years, was in charge, and was assisted by Rev. W. C. McCay, of Nettleton; Rev. E. M. Sharp, of Aberdeen, and Rev. W. D. Waugh, of Becker. Interment was in the Aberdeen cemetery and under the direction of the Masons.

Brother Wood became a Christian early in life, and was for many years an active, efficient churchman. For the past few years he had been a member of the Baldwin Methodist church. His life has meant a definite contribution to the world. He lived on the solution side of society—not on the problem side. His was a life of service, of giving, and not getting. Every community in which he ever lived was better and richer because he was there. He made a contribution, for instance, to the happiness of a little girl who lives in a parsonage home, where it was his custom to walk by every day for quite a while. He never grew tired of waving to her, and was never feeling so badly but that he would take time to talk to her. Children loved him. He made a contribution to the church through his teaching of an adult Bible class for several months. It was a high privilege to be in his class. One of the subjects he was most interested in was the liquor question. His was a strong influence against alcoholic beverages. Houston G. Wood, Sr., was a good man, a Christian gentleman, an outstanding citizen, a fine father and husband. He served his country as a soldier in the Spanish-American War. For a number of years he served as court stenographer in the Federal courts under Judge Cox. May I say he was a great inspiration to his pastor? He believed in prayer and practiced the prayer-life.

On March 16, 1942, Bro. Wood was injured in a tornado. For weeks he was very sick. Friends dropped in to cheer him up, and they found he was cheering them. His pastor stood by his bedside to try to minister to him, but he was ministered unto. The loved ones were so anxious to serve him, and through their devotion to comfort him and give him strength, and in turn they were comforted by him. His health improved for a while. He and his family moved to their country home where he enjoyed the quiet and the beauty of the countryside for a while. Then his health gave way and he went to his eternal home.

Bro. Wood was a lover of good literature, a student of Shakespeare. I have heard him quote Tennyson's "Crossing the Bar," and say it was a "beautiful farewell till we meet again."

A. C. BISHOP.

## RESOLUTIONS

Whereas, God, in His infinite wisdom, has called one of our beloved co-workers of His vineyard to live with Him; therefore, be it

Resolved, by the Woman's Society of Christian Service of Grace Methodist church,

Jackson, Miss., that in the death of Mrs. L. M. Koch, better known as Bessie Moer, we have lost a noble and Christian woman. To know her was to love her. Her fine Christian character was an inspiration and will be as a beacon-light to guide us to the goal which we are striving to reach. She wore a happy smile and spoke words of wisdom as she went about her Father's business. Any task that she undertook was performed to the utmost in her unassuming, Christ-like way. Her daily teachings were a joy to all, and her memory will always linger in our minds as a bright ray of sunshine.

We realize that God always knows best, and we bear in humble submission to His will in this, our great loss and His gain. As badly as we hated to give her up, it was her wish that God would hasten the day when she could join Him and walk hand in hand with Him in that far-away land.

To her family we would say, as she would say if she were here:

Sunset and evening star,

And one clear call for me,

And may there be no moaning of the bar  
When I put out to sea.

Far though from out our bourne of time  
and place,

The flood may bear me far;

I hope to see my Pilot face to face,

When I have crossed the bar.

Be it further resolved, that a copy of these resolutions be placed on file of W. S. C. S. of Grace church, a copy be sent to the family, and also to the New Orleans Christian Advocate.

W. S. C. S. of Grace Church,  
MRS. ALVER B. McNEILL,  
MRS. RAY WILKERSON,  
MRS. J. E. STEVENS.

## NEWLY-APPOINTED CHAPLAINS

## ARMY

Francis Byron Baldwin, Wallington, Ky.  
Earl Kenneth Bradley, Wellsburg, Va.  
Percy Clifford Clark, East Liverpool, Ohio.

Carmen Clyde Decker, Marion, Ind.  
Aaron Knox Farmer, Greenville, Texas.  
Frank Candler Ferguson, Atlanta, Ga.  
Charles Winston Gjedde, Laneville, Texas.  
Ashley Day Jameson, Vernon, Texas.  
Judd Henry Jones, Marysville, Kansas.  
Harold Leo Kaufman, Elsie, Michigan.  
George Edgar Kelsey, Fountain City, Teun.

William Franklin Knox, Fort Leavenworth, Kan.

George Leland Lutz, Pine City, Minn.  
Fred Martin Mark, Washington Court House, Ohio.

Ernest N. (Col.) Mattison, Washington, D. C.

James Paul Morgan, Walden, Colo.  
Howard Coleman Pettit, Xenia, Ohio.  
Edmond Ralph Slagle, Rocksprings, Tex.  
Merrill Vernon Stone, Pittsburgh, Penn.  
Lloyd Glenn Strouse, El Paso, Ill.  
Guy Craig Tetrick, Tulsa, Okla.  
John Brent Underwood, Trimble, Tex.  
William Joyce Van Cleve, Lakin, Kan.  
Aldred Pruden Wallace, Hopewell, Va.  
Hugh Emmett Wilson, Jr., Nicholasville, Ala.

James Rudolph Woodruff, Dallas, Tex.

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TOO MANY DISTRICTS

(Section 2.)

By John B. Reynolds

For decades our General Conferences have been trying to encourage larger districts. In 1898, during the horse-and-buggy-mud-road era, the maximum number of charges per district was fixed at 30. In 1914, just as we were passing from the horse-and-buggy age into the age of automobiles and good highways, the maximum was raised to 40. Neither of these acts by our General Conference got very satisfactory results; so, in 1938 the last General Conference of the M. E. Church, South, took the lid entirely off and left each Annual Conference to determine the number of districts it would have, and at the same time fixed the number of quarterly conferences required at two instead of four.

In spite of all these efforts by the General Conference, from time to time, many of our Annual Conferences in the South still have at least a third more districts than they need. In the North Mississippi Conference, for instance, the average number of charges per district is only 28, two less than the maximum fixed for the horse-and-buggy age.

The district superintendent's work is determined, in large part, by the size of his district and the number of charges in his district, but not by the number of church members. He can supervise a charge with 1,000 members as easily as one with 200.

Leaving off all mission work in the white jurisdictions, we note the following differences. The conferences in the Northeastern Jurisdiction average 4 districts with 56 charges each. The North Central Jurisdiction shows 5 districts per conference with 49 charges per district and the Western Jurisdiction has 3 1/4 districts per conference with an average of 50 charges per district, but in the Southeastern Jurisdiction we average 8 districts per conference and a little less than 32 charges per district. In the North Central Jurisdiction the average district is a little less than twice as large as ours, while in the Western Jurisdiction the average district is larger than the whole North Mississippi Conference. Why this tremendous difference? Just this: In the North, East, and West they have enlarged their districts as traveling facilities have improved. They are living in the day of automobiles and good roads, while we, so far as the number and size of our districts are concerned, still live in the horse-and-buggy days.

But, says someone, better let well enough alone. We are doing pretty well with our present set-up. Well, Jesus didn't let well enough alone. He turned the world upside down. Would to God some mighty power would turn most of our Annual Conferences in the South upside down long enough to spill at least one-third of the districts! Then we would be organized on a safe, sane, business-like basis. Then we could send fifty to seventy-five district superintendents back to the pulpits where they are sorely needed.

All through American Methodism today we are short of pastors, and we will be still shorter and shorter as long as the war lasts. We are using all the retired preachers and approved supply preachers we can get, but these are not enough. In my humble opinion it is absolute folly to continue these unnecessary districts while so many of our charges are in dire need of pastors. We could do very well with half the number of

Jurisdiction	No. of Conf's	Dists per Conf.	Chgs. per Dist.	Per Memb. Paym't for All Purp'ses	Ratio New Memb's to Old Ones
Northeastern Jurisdiction .....	21	4	56	\$17.86	1 to 24
North Central Jurisdiction .....	19	5	49	14.55	1 to 21
Western Jurisdiction .....	8	3 1/4	50	18.87	1 to 18
Southeastern Jurisdiction .....	17	8	32	11.63	1 to 29

Conference	No. Dists.	Sq. Miles Per Dist.	No. Chgs. Per Dist.	Percentage Pastor's salary paid D. Ss.	Ratio New Memb's to Old Ones	Per Memb. Paym't for All Purposes	Pay Superannuate Per Service Yr.
Philadelphia Conference .....	4	3000	80	4 1/2 %	1 to 29	\$23.00	\$22.00
Troy Conference .....	3	5000	92	5 %	1 to 32	16.00	17.00
Michigan Conference .....	5	5300	54	6 1/2 %	1 to 22	18.00	15.00
Detroit Conference .....	6	5300	59	6 1/2 %	1 to 22	23.00	22.00
California Conference .....	5	23000	56	6 %	1 to 15	22.00	22.00
Southern California Conference .....	5	23000	57	6 %	1 to 18	23.00	20.50
Colorado Conference .....	3	34000	56	5 %	1 to 23	14.00	16.00
Florida Conference .....	7	7100	39	7 1/2 %	1 to 22	19.86	14.00
North Mississippi Conference.....	6	3800	28	10 %	1 to 33	9.50	10.00

district superintendents we now have, but we would be in a very bad fix indeed with only half of our pastors.

The overhead expense of The Methodist Church is entirely too heavy, and the most common complaint that I hear is that supervision is costing too much.

All station charges and some of the better organized rural charges would get along just as well with two quarterly conferences per year, so why burden them with four when the law requires only two?

Some of our Annual Conferences are waking up. In the past three years the Florida Conference has dropped three districts and reduced its assessment for district superintendents from 11 1/3 to 7 1/2 %. Two years ago the Alabama Conference dropped two districts. Last year three of four other conferences dropped one each.

The tables above are the best things we have. Hope you will study them closely.

In the first table we see that our Jurisdiction has entirely too many districts per conference and too few charges per district. We also run low in per member payments for all purposes as well as in membership gains on profession of faith. Furthermore we of the Southeastern Jurisdiction are wasting thousands upon thousands of dollars on surplus and unnecessary district superintendents, while at the same time we are making only a starvation allowance for many of our worn-out preachers. What would Jesus do?

We notice in the second table that the North Mississippi Conference makes the highest assessment for district superintendents and the lowest for conference claimants. We are paying six district superintendents more than we are paying about 100 superannuates and widows. Our salaries are not too high but we have six men on the job where only four are needed. By the way, if we should drop four districts we could reverse our assessments, as 7 per cent assessment would pay four district superintendents \$4,500.00 or more each, while a 10 per cent assessment would pay our superannuates \$14.00 and our widows \$10.00 per service year.

We see also that our conference runs low in payments per member for all purposes, low in membership gains and very low indeed in the number of charges per district as well as size of districts.

If we should reduce the North Mississippi Conference to four districts, they would average 42 charges and 5700 square miles.

If one man in the Troy Conference can supervise 92 charges spread over an area of 5000 square miles, why can't one man in North Mississippi supervise 42 charges within an area of 5700 square miles?

If one district superintendent in Michigan can take care of 54 charges in an area of 5300 square miles, why can't one man in North Mississippi supervise 42 charges within 5700 square miles?

If one man in California can supervise 56 charges over 23,000 square miles and get far better results than we are getting in North Mississippi, then why can't one man in North Mississippi supervise 42 charges within a district one-fourth as large?

If three men in Colorado can take care of 168 charges scattered over 104,000 square miles and make a better showing than North Mississippi, then why can't four men look after the same number of charges spread over only 23,000 square miles in North Mississippi?

We of North Mississippi are just fooling ourselves and wasting men and money.

I favor putting two of our present district superintendents back in the pastorate this fall and giving the other four at least a part of a man-sized job.

Please indicate whether you favor 4, 5, or 6 districts. Thanks.

Booneville, Miss.,  
October 1, 1943.

NEWLY-ELECTED CHAPLAINS

- U. S. NAVAL RESERVE
- Robert Walker Butler, Virginia, Ill.  
Van Hoss Chappell, Rahway, N. J.  
John Boyd Gill, Laccochee, Fla.  
Joseph Andrew Gist, Shawnee, Okla.  
Ernest Preston Goulder, Pullman, Washington.  
David Smith Hultsch, Stroudsburg, Pa.  
Willaim Lewis Lancey, Jersey City, N. J.  
Joseph Candler Pickett, Wedowee, Ala.  
Henry Carl Schadeberg, Evansville, Wis.  
Olin Doughty Tibbitts, Pomeroy, Wash.  
Jack Stauffer Wilkes, Deer Creek, Okla.

Only the Golden Rule will save the country—not a rule of gold.—Roger W. Babson.



# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; . . . the being a force of nature instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

—George Bernard Shaw.

## THE PRAYER-ROOM TODAY

O Lord, we beseech Thee to maintain Thy Church in truth and patience; that her pastors may be faithful, her watchmen vigilant, her flock loyal, her camp united, her warfare spiritual, her weapons heavenly, her lamp burning and shining; and as Thy Son, Jesus Christ, hath given so great a price for us, let us not count it a hard thing to give up all for Him, and to spend and be spent for the souls He hath redeemed. Amen.

Rev J B Cain  
Oct 14

## OUR BISHOP



BISHOP A FRANK SMITH,  
who will preside at the session  
of the Louisiana Conference be-  
ginning on November 9.





# WALLET OF THE WEEK



JUDGE PIERRE CRABITES, whose death was announced in press dispatches a few days ago, was a native of New Orleans. At the time of his death he was on a diplomatic mission to Baghdad, and his body was buried in that far-away city. For many years, Judge Crabites was a Judge of the "mixed court" in Cairo, Egypt. In 1924, the editor of this paper visited him in a hospital in Cairo, where he was carried following the loss of a leg in a street car accident. He was a brilliant linguist and a delightful gentleman.

\* \* \*

DR. DANIEL A. POLING, who is now on an extended visit to the various war zones, is scheduled to visit Egypt, India, China, Australia, and other combat areas in the Near East and Far East. Along with his visit to the armed forces, he is visiting churches and missions in the Pacific and Mediterranean theaters of war. In his absence his older son, Daniel A. Poling, Jr., is carrying on the work at City Temple, Philadelphia, where father and son are minister and co-minister respectively. The time of Dr. Poling's return has not been announced.

\* \* \*

THE AMERICAN LUTHERAN observes: "It is not a little astonishing to note that the Mohammedans, the Latter Day Saints, the Christian Scientists, the Seventh Day Adventists and others are advocating tithing as a fundamental principle of their religious practice. It seems strange to us that a church body, such as our own, which acknowledges the religion of Jesus Christ and its blessings as far superior to all others, should give less than that percentage which is widely accepted as a minimum by people of other faiths."

\* \* \*

PUBLISHERS AND BOOKSELLERS are said to be finding a tremendous increase in the demand for religious books. It is said that the religious books are forging ahead of others and that the laymen are the larger purchasers. The thirteen Methodist Publishing Houses report larger sales than ever, and that on nine different titles the sales for 1941 were doubled in 1942. Harper and Macmillan also report an increase of interest in religious non-fiction and the Bible, and they report the rise in sales interest as "astounding."

\* \* \*

THE PROTESTANT EPISCOPAL CHURCH, at its fifty-fourth Triennial Convention recently, appears to have smashed all prospects for an immediate consummation of the plan for union with the Presbyterian Church, U. S. A. At the same time, the Convention defeated the effort to lower the bars on the divorce question. The vote in the House of Deputies is said to have favored a moderating of the established rule by a two to one vote, but the vote by orders and a resultant tie in nine delegations, which under the law are counted against a measure, changed a vote of thirty-eight to thirty-two victory into a forty-one to thirty-eight defeat.

THE COPY OF FIRST READERS half a century ago, it was pointed out by James O. Sewell in *World's Call*, was seventy per cent religious material. This meant that the age group using that reader had a religious factor as an underlying element of its education. Today the books used for the same age group are said to contain three per cent religious matter including that which is moral rather than directly religious. And we wonder at the changed religious attitude of those who come up under the new educational order.

\* \* \*

THE WALDENSIAN CHURCH in Italy is reported to have been a heavy sufferer from military operations in that country. The Waldensian church in Messina has been completely destroyed, the one in Palermo has been severely damaged and grave fears were expressed for the one in Naples. It is reported that five thousand Swiss francs from a special collection taken in Switzerland were dispatched for the aid of a Waldensian children's home, but it is not known whether it was the institution at Torre Pellice or that at Vallombrosa.

\* \* \*

FRENCH THEOLOGICAL STUDENTS are seeking opportunity to study in Switzerland, and are making application for scholarships in the schools there. The Committee considering the applications accepted twenty-five of the candidates. The attendance of the French students involves more than free tuition, as in many cases it is necessary to furnish the incoming students with decent clothes and shoes. Appeal is being made to the Protestant public for contributions in order that this work may be carried on as planned.

\* \* \*

NOVOCAIN INJECTIONS have been found effective in the treatment of all kinds of sprains and muscular injuries. The results of such injections are that the patient is almost immediately restored to the normal use of the injured member. The treatment consists of an ex-ray to see that no bones are broken, and then novocain injections in the area where acute soreness exists. In most cases the restoration is almost immediate, and in the most severe cases the time of hospitalization is reduced from ten days to two days. In most cases hospitalization is not even necessary.

\* \* \*

PRESBYTERIANS U. S. A., following the defeat to their tentative plans for union with the Episcopalians, are said to have turned their efforts toward the Presbyterians of the South. A plan for union of the two Presbyterian bodies has been sent to all ministers for criticism and study. The proposal is said to contain a confession of faith, a form of government, a directory of worship, and a suggested name for the reunited church. The Southerners are said to have stipulated that no final action on the proposals should be taken until after the war.



# New Orleans

# CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.  
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## EDITORIAL

### WHEN IS EDUCATION CHRISTIAN?

Education under Church auspices has developed such opposed views as to attitudinize groups rather than to assess values on either side. As in the Church, so in Christian Education men are classified as "modernist" and "fundamentalist" without considering more than superficial grounds in either case. The designations classify men in much the same way as they were classified by "orthodox" and "heretic" in the early history of the Church. The warring camps are fortified by the language of the Church on one side and by the culture of the age on the other.

No intelligent person thinks of spirituality as an eddy in the stream of life where a self-contained and self-satisfied soul may find asylum from the world and its problems. On the other hand, those who have found their spiritual experience an inspiration to desperate heroisms and great loyalties are not disposed to view calmly reflections upon the mystical and miraculous elements in Christianity. The uneasy brushing aside of the Incarnation, the Resurrection, the Ascension, and the gift of the Holy Spirit as not susceptible of either historical or scientific proof, is bald infidelity to one who knows the power of a great mystical experience in his own soul. The situation is not helped by the assumption that these doctrines are not necessary credentials for the world's greatest Teacher. It gives persons holding such views the appearance of desiring to share the inheritance while they deny the personality and the mystical dynamic of the Teacher himself. It might be likened to an effort to construct a perfect time-piece without a mainspring or its equivalent.

We sometimes feel that Christian Education has been influenced too much by those who have an intellectual interest not balanced by a profound Christian experience. The pattern of the Teacher means little or nothing if it be separated from His passion and purpose. One may teach the history of religion, the forms of worship by which it is expressed, and even its doctrines, without imparting anything of the spirit and inspiration which give it meaning and power. Unless the spiritual dynamic is imparted, we believe that Christian Education is a misnomer, it is a mere sponsorship without Christian content. It is said that the Christian colleges and schools of China have trained a quarter of a million Chinese students who have never enrolled as Christians. An organized effort is now being made to recover an army of friendly Chinese students who are wholly unrelated to the Christian Church.

We do not believe that it is either unkind or untrue

to say that some exponents of Christian Education seem to be more interested in being progressive than in a deep and vital experience of Christian faith. As a result there is too little effort to assess the value of "spirit" and a too great leaning to the intellectual and the material. Attitudinized Christianity and education offer little real reinforcement for Christianity and the Christian Church. Knowledge and culture invested in a program, no matter what its label, cannot be other than humanistic and material. Church-sponsored education must exercise a Christianizing influence upon life, and it cannot do that without being grounded in the genetic impulses and beliefs of Christianity itself.

All this means that the final test of culture is not its label or its sponsor, but its effect upon those bearing its stamp. Or, to put it another way, Christianity and Christian Education are not expressed by what men know, but how they behave because of what they know. Education based upon other foundation may be ideal as culture, but it cannot be Christian without direct and positive Christian content. On the other hand, a soul-thrilling experience of salvation may be amazingly potent without either convention or culture. Christian Education, as we think, is real Christianity reinforced by the best in human culture.

### BISHOP TUCKER APPEALS FOR FAITH IN GOD

In a day when point programs are imposed for everything from meat, butter and shoes to the pattern of the post-war world, it is a refreshing surprise to hear a ringing note in favor of the recognition of God in plans for the restoration of lands drenched in blood and tears, and with only ashes left upon which to build for the future. Such a note was sounded by Presiding Bishop Henry St. George Tucker in an address at the Triennial Convention of the Protestant Episcopal Church held in Cleveland, Ohio, recently.

Bishop Tucker indicated his support of a program of material relief, but he declared that "reconstruction prompted by a secularized version of what in religion is called repentance and faith will inevitably result disastrously." Continuing, he said that "The imminence of this danger should be a challenge to the Church, not only to present Christian ideals as the goals toward which the world should aspire, but still more urgently to present faith in God as the only means by which our hopes can be realized." The meaning of his words are that it is no use to insist upon the ethic of Christianity unless it is to be supported by faith in God as the one and only foundation upon which it rests.



He said with insistent emphasis that physical relief is not enough, and that "spiritual and moral rehabilitation is no less essential than physical." In his discussion of an evangelistic and missionary program for the Church, he took high ground when he said in substance that in this way lies the hope for an effective promotion of the pacific and stable world for which we hope. He advocated that overseas missions use the "existing religious bodies" for ministering to the needs of the people instead of trying to transplant alien churches and more alien forms of worship. The Orthodox Greek Church was named and that pointed to Russia, Greece and the Balkans in particular. No emergency, however great, should be allowed to separate the Church from its divine ideal and foundation.

### THE PENDING LEGAL CONFERENCE RECOMMENDATIONS

Inquiries concerning the recommendations of the Legal Conference now pending before the Louisiana Annual Conference make necessary on our part a frank statement of fact. We have had three conferences lately with reference to adjustments not inconsistent with the purposes for which the paper was offered. At the time this is being written the outlook for agreement is still uncertain. For our part, we believe that the time has come for settling once and for all problems which have disturbed the Conference for more than a quarter of a century. We will not consent to any arrangement that tends to defeat the aim of the paper. We believe in the recommendations now as much as we did when they were made and we will not submit to temporizing with issues which affect the faith and the interest of every Methodist in Louisiana.

It is our belief that the Conference should take seriously its responsibility for all its corporate interests. In the distribution of Benevolent monies, it has two obligations to the Methodists of Louisiana. First, it should know that its title to institutions sharing in Conference Benevolences is unimpeachable. Second, it should see to it that the administration of every grant, whether it be great or small, is done in a manner worthy of the sacrificial spirit of those who contribute to the Benevolences. In such matters the Conference cannot abandon the administration of corporate interests to any group of men, no matter how good they may be. It cannot delegate to others the carrying out of its obligations to those who have responded to its appeal through the Benevolent collections. Besides, it is the right of every man placed on the boards to have an annual approval of his stewardship—not merely a board report endorsement.

The recommendations by the Legal Conference are definitely intended to settle all questions of Conference relation and to justify or correct the procedures and practices of every corporation. Every recommendation is designed to be positive and effective, but just. That which has been referred to as the right to withhold funds is designed to make the action effective and to safeguard the interests of the Conference. The right to release the funds, about which less has been said by opponents of the paper, is designed to do justice to any corporation faced with difficulty in meeting immediately the ends desired. Underlying this paper is the fact that the Church is, by its Christian profession, under obligation to discharge every trust righteously and in the fear of God

without considering the ambitions or interests of any person if that consideration may not square with absolute righteousness in the handling of such trusts. For our part, we have asked nothing of any man. We have fought openly for what we believe to be a proper course touching all Conference trusts and corporations. We are willing to go a second mile in the effort for an amicable but real settlement, but we do not propose to back down in the defence of what we know to be the right of every Methodist in the Louisiana Conference.

### WHAT IS THE ANSWER?

Some time ago, a harassed high school teacher came to me terribly bothered because of a serious problem which war psychology has presented. In the home, on the playground, in the classroom, children are being taught hatred for anything, everything relating to the



B. P. Brooks

Germans and the Japanese. They play "shooting Japs," they read with glee of the bombing of European cities and the killing of thousands of Germans, including women and children. This conscientious teacher is in thorough accord with our war effort but finds it difficult to reconcile this spirit of hatred with the teachings of the Master who taught, "Love your enemies. Do good to them that despitefully use you." Her cry was, "What am I to teach in a situation like this?"

This is a serious problem and one not easily answered. If she attempts to instill into these boys and girls love for all mankind, there are those who will call her a German-lover. If she tries to make them see that they should love the Japs while hating their philosophy, their barbarism, their cruelty, there are those who will call her a Jap sympathizer. War psychosis is dangerous; it is inexorable; it is mean.

Some way, I do not know how, she must teach them, and through them their parents, that the spiritual agony, the moral courage, the terrible fear, the ineffable suffering are but symptoms of the throes of the progress of human rights. Great adjustments of all the concepts and machinery of society with attendant fearful sacrifices are the patriotic demands of the people in order that all classes shall live, and that they shall secure the blessings of justice and of liberty for themselves and all mankind. With the changes that the machine, science, and all progress has brought to our world, there must be an inevitable and concomitant restatement of mental attitudes, modes of living, ideas of fair play. These young people shall become useful and patriotic citizens of the new order only if they are willing to make the sacrifices necessary to the new situations and economic revolutions in this new world of ours.

The dark days we are passing through are priceless days if they teach us that neighborliness and justice and fair play and social righteousness are the same words and that they are God, eternal and inviolable.

"The path of the just is as the shining light that shineth more and more unto the perfect day."

May the giver of every good and perfect gift help our young people and all of us to follow this path and hasten the coming of the perfect day.

B. P. B.



## DR. PIERCE CLINE DIES

We stop the press to announce the death of Dr. Pierce Cline, president of Centenary College, Shreveport, La. He had been in a local hospital for several days, but a letter from his office received Monday morning gave no intimation that his condition was considered grave. A telephone message shortly after announced that his death occurred about 10:00 o'clock Monday morning, and it appears that the suddenness of his going was unexpected.

Dr. Cline was born at Waleska, Georgia, February 17, 1890. He graduated from Emory University in 1916, and did graduate work at Emory and in the universities of Chicago and Columbia. His life was devoted to education, and he had been president of Centenary College for the past ten years. During the present year he brought to conclusion what was probably the greatest achievement of his life—the purchase, free of debt, of Dodd College which becomes a part of Centenary College. He is survived by his wife, two sons and a daughter. At this time, funeral arrangements have not been announced.

## BILL TO LICENSE SERVICE CLUBS OF OTHER NATIONS

My Dear Senator:

I am writing to call your attention specifically to Senate Bill 1338, introduced by Senator McCarran, of Nevada, referred to the Senate Committee on the District of Columbia, of which Senator McCarran is Chairman, and reported out promptly from that Committee, with favorable recommendation, and now on the Calendar of the Senate. This bill would permit the issuance of liquor licenses to Service Clubs of the United Nations other than the United States.

The bill is exceedingly objectionable, it seems to me, for very obvious reasons:

First. There is no necessity for the passage of such a bill. There are a sufficient number of places in the District where intoxicating liquors can be obtained, without giving a special license to foreign-operated Service Clubs.

Second. This bill is directly in opposition to the purpose of the general order issued by Chief-of-Staff General Marshall, prohibiting the sale of intoxicating liquors at all army posts, or on Government-owned property.

Third. Should this bill be passed, it will almost certainly be followed by another bill, emphasizing that no partiality should be shown to clubs or bars under the control of foreign nations, but that similar privileges should be granted to places operated under United States control.

It is true that I am writing personally, but I know that I represent the views of the great body of the members of the Methodist Church, the largest denominational Protestant group in the United States.

Your pronounced opposition and vote against this bill will be greatly appreciated by millions of citizens of the United States.

Sincerely,

JAMES CANNON, JR.

P. S.—Since the above was written and sent to the members of the United States Senate, owing to the number of similar protests, Senator McCarran asked that the bill be recommitted to the District of Columbia Committee. A hearing was held on short notice on October 2nd, at which leading ministers of the Lutheran, Baptist, Disciples, Methodist, and Seventh Day Ad-

ventist Churches of Washington, and the representatives of national temperance organizations, including the W. C. T. U., the International Reform Federation, and the Anti-Saloon League of America, appeared in opposition to the bill. One of the Commissioners of the District of Columbia, and his legal adviser, spoke in favor of the bill. After the hearing, the Committee postponed action on the bill, in order to have a formal statement from the State, Army and Navy Departments.

It is hoped that the bill will not be reported out favorably again from the Committee. But it is exceedingly important that protests from church bodies and individuals be sent promptly to Senators from the several States.—J. C., Jr.

Richmond, Va., Oct. 8, 1943.

## THOUGHTS OF AN AMERICAN SOLDIER ON THE ROAD TO PALESTINE

By Miss Eula Wellborn

Now sounds the tread of troops of marching men

Where once the Master walked the dusty way;

Here is the temple where He preached to them,

There is the garden where He knelt to pray. Ah—shame that men should stain this sacred ground

With blood spilled but for lust and greed and gain.

All nature works in tune with God's command,

His mercy sends the blessing of the rain. Man was the first to break these laws of life

And bring such sorrow to His Holy Name. Be not deceived—Christ died that right should win

And neither strength of man nor force of arm

Can yet for long enthrone such awful sin. God send us days when wars will ever cease That we might travel Palestine in peace.

Meridian, Miss.

## WITH THE PASTORS

## THE CHURCH BULLETIN: ITS FORM

By Charles O. Ransford

Advertising has become an artistic service and requires a graduate of a school of art properly to interpret and set forth the advertising ideal. Newspaper service requires a graduate of a school of journalism as the interpreter of news values. A proper church bulletin requires both art and news presentation to be attractive. The church demands our best.

Any pastor or church that needs a church bulletin should study bulletin forms and the character of the church service and its proper presentation and the limited space for choice news notes and announcements. An exchange with other pastors of church bulletins is helpful.

The church bulletin is not the place for personal, artistic, or literary efforts by pastors or church secretaries. The church bulletin always and only is a medium for the proper presentation of the order of the church service and the work of the congregation. The church bulletin is an aid or guide in worship. The church bulletin is a spiritual helper and should assist to make

the services more spiritual and interpret the church life and program.

Everything about the church should be sacred. A Sabbath preaching service immediately on beginning should be creative of spiritual inspirations and meditations. Pastors and church members should never permit anything to detract from the service of spiritual devotions. The people as they come together must feel they are in God's house for worship and Christian fellowship.

Excessive announcements and news notes, no matter how valuable, detract. Used as an advertising medium, the bulletin becomes secular. Only the strong and unusual preacher has the undivided attention of his congregation. Anything extraneous in the bulletin makes his task more difficult. The form of the church bulletin, therefore, is very important. Some Boards of the church furnish bulletin forms. They have value and they may help in church propaganda, but unless very carefully prepared and edited, they aid neither the Boards nor the churches that use them. Advertising is often used to pay the expense of printing.

Any congregation that needs a church bulletin should, through its own budget, personal gifts, or at the pastor's personal expense, provide the cost. The church is able to pay its own way. If the bulletin is of more expense than the pastor or congregation thinks can be afforded, then it is best to do without bulletins.

If it is thought advisable to use a bulletin in a multigraph form, then a good typist should prepare the stencil and one who knows how should use the multigraph. In such a case the bulletin should always first be prepared on paper the size of the bulletin to get the form in good style. The large display advertisements in newspapers go through several forms before the final cast is made.

The mercantile or industrial establishment desiring to place a large advertisement has an expert advertising man select the material and make a sketch. A typographical foundry make another sketch. When this sketch is corrected and approved, largely with hand-set type, the display is set up. Another proof is taken. Then more corrections and revisions. Then the cast is made. The newspaper or magazine sometimes resets the whole form in its own shop. Then the final cast and the printing. There is seldom a typographical error or anything misplaced in such an advertisement. The expense is large, but the advertising appeal in good form is worth while in the effort to interest the public.

Preachers and church secretaries without experience should visit print shops and study printing styles and methods.

The church bulletin is an interpreter of church life and religion. The church bulletin is a spiritual guide in worship. Holiness belongs to the house of God. Conscientious preachers and church secretaries should prepare their bulletins as unto God and for his praise.

"Peace and rest are two names for a flower that buds on earth, but is only found in full bloom in heaven."—Spurgeon.

Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and more precious to help the wounded heart, and make the weighted-down spirit more glad, than all the other blessings the world can give.—Zion's Watchman.



# CONFERENCE NEWS AND PERSONALS

A training school for the New Orleans district was held last week at First Church, New Orleans, with good attendance, a good staff, and a large number of credits awarded.

Rev. W. C. M. Baggett writes that Ocean Springs, Miss., charge will make the best report that it has ever made this year and that he is happy in his work.

Rev. W. H. Giles, pastor-host of the forthcoming session of the Louisiana Conference, writes that he is having a desperate experience in trying to provide rooms for the Conference. He says that some may have to drive to neighboring towns for beds, as rooms are very scarce in Lafayette.

Chaplain Ralph Cain, writing from overseas, expresses his appreciation of the Advocate and says that he sees his good friend, Chaplain Maurice Fulkerson frequently, when they get together and talk things over. Their camps are not distant from each other.

Rev. W. T. Griffin, retired member of the Mississippi Conference, writes that his daughter, Mrs. C. P. Nolte, died on October 11 and was buried beside her husband, who died three years ago. Bro. and Sister Griffin are moving to Long Beach, where they will make their home for the future.

Rev. Harvey L. Beasley, of the Blue Mountain, Miss., charge, writes that all five of his churches have paid out. The Benevolences for the year were increased 50 per cent and payment will exceed the assumption by 25 per cent. Bro. Beasley is closing out the year by taking collections for various General and Conference supported institutions.

Rev. James H. Felts, a veteran of the North Mississippi Conference, reports his health as being about as usual and that he is looking forward to attending the North Mississippi Conference, when he will be the guest of Mr. and Mrs. D. H. Hall, of New Albany. They will drive back and forth from day to day.

Rev. W. J. Cunningham is looking forward to a great day for his people when Bishop Peele will dedicate the first unit of the Oxford-University church. This church building is a three-way enterprise, by the local constituency and the two Mississippi Conferences. The notice of the dedication service will be found elsewhere in this issue.

Rev. J. H. Jolly reports a good meeting at Waynesboro, Miss. After Monday places of business were closed for the morning services, and the people went to church in great numbers. Rev. J. W. Leggett, Jr., of Laurel, Miss., was the preacher. Eighteen members were received as a result of the services and many renewed their vows of allegiance.

Rev. Seamon Rhea comes to the end of a great year in his pastorate at Holly Springs, Miss. All financial obligations have been paid in full and an indebtedness of long standing liquidated. At a recent meeting of the board the pastor's salary was raised to a minimum of \$2,700. Request was made for the return of Bro. Rhea for the fifth year.

## COMMITTEE MEETING, LOUISIANA CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications is called to meet in Lafayette, La., Tuesday afternoon, November 9, at 2:30 o'clock, in the room designated for that purpose. Those having business with this committee please take notice.

MARION S. MONK, Chairman.

## REVIVALS AT COLUMBIA, MISS.

My Dear Dr. Duren: During the month of September and the early part of October we held our annual revival in the church here and also revival services in the Mississippi Industrial Training School, which is just outside the city limits of Columbia. In the town church we had Brothers John W. Moore, of McComb, Centenary church, who did the preaching, and Frank E. Dement, Jr., also of McComb, LaBranch Street church, who led the song services. Both of

### OUR CONFERENCES

North Mississippi Conference, November 3, at Tupelo, Miss.

Louisiana Conference, November 9, at Lafayette, La.

Mississippi Conference, November 17, at Jackson, Miss.

these brethren were at their best and the local congregation was delighted with their preaching and song leadership. Several persons have been received into the church as a result of the meeting.

At the Industrial School Bro. R. I. Moore, of Pelahatchie, preached three times each day, from Monday through Thursday night. The superintendent of the school and workers, most of whom are not Methodists, were most cooperative and gave their moral support to the meeting in a wholehearted way. Bro. Moore is admirably suited to such a situation. His preaching is clear and forceful, easily understood, and of great spiritual profit. A number of the students expressed a desire to live Christian lives as a result of the services.

We shall probably have again this year a series of services at the Mission we maintain one mile south of Columbia.

Sincerely,

J. B. CAIN, Pastor.

Read your Bible and keep up with the times.—Selected.

## OSYKA AND FERNWOOD CHARGE

I am happy to report, as one of the members from the Osyka church, that we have had a wonderful year. We have had four revivals. The interest and attendance were good throughout these meetings. Truly we had revivals the good spirit of which will live on and be productive of much good in the days which lie ahead.

The finances are in good shape. All items of the budget have been paid in full for the year. The financial reports far exceed those of the same time last year. We will send our pastor to Conference with a good report.

There have been some necessary repairs made on the parsonage and the churches, and the inside of the church in Osyka has been painted. We are to have a special service in the Osyka church, and the American flag and the Christian flag will be installed in honor of our boys who are in the armed forces.

There is a fine cooperative spirit manifested among the members in all the churches. It is gratifying to say that the attendance and interest in the church schools and the Woman's Societies of Christian Service is excellent.

I wish to state, last, but not least, that the cooperation of other denominations in attending our services is highly pleasing. I must speak a word in behalf of our beloved pastor, Bro. Westbrook, and his faithful work in behalf of all his churches. He is a most lovable character, and all of the members love him devotedly. He has done an excellent work for the Kingdom.

MRS. T. H. McLEAN.

## RESOLUTIONS OF APPRECIATION

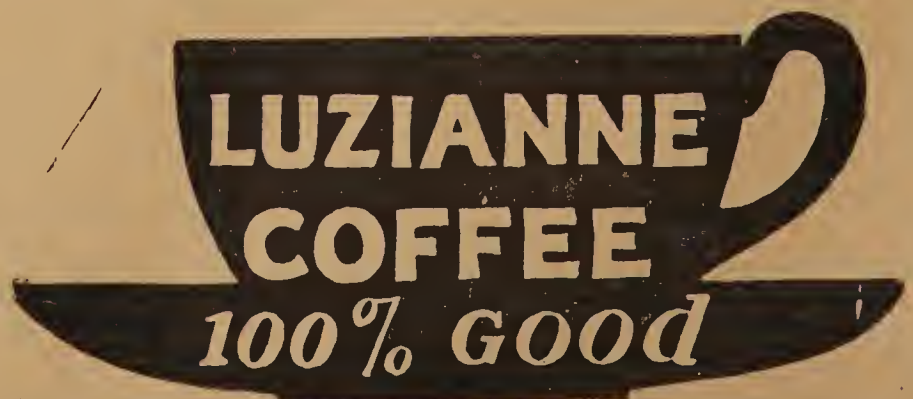
Whereas, the Discipline of the Methodist Church provides that no district superintendent may serve in that capacity more than six consecutive years, and,

Whereas, this is the sixth year for our present district superintendent, Rev. B. H. Andrews, and,

Whereas, he has proved to be a wise, capable and efficient administrator of the affairs of the church, and,

Whereas, we appreciate his ministry among us, and under his leadership our church, as well as the other churches of the Lake Charles district, has made advancement in all lines, now, therefore, be it

Resolved by the Fourth Quarterly Conference of the Henning Memorial Methodist





Church, Sulphur, La., that, by rising vote, we express to Brother Andrews our appreciation of his leadership, and,

Resolved, that we assure him of our interest and prayers in the future years of his ministry; and be it further

Resolved, that this resolution be made a part of the minutes of this conference, a copy be given to Bro. Andrews, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed:

H. G. PATTERSON, Chairman;

O. B. CROZIER, Secretary,

For the Board of Stewards.

### RESOLUTION

Whereas, Rev. J. F. Campbell is now completing his sixth year as district superintendent of this district, same being the limit of time allowed by Methodist law and Discipline for any one person to hold said office; and,

Whereas, the present session of the Fourth Quarterly Conference is the last official session of the Ocean Springs, Epworth and North Biloxi charge over which Rev. Mr. Campbell will preside as district superintendent; and,

Whereas, the Rev. Mr. Campbell, by the faithful and efficient performance of the duties of his official office, has endeared himself to the pastor and to all the officers and members of the churches comprising the charge; now, therefore, be it

Resolved, by the Ocean Springs, Epworth and North Biloxi charge, in fourth quarterly conference duly assembled, that we do hereby express our deep and sincere appreciation and gratitude to our district superintendent, Rev. J. F. Campbell, for the faithful and efficient manner in which he has conducted the business and affairs of the charge; that we do hereby express our sincere and deep regret that the Discipline of the Church necessitates his withdrawal from this important office; and, furthermore, that, as Bro. Campbell will soon leave the office of district superintendent and take up his pastoral duties in some designated charge, we do hereby pray that our Heavenly Father will richly bless him in his work and will grant to him many years of happy and fruitful ministry; and be it further

Resolved, that this resolution be spread upon the minutes of this fourth quarterly conference, and that a copy of same be forwarded to the Christian Advocate for publication therein.

Respectfully submitted,

O. E. DEFFUER,

Chairman, Official Board,

Ocean Springs Methodist Church;

MRS. R. A. FAYARD,

Chairman, Official Board

Epworth Methodist Church;

MRS. B. A. DESPORTE.

### QUERY

By Ethel Green Russell

There is no singing in the clover  
And skies are dark as locust years;  
The bees have sought the hive, the plover  
Too early disappears.

Are silver clouds still idly drifting  
Somewhere beyond this sky of black?  
And are there feathered wee wings lifting  
To find a fond bivouac?

Will meadow larks come gaily singing  
The gentle songs these fields bestirred?  
And will the silver clouds come bringing  
PEACE—the promised word?



### OXFORD UNIVERSITY CHURCH TO BE DEDICATED

The first unit of the new Oxford-University Methodist church will be dedicated on Sunday morning, October 31, by Bishop W. W. Peele, assisted by the pastor, Rev. Jeff Cunningham. The building, valued at \$40,000, was erected in 1937 under the leadership of Rev. W. R. Lott.

Mr. Whitman Davis, chairman of the Building Fund Committee, announced recently that not only was the indebtedness on the building liquidated but that funds were also accumulating to begin the next unit of the church when the war is over. The indebtedness paid this year was not originally due until 1947. Mr. Davis took the lead in finishing the entire obligation this year and had the complete cooperation of the congregation in the enterprise.

The present structure consists of the chapel where the preaching services are held and the educational building used by the church school. The next unit will consist of an auditorium accommodating a larger number of persons. The church was built by Oxford Methodists in cooperation with the Mississippi and the North Mississippi Conferences to provide more adequately for the Methodist students in the university. The two Conferences are also co-operating to provide for the second unit of the church.

Movement toward a new church building was begun in Oxford while Rev. S. H. Caffey was pastor. While plans could not be completed during the depression years, they were maintained and improved in the pastorates of Rev. W. H. Mounger and Rev. J. E. Stephens. The structure was finished in the third year of Bro. Lott's ministry. He was followed by Rev. J. A. George, who was for four years pastor of the Oxford congregation. Rev. Jeff Cunningham is finishing his first year.

Trustees of the church who will present the building to the bishop for dedication are: Mack Webster, chairman; R. M. Guess, P. B. Furr, Oscar Douglass, R. X. Williams, D. H. Bishop, C. E. Harrison, T. H. McElroy, and Whitman Davis.

Other officers of the church are: Dr. A. W. Milden, chairman of the Board of Education; Roy C. Bailey, chairman of the Finance Committee; and Mrs. Gena Lamb, church treasurer. Mrs. A. L. Woods is president of the Woman's Society of Christian Service, and Frank Cresswell, Ole Miss Junior, is president of the Wesley Foundation, the university student organization. Adult counselors of the Wesley Foundation are Prof. Frank Anderson and Prof. Glenn Brown, of the Ole Miss faculty.

A reception for the members who have joined this year will be given in the church on the evening of October 27. Mrs. A. B. Butts is chairman of the Reception Committee.

The church will be host to Bishop Peele

and his cabinet in a pre-Conference meeting on October 29 and 30.

All obligations will be met in full by the church this year, and assessments have been given a raise for next year.

On the evening of the church dedication the choir will present a musicale under the direction of Mrs. Forrest McCall, with Mrs. Frank Anderson as organist.

### DR. PUGH, HEAD OF COMMISSION ON CHAPLAINS, REPORTS

Personal letters from Dr. William Barrow Pugh, apparently mailed in India and headed "En route, October 7, 1943," read in part as follows:

"Things have been moving so fast that there has been little or no opportunity to write to anyone outside of my own family. Today I have finally been able to write four or five letters because I am riding very nearly all day upon a plane which moves so smoothly that it is possible to write legibly.

"I am now almost ten days behind my schedule, and while it is impossible to estimate time in this trip, it now looks as if I shall not be in the States much before Thanksgiving. I have now completed the Persian Gulf Command, having spent the previous three weeks in Northern Africa, Sicily, Egypt, and Palestine.

"The trip thus far has been most successful. I have seen personally over 800 chaplains. In addition, I have been averaging three or four addresses a day. In between these have been numerous engagements. All these have meant long days, from 6 in the morning to 11 at night.

"Last Thursday I was in Teheran, which was fairly comfortable. The next night I was in another place, where I slept under four blankets. I got up on Saturday morning shivering to take a plane at 7:30, which in about an hour landed me in a place where it was about 110 degrees in the shade. Not far from where I was the last couple of days is the place reputed to be the hottest on earth. Tuesday I was at the confluence of the Tigris and Euphrates rivers, where the Garden of Eden is supposed to have been. Don't think much of it—not an apple tree anywhere. The soldiers stationed in Iraq and Iran have certainly had a siege of it.

"Our soldiers have done an excellent job here in shipping supplies to Russia. It has been one of the unheralded stories of the war. During the past summer the thermometer hovered around 140 to 160 degrees. How the men stand it is hard to understand.

"It has been most interesting to visit the soldiers in places associated with Daniel, Esther, Mordecai and other figures of the ancient world. The other night I had about 1,500 men under the stars, and somehow there was an almost uncanny note to the old hymns being sung amid such surroundings."



## PERSONAL NOTES AND INCIDENTS

Mr. S. H. Meyer, New Orleans, treasurer of the Board of Missions, received the congratulations of his many friends upon his arrival at his 80th birthday, which event was celebrated on October 27.

Rev. B. H. Andrews reports that everything is shaping up favorably for concluding the best year in the history of the Lake Charles district, with the prospect that next year may be even better than the year now ending.

Miss Fannie Rayne Russ, who grew up in Rayne Memorial Church, but who has lived in Arkansas for a number of years, has returned to New Orleans where she has a teaching position in Newcomb College, her alma mater.

Rev. O. W. Moerner, who for 17 years has been a director of Leadership Training in the Local Church Division of the Board of Education, has been assigned to First Methodist Church, Corpus Christi, Texas, where he is to be associate pastor in charge of religious education.

Dr. Pierce Cline, president of Centenary College, has been ill for several days in a hospital at Shreveport, La., according to information received from his office. He is still in the hospital, where he expects to remain for several days yet.

Notice of the death of Mrs. W. A. Bowlin, appearing elsewhere in this issue, will be of interest to many friends in North Mississippi. Mrs. Bowlin was the Advocate representative for Olive Branch church and took great pride in the fact that the paper had gone into the home of her father and then into her own home for the past 70 years.

Rev. R. T. Ware, Hospital Chaplain at Shreveport, La., has sent out a detailed report of his work for the year, and it shows two things; first, an accurate accounting of all that he has done for the patients in the hospitals under his care, and second, an unceasing activity in the work which he was assigned to do. Brother Ware is doing a splendid work and is entitled to the gratitude of the Methodist people of Louisiana.

Rev. G. A. Broadus, pastor of Philadelphia circuit, writes that he is coming to the end of his fourth year on that charge. He has had great joy in fellowship with his people and has found them to be a real challenge to him. His report for the year will show 41 additions on profession of faith and all acceptances paid in full. Bro. Broadus has one son in the ministry, another son building ships, and one in training for the Navy.

## REGISTERING ATTENDANCE, NORTH MISSISSIPPI CONFERENCE

The Conference will use registration cards for registering attendance at the coming session of the North Mississippi Conference. A desk, with R. T. Hollingsworth in charge, will be placed in the Chapman Bible Class room of the Educational Building where members of the Conference can secure cards and register their attendance. Please attend to this before the opening session of the Conference November 3, or upon your arrival at the seat of the Conference.

R. G. LORD, Secretary.

## NORTH MISSISSIPPI CONFERENCE

### BOARD ON MINISTERIAL TRAINING

This board will meet at 2:00 p.m. Wednesday, November 3, at the Methodist Church, Tupelo; members of the four classes and applicants for admission on trial will please take notice.

W. H. MOUNGER,  
President.

### BOARD ON MINISTERIAL TRAINING

This committee will meet at 4:00 p.m., Wednesday, November 3, in the Methodist Church, Tupelo; all persons who expect to serve as Supply Pastors will meet the committee at that time.

W. H. MOUNGER,  
Chairman.

### BOARD OF MISSIONS

The Board of Missions and Church Extension of the North Mississippi Annual Conference will meet at 2:00 p.m., Wednesday, November 3, in the room assigned at the Methodist Church, Tupelo.

Dr. Ezra Cox, one of the field secretaries of the General Board of Missions and Church Extension will visit our board during the session of our Conference, and offer whatever service he can render.

All district superintendents will please file with me the askings for the Mission charges in their districts for another year.

J. A. GEORGE,  
President.

## LOUISIANA CONFERENCE

### Committee On Accepted Supplies

Will you please make the following announcement through the Advocate?

All pastors having the Supply relationship are asked to come before the Committee on Accepted Supplies Tuesday, November 9, at 4 p.m. Members of this committee will also please take notice.

CARL F. LUEG, Chairman.

### BOARD OF EDUCATION

The Board of Education of the Louisiana Annual Conference is called to meet in the Methodist Church in Lafayette, November 9, at 2:00 p.m. The first meeting will be exceedingly important and a full attendance is urged.

DANA DAWSON,  
Chairman.

## TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE

In an effort to provide living salaries for the membership of the conference, the Commission on Town and Country Work recommended to the conference in session at Vicksburg last year a Minimum Salary Plan which was adopted.

To make this possible the resolution provided, in brief, that a Sustentation Fund be raised as follows: each charge or church is asked to contribute an amount equal to one per cent of the salary assessed for the pastor and each effective member of the conference is asked to contribute an amount equal to one per cent of his salary. It was suggested that this be paid quarterly and is to be distributed on the written request of the district superintendents to those for whom the money was contributed.

To date this conference year the treas-

urer, Hon. Nate S. Williamson, has received \$2,213.42. If every church and effective member of the conference will cooperate in this undertaking we can pay the minimum salary as suggested. We earnestly solicit your support.

OTTO PORTER,  
W. B. ALSWORTH,  
I. H. SELLS,  
-- Committee.

## TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Let those of you who have not already done so, please send me \$2.00 from loose change offering or from the church treasury for copies of Cain's "Methodism in Mississippi," and Hawkins' "Methodism in Natchez," where our conference had its origin. Then place these books where they will be accessible to your people, preferably in the church library.

Please do this right away, addressing me at 708 Medical Arts Building, Nashville 3, Tennessee.

Looking forward to seeing you at Conference and to the privilege of reporting almost one hundred per cent cooperation in this by our pastors, I am,

Cordially yours,  
GEORGE H. JONES.

P. S.—I have already done this at Newton.  
G. H. J.

## LITTLE JUDITH MAXINE HAUG CLAIMED BY DEATH

Rev. and Mrs. E. R. Haug, of Lake Charles, La., will be remembered by many friends in the great sorrow which has come to them through the loss of their infant daughter, Judith Maxine. She went with the angels on October 20. Funeral services were conducted by Rev. B. H. Andrews on the afternoon of that day, with burial in Lake Charles. Of course, the sorrowing parents are in great distress, but not without the comfort of the faith by which they live and work.

## ELIZABETH STATION

Dear Dr. Duren: Just to say, I'm ready and waiting for the conference—nearly three weeks in advance. My statistical reports have been mailed to the secretary and the treasurer. All claims have been paid up in full, with some running over. The money raised for all purposes is around \$300.00 more than the amount reported last year. The pastor's salary for next year was raised \$25.00 per month. Other interests have likewise gone forward. "A good year, Bishop!"

L. W. CAIN, P. C.

Elizabeth, La.,  
October 23, 1943.

## HOMEcoming AT CHINA GROVE CHURCH

There will be a homecoming celebration at old China Grove Church, established in 1836, in Walthall County, Miss., ten miles northeast of Tylertown, on October 31, according to the Rev. J. S. Conner, pastor of the Tylertown Methodist church. Rev. W. M. Sullivan, retired member of the Mississippi Conference, and a resident of Magnolia, Miss., will preach at 11 o'clock, after which dinner will be spread by those attend-



ing the services. After dinner, a history of the church and a list of all preachers who have served the church, prepared by the Rev. J. B. Cain, Mississippi Conference historian, will be read, and "old-timers" present will be called on to relate experiences from the past history of the church. Many visitors are expected from out of the county and even from out of the state, since China Grove is probably the oldest church in the county, and many families have gone out from its community and, although regular preaching has been discontinued, there are many people in Walthall County and elsewhere who still consider China Grove their home church.

### MRS. W. A. BOWLIN

Funeral services for Mrs. W. A. Bowlin, who died at her home in Olive Branch, Miss. Sunday, October 17, at 5:15 p.m., were conducted at the Maples Memorial Methodist Church, Wednesday morning, the Rev. N. N. Maxey officiating.

Mrs. Bowlin, who was the former Eleanor May Wax, was born at Amory, Miss., June 25, 1872, her parents were the late William Terrill and Lou Wax, of Amory. She was married to Rev. W. A. Bowlin, March 10, 1910; he preceeded her in death by about nine years. She was the widow of this Methodist minister who served in the North Mississippi Conference. Upon his superannuation, they made their home in Olive Branch where she was active in church work until her last illness.

Surviving her are two daughters, Dona May Butler, Olive Branch; Mrs. Roy Armstrong, Amory; two sons, Sgt. George Bowlin, Myrtle Beach, S. C.; Dr. R. L. Bowlin, Memphis, Tenn.

Funeral Services were held at 10:30 a.m., interment at Blocker cemetery.

—Local Paper.

### AN APPEAL TO THE LAY MEMBERS OF THE LOUISIANA ANNUAL CONFERENCE

I wish to urge all lay members of the Louisiana Annual Conference to make every effort to attend the session of the Conference which will convene in Lafayette on Tuesday night, November 9. Election as a member of the Annual Conference by one's church is a high honor, and those who accept that honor should bear the accompanying responsibility of attending the Conference, even if by doing so unusual sacrifices must be made. The highest interest of our great Church is at stake and a proper attention to those interests demand the presence of each and every lay member of the Conference.

Important church business will come before the Annual Conference this year. Delegates, both ministerial and lay, will be elected to the General and Jurisdictional Conferences which meet next spring. The laymen have equal representation in these Conferences with the ministers. The lay members of the Conference will elect the lay delegates and the ministers will elect the ministerial delegates. Every lay member should be in attendance and give his or her best thought to the election of the best qualified laymen in our Conference to these very important duties.

Every lay member should inform himself or herself in advance concerning the Conference procedure and business. I suggest that each lay member secure a copy of the

Annual of the 1942 session of the Conference (borrow your pastor's copy, if necessary) and carefully study same. By all means, every lay member should study the Discipline of The Methodist Church, particularly those sections dealing with the Annual Conference, as follows: Paragraphs 443-472, 820-831, 1034-1038, 1172-1175, 1224-1228, 1279-1280.

I call the lay member's attention to that certain report printed in the 1942 Annual of the Conference, beginning on page 134 and ending on page 137. The Conference last year ordered that this report be printed in the Annual and be voted on at the next session. I urge lay members to study this report and be prepared to vote on it with understanding.

I fear that many lay members, because of pressing business affairs and existing transportation difficulties, will fail to attend the Conference this year. I sincerely hope that lay members will arrange their business affairs so as to be able to attend and that the pastors and lay members will cooperate with one another in providing means of transportation. I know of instances where pastors and lay members plan to pool their gas coupons and go together. Such a plan, if widely adopted, will insure the attendance of both ministers and lay members and will conserve gas and tires. I hope that in each district the district superintendent, the district lay leader and his associates, the pastors and lay members, will cooperate in working out plans by which all the ministers and lay members will have transportation to the Conference.

The lay members should know that the Annual Report of the Conference Board of Lay Activities will come up for action by the Conference on the morning of Thursday, November 11. Dr. Clarence M. Dannelly, of Montgomery, Ala., superintendent of City and County Schools and Conference Lay Leader of the Alabama Conference, will speak to the report. Dr. Dannelly is an outstanding educator and layman and we hope to have a full attendance of the lay members to hear him.

E. L. WALKER,  
Conference Lay Leader.

### THE MEANING OF GOD

By Rev. C. B. Powell

To multitudes of people the word "God" conveys no meaning whatever. The name God, when uttered, may induce a sense of terror and, to many thoughtless minds, a sense void of all importance. The fact is, until we know what a man means by God, we do not know what he means by anything else. If he believes in no God, he has no center, no place to centralize life, for life is centered in God and nowhere else. This fact will remain unchanged, no matter what happens. However, it is not the denial of God that ails our generation, but a slow fading of the sense of God out of many lives. Not so much denying as forgetting, or overlooking. They cannot disapprove, so they forget, overlook. The difficulty is that our conception of the universe has grown faster than our thoughts of God have grown. We no longer believe in the little world of our childhood, made out of nothing in six days just about six thousand years ago. To deny that God is now speaking to His world is the first step toward denial that He has ever spoken. We must believe that the universe is the continuous conversation of God with His creatures. We cannot be-

lieve in a God that comes and goes, coming at emergencies. We cannot believe that He appeared once at the creation of the world and again at the dawn of life on the planet, for He is everywhere or nowhere. His actions are not like that of gravitation, but always the same. God is the same yesterday and forever, but that sameness is one of consistent achieving of purpose, and not the sameness of stolid existence. Therefore, when a man rises in the spirit and declares: "I believe in God, the Father Almighty," he is not merely reciting a creed, but laying the foundation of a worthwhile life. He is affirming that his own experience has convinced him that there is a meaning at the heart of the world, and that a spiritual presence—conscious, purposive, personal—pervades all nature and all history, and that it is God. It irradiates drudgery, and redeems failure, and on the darkest day it enables us to say:

He that shares the life of God,  
With Him surviveth all.

### WHAT THEN?

(John 3:16; Malachi 4:1)

By J. Whitfield Green

When the great plants of our cities  
Have turned out their last finished work;  
When our merchants have sold their last  
yard of silk  
And dismissed the last tired clerk;  
When our banks have raked in their last  
dollar  
And paid the last dividend;  
When the Judge of the earth says,  
"Close for the night,"  
And asks for a balance—  
What then?

When the choir has sung its last anthem,  
And the preacher has made his last  
prayer;  
When the people have heard their last  
sermon  
And the sound has died out on the air;  
When the Bible lies closed on the altar  
And the pews are all empty of men  
And each one stands facing his record—  
And the great Book is opened—  
What then?

When the actors have played their last  
drama,  
And the mimic has made his last fun,  
When the film has flashed its last picture,  
And the billboard displayed its last run;  
When the crowds seeking pleasure have  
vanished,  
And gone out in the darkness again—  
When the trumpets of ages is sounded,  
And we stand up before Him—  
What then?

When the bugle's call sinks into silence  
And the long marching columns stand  
still,  
When the captain repeats his last orders,  
And they've captured the last fort and  
hill,  
And the flag has been hauled from the mast  
head,  
And the wounded afield checked in,  
And a world that rejected its Saviour,  
Is asked for a reason—What then?  
—Free Tract Society (Inc.),  
746 Crocker St., Los Angeles, Calif.

One of the cardinal sins of the Church is her desire to walk forward while she keeps her eyes on the past.—McAlpin.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### November, 1943

World Peace Sunday—November 7.

World Community Day—November 11.

Thanksgiving Sunday—November 21.

"A New Earth Wherein Dwelleth Righteousness—Congo Women in a New Life."

\* \* \*

### World Peace Sunday

The Discipline of the Methodist Church (Par. 1297) provides for a Church Committee on World Peace. If this committee has not been set up in your church, offer to assist your pastor with it. The Commission on World Peace of the Methodist Church includes both men and women.

One local church Committee on World Peace has made the following statement and plans for the new year:

The peace problems now facing American Christians are:

1. We are in danger of losing the peace now.

2. Two attitudes are paralyzing the action of our people; they are: (a) "There have always been wars and there always will be;" (b) "Why should we bother to help others round the world? It is going to cost us a great deal of money."

3. Peace will come only when the man in the street knows without a shadow of a doubt what is necessary to obtain peace, and when he refuses to accept any substitute for it. He must also realize that peace may cost him many of his luxuries and perhaps some of his necessities.

4. Governments always give their people what the people demand, or what the government feels it can cause the people to accept.

5. Peace is the Kingdom of Heaven on earth, which should be sought after before all other things—a pearl to be purchased at great price.

6. The only organization capable of bringing into being a popular demand for and a willingness to pay for a lasting peace are the Christian churches, and the Jewish synagogues.

7. Churches, like individuals, are more concerned with their own future than with the future of the world. It is so much easier to worship God than to seek His will and to aid Him in bringing that will into being.

8. We run a grave risk of repeating the mistakes of 1918 and 1938. It might even require a World War III to make us find a better way.

What can we do?

1. Realize that peace is the chief thing worth working for.

2. Devote the energies of our ministers, teachers and every member to a soul-searching study of what is necessary for peace and how we may influence public opinion to demand these things.

3. Persuade our sister churches to give their best to this cause, cooperating in arousing the conscience of the people of America.

4. Reach and influence the unchurched 50 per cent of our population. No price is too high to pay for peace. If we attain it, all good things will be possible. If we fail, nothing we do has permanent value.

Ask your pastor to preach on this subject on November 7.

\* \* \*

### World Community Day

There should be in the hands of the president of each local society a copy of the program for World Community Day, November 11.

"Perhaps church women have never before accepted a project which is so far-reaching in Christian unity as the one that is being observed on November 11, 1943, when the women in every section of this country will come together to study 'The Price of Enduring Peace.' This day's study is not an end in itself, but only the beginning of a continued study."

The program is to be handled in the same manner as the programs used on the World Day of Prayer and, since our Conference women observed that day so generally this year, we are sure they will promote this observance. It is possible that the Methodist women in the community will be the only group receiving a program, so it is your responsibility to lead the way. Notice carefully the suggestions which go with each program.

There are ten million church women in the United States. What a power this group can be for world peace, if they will study and work!

Our Conference women have been making a study of Planning for Peace, etc., and now we are planning to cooperate in the Crusade for a New World Order, which will be launched by our bishops early in 1944, so let us make World Community Day a prelude to the work we expect to do in 1944.

\* \* \*

### Thanksgiving Plans

Doubtless, on November 21st our pastors will preach a Thanksgiving sermon and an offering will be taken for our Mississippi Home and for our orphan children.

We so often think of the first Thanksgiving service we remember, when the small church where we worshiped was decorated with the produce from the surrounding farms—ears of corn, stalks of sugar cane, peanuts, cotton, potatoes, peas and beans, onions, pumpkins, apples, etc.

You might follow this plan, then use these gifts for those who need them. It might be worth the effort, just to impress the children of your congregation. What does the mention of Thanksgiving Day bring to your mind?

If there is a boy from your home who is now in foreign service for his country, he can tell you of the many things for which you should be thankful—little every-day things which we accept and never value.

\* \* \*

### Congo Women in a New Life

"Africa is coming more and more into the consideration of those who are planning for post-war reconstruction. If your society is interested in this phase, gather clippings on Africa in the news, watch for pictures and newspaper reports of the American armed forces now in Africa and pin them on your bulletin board before the Novem-

ber meeting of the W. S. C. S., so that your members can be familiar with them."

"Our life moves fast in America and we who are women now, even those who are young women, have seen strange and remarkable inventions come into common use since we were little girls. But the women of the Congo have moved much faster than we in seeing new things. Indeed, they have not moved, but have jumped; in one lifetime they have lived in two widely-separated ages of time."

We wonder if we are sincere in our worship and service?

"Every Wednesday morning at 8:30 the bell of the big church rings for the women's meeting. It is truly a Woman's Society of Christian Service, for as soon as a woman has learned enough to give to others, she is ready to serve, to help other women to grow in Christian womanhood, a part of the sisterhood of women around the world, who are seeking to bring the Kingdom of God nearer—listen to one of them as she prays:

"O Father, we have come here to receive the weekly ration of our hearts. We want to carry to our homes the meat of strength of soul and the meal of love and the salt of truth. Make big our baskets that we may carry all Thy gifts. Truly, we do need to eat this week and all the weeks Thy rations. Thus we shall have strength enough for our tasks. Amen."

\* \* \*

### The Church and America's Peoples

In the study of "The Church and America's Peoples" we are looking at ourselves—trying to "see ourselves as others see us," to face the fact that we do not give the "four freedoms" to all of our peoples.

Some of the actions in our Congress during the past week have made us wonder how we can expect a "new earth wherein dwelleth righteousness," or a "just and enduring peace" until we, in the United States of America, are willing to make this country one where there is no discrimination because of "race, color or creed."

We had such high hopes for the Federal Aid to Education Bill, but the minute our Congressmen found that the money would be used without discrimination because of "race, color or creed," we see what happened.

The Magnuson Bill, H.R.3070, to repeal the Chinese Exclusion Acts, put Chinese on a quota basis and permit them to become naturalized citizens of the United States, may have met the same fate before this is printed.

The Peace Aims bill will only get as far as our Congressmen feel will be to our advantage.

What is the Church going to do about America's peoples? Are we going to lift our voices or sit quietly and say nothing?

Again, we recommend as a must in supplementary material for this study: "Americans All—Immigrants All," with manual, price 25 cents, from Federal Radio Education Committee, U. S. Office of Education Washington, D. C.

(Continued on page 11)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### A Letter From Water Valley

Dear Mrs. Moore:

The W. S. C. S. of North Main Street Church is just continuing the "even tenor of its way." Nothing spectacular, but trying earnestly to fulfill every little obligation.

The Retreat for the Week of Prayer was held the 11th of October. Mrs. M. L. Elliott and Mrs. A. S. Brisco had charge of the program, which was rendered by our faithful members. We expect to report \$10 collection.

We shall finish our study book, "We Who Are America," next Monday. Bro. Brisco has led this study, which has been very helpful.

A social, honoring our honorary members, is planned for the night of the 26th. I am sending a poem, written by our lamented Dr. S. A. Steel, that seems very appropriate to our trying times, and can be sung to the same tune as "From Greenland's Icy Mountains." This poem was printed in the Memphis Commercial.

We are hoping to retain our president, Mrs. J. H. Carroll, who has proved herself a faithful, prayerful, efficient officer.

Prayerfully,

NINA PRYOR RAPER, Reporter.

#### Poem by Dr. Steel

Fall in! Fall in for Jesus!  
To falter now is sin;  
For Zion's hosts are marchnig,  
The world for Christ to win.  
Close up! Close up, and forward!  
Support the far-flung line,  
And press the mighty conflict  
With energy divine.

Lo, heathen temples crumble,  
And African churches rise,  
In Afric's darkest jungle,  
And under Asian skies.  
The cross of Christ increases,  
The Moslem crescent wanes,  
And gospel music gladdens  
The bleak Siberian plains.

Lo, Europe's war-curst nations  
Are stretching out their hands,  
And waiting for our coming  
To break their galling bands.  
O speed the truth to Belgium!  
Redeem sad Poland's soul!  
Unfurl the gospel banner  
Where Danube's waters roll!

Awake! Awake, O Zion!  
Throw all the forces in!  
Let every loyal soldier  
Help Christ this war to win.  
O spare not means of service,  
But onward let us move,  
Accepting high courage,  
The challenge of His love!

### M. S. GRIPSHOLM REPATRIATES LISTED

Fifty-two Methodist missionaries and three of their children who have been interned in occupied China and Japan, are listed to be on the M. S. Gripsholm on its return trip to the United States, according to information received at the Board of

Missions and Church Extension, from the State Department in Washington. The exchange is scheduled for October 15 in Goa, Portuguese India, and the Gripsholm should arrive in this country early in December.

Missionaries scheduled to be on the Gripsholm, their homes in the United States, and their fields of service abroad, are as follows:

Miss Marie Adams, Fortville, Indiana; stationed in Peking, China.

Miss Alice Alsup, Fort Worth, Texas; stationed in Shanghai, China.

Miss Mary Blackford, St. Louis, Mo.; stationed in Shanghai, China.

Miss Julia Bonafield, retired China missionary, living in China since retirement.

Miss Ethel Bost, Cornelius, N. C.; stationed in Shanghai, China.

Miss Eloise Bradshaw, Lynch Station, Va.; stationed in Shanghai, China.

Miss Rosa May Butler, Oklahoma City, Okla.; stationed in Shanghai, China.

Miss Ida Fern Frantz, New Carlisle, Ohio; stationed in Tientsin, China.

Miss Alice Green, Jonesboro, N. C.; stationed in Changchow, Ku., China.

Miss Mary Ellen Hawk, Shanghai, China; stationed in Shanghai, China.

Miss Anne Herbert, R. N., Bishopville, S. C.; stationed in Shanghai, China.

Miss Elizabeth Hobart, Evanston, Ill.; stationed in Peking, Hopei, China.

Miss Bessie Alice Hollows, Methuen, Mass.; stationed in Shanghai, China.

Miss Myra Anna Jaquet, St. Paul, Minn.; stationed in Tientsin, China.

Miss Louise Killingsworth, Fayette, Miss.; stationed in Shanghai, China.

Miss Emma M. Knox, retired missionary, living in Shanghai since retirement.

Dr. Clara Adams Nutting, West Newbury, Mass.; stationed in Tientsin, China.

Miss Alice Maude Powell, R. N., Washington, Pa.; stationed in Peking, China.

Miss Margaret May Prentice, R. N., Wray, Colo.; stationed in Tientsin, China.

Miss Louise Robinson, Murphryesboro, Tenn.; stationed in Shanghai, China.

Miss Ruth Louise Stahl, Alliance, Ohio; stationed in Peking, Hopei, China.

Miss Lillie Lincoln Stephens, Knoxville, Tenn.; stationed in Shanghai, China.

Miss Ellen Marie Studley, Los Angeles, Calif.; stationed in Peking, China.

Miss Leona B. Thomasson, stationed in Shanghai, China.

Miss Nina Troy, Greensboro, N. C.; stationed in Soochow, Ku., China.

Miss Jessie Marguerite Twinem, Anaheim, Calif.; stationed in Changli, North China.

Miss Lucy Jim Webb, Forsyth, Ga.; stationed in Shanghai, China.

Miss Mary Culler White, Conyers, Ga.; stationed in Huchow district, China.

Miss Emma Webber Wilson, Winfield, Kansas; stationed in Tientsin, Hopei, China.

Rev. S. R. Anderson, Nashville, Tenn.; stationed in Shanghai, China.

Rev. J. H. Berckman, Albertville, Ala.; stationed in Shanghai, China.

Rev. W. B. Burke, Macon, Ga.; stationed in Sungkiang, Ku., China.

Dr. and Mrs. E. H. Clay and two sons, Oak Park, Ill.; stationed in Changli, Hopei, China.

Rev. John W. Cline, Conway, Ark.; stationed in Shanghai, China.

Rev. W. W. Davis, Santa Cruz, Calif.; stationed in Peking, China.

Rev. H. E. Dewey, Columbus, Ohio; stationed in Changli, Hopei, China.

Rev. E. E. Dixon, Madison, N. J.; stationed in Tientsin, China.

Rev. Richard E. Hanson, Lawrence, Kans.; stationed in Peking, China.

Rev. and Mrs. J. C. Hawk, Glade Springs, Va.; stationed in Shanghai, China.

Dr. N. S. Hopkins, M.D. (retired), Wellfleet, Mass.; formerly of Peking, China.

Miss Helen Hopkins, Wellfleet, Mass.

Rev. W. B. Nance, Lewisburg, Tenn.; stationed in Shanghai, China.

Rev. D. L. Sherertz, Durham, N. C.; stationed in Shanghai, China.

Mr. A. N. Steward, Fullerton, Calif.; stationed in Nanking, China.

Dr. Hyla S. Watters, M.D., Atlanta, Ga.; stationed in Wuhu, China.

Dr. and Mrs. Ernest Weiss and baby, New Ulm, Texas; stationed in Nanchang, Ki., China.

Miss Evelyn Wolfe, Wheeling, W. Va.; stationed in Japan.

Miss Olive Hodges, West Englewood, N. J.; stationed in Japan.

Rev. Roland Harker, Anaheim, Calif.; stationed in Japan.

Miss Mildred Anne Paine, Spring Water, N. Y.; stationed in Japan.

Additional names may be announced later.

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

#### Crime and Delinquency

On October 30, at the Robert E. Lee Hotel, in Jackson, the Mississippi Association on Crime and Delinquency will hold its third annual meeting.

This meeting will be concerned exclusively with juvenile delinquency in Mississippi, with special speakers presenting the need for a trained personnel, the essentials for a well-operated juvenile training school, etc.

The afternoon will be devoted to a round-table and open discussion on the timely question of what we need to make our juvenile court law more effective. The chief purpose of this session on juvenile court laws is to study and prepare for consideration of the 1944 Mississippi legislature a special report on our legislative needs in the prevention and control of juvenile delinquency.

The purpose of the meeting is three-fold: (1) to improve legislative provisions for the care of delinquent children; (2) to assist persons in the law enforcement and correctional work in acquiring a better understanding of the problems of the juvenile offender, and (3) to render assistance to educational, civic, and religious organizations interested in juvenile delinquency.

We hope many of our women will attend these sessions—Saturday, October 30, 10 a. m. until 3:30 p.m., at the Robert E. Lee Hotel, Jackson, Miss.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Prepared by Mrs. J. J. Davidson, Jr.)

### Twenty-Six Thousand Societies Observing Week of Prayer and Self-Denial

During this week of October 24-30, the twenty-six thousand societies in all parts of Methodism are sharing in the observance of the Week of Prayer and Self-Denial. While this is a time when financial gifts are made to the work of the Woman's Society, the primary emphasis should be spiritual. "Without drawing upon inner spiritual resources who can meet triumphantly the anguish of the times in which we live?"

The Week of Prayer should, in a sense, be a culmination of our year's work, when our members come together for a renewing of spiritual strength and a rededication of all that one has—"life to God and possessions to the dispossessed."

May each Society make this Week deeply meaningful in the individual lives of its members!

\* \* \*

### "The Lord's Song in a Strange Land"

"The Lord's Song in a Strange Land" is the theme for our 1944 programs and is based on a passage in the one hundred thirty-seventh Psalm, the fourth verse, "How shall we sing the Lord's song in a strange land?"

Our program materials tell of the constant singing of the Woman's Society of Christian Service. Through the program they support, they carry their song to the uprooted peoples in America, to the families who have been disrupted, to the students forced to cease their college work, and the millions in defense industries. The song is carried beyond our own borders to the peoples of the world—the Oriental peoples, the Latin American peoples, the peoples of Africa, the European peoples.

And as the song is carried to these others there comes an increasing necessity to sing the song in our own lives. The devotional services which accompany the programs have been prepared to help us in private worship and in worship with other members of the Woman's Society. They are in the form of worship booklets of devotional materials based on the topics of each month.

\* \* \*

### Mrs. Sexton Prepares January Program

The installation and pledge service for 1944 was prepared by Mrs. George S. Sexton, Jr., a member of the Committee on Literature and Publications of the Woman's Society of Christian Service and the president of the South Central Jurisdiction. This beautiful service will be especially meaningful to the Louisiana women because the author served for many years as president of our Conference. Her outstanding service over a period of years in the cause of missions has endeared her to all who know her, and the knowledge of her ability makes

us look forward to this program with keen interest.

### Material to be Mailed to Societies

One packet of program material will be mailed to each society president the last week in November by your Conference Secretary of Literature and Publications. This packet is furnished by the Conference free of charge. All additional issues that you may wish should be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. See page 32 of "The Methodist Woman."

\* \* \*

### Off the Assembly Line

Study books, handbooks, leaflets, field literature and countless other informational and inspirational material must be kept constantly moving from the press—off the assembly lines and on their way. Through "The Methodist Woman" (page 32), and the "World Outlook," we are kept informed of these new publications.

**How to order:** Send to your nearest distributing office.

**Remittance:** For safety, use Post Office Money Order, check, or bank draft. (Silver coin and currency at your own risk). Banks will not accept stamps. Our mail is metered. Therefore, send stamps only for small orders or in emergencies. A credit card at \$2.00 may be purchased and used in remitting for small orders.

**Order carefully and definitely—**For the Publishing House to give your orders the best attention, they must first of all know just exactly what you desire. Try to give correct titles. Print or type the address of the person to whom the package is to be sent, also of the one who sends the order.

**Delays—**Before you write, **First:** Consider just when the order was sent and whether you have allowed a reasonable time (excluding week-ends and holidays) for the goods to reach you.

\* \* \*

### Leesville Society Promotes Activities For Service Men

The W. S. C. S. of Leesville has been most active in promoting a program of activities for the soldiers and their wives in the Camp Polk area.

Not only have the members been busy in helping to solve the housing problem for the families of the service men, but have also instituted a broad program of social activities.

Each month the society assists with a fellowship supper with soldiers and their wives as special guests. They have organized a club for the wives of soldiers which meets twice a week at the church, and on Sundays, many soldiers are entertained in the homes of the members.

Among the variety of services, we find that the members write letters to the families of the soldiers who attend church and register; they have sponsored the furnishing of a guest room in the guest house at Camp Polk and supply a subscription to the "World Outlook" for the library at Camp Polk; they assist in the serving of refreshments at the U.S.O. Center each Sunday

afternoon; they have a regular committee for visiting the newcomers and inviting them to church; they supply quantities of reading material for Camp Polk; they have invited the service men to become members of the church choir, which for more than a year has been led by Corporal Keith Pierce.

The program of the Leesville society is indeed a challenge to other societies in Camp and Defense areas.

\* \* \*

### Did You Know

That estimated figures show that about 16,000,000 of the "horror" magazines were sold each month?

That 15,000,000 copies of the sex magazines are also sold each thirty days, with young people buying the larger share?

That the average weekly, monthly and quarterly circulation of the Church Press (all denominations) is 13,000,000, distributed over about 1,000 periodicals?

That the above facts place a definite responsibility on the leaders in our church to get squarely behind our Church Press?

### BY JOVE

From the battlements of his heaven, for a long time, Jove had kept his eyes focused upon the clouds that veiled the earth. Finally he turned to me and said, "Maybe, as you mortals say, 'free as a bird is too free.'"

"Perhaps," I suggested, "we mortals will have to find some other metaphor, now that we have taken to flying wider and faster than the birds. We have found out that learning to fly does not bestow freedom."

"Right you are," said Jove. "And the more freedom of action you attain the more you will come to realize that complete freedom is unattainable. Even the gods are subject to law."

"Yes," I said. "Experience teaches us that the amount of freedom we have depends upon how well we adapt ourselves to the restraints imposed by law."

"If I were a mortal," rejoined Jove, "I should say that you said a mouthful!"

"Since we are discussing about freedom," I said, "I think this is a good time to get your low-down opinion on the Four Freedoms."

"Why only four freedoms?" asked Jove. "Why not include freedom from gout, and many other serious and minor irritations?"

"Let us not joke about so serious a matter," I said. "Besides, humor ill-becomes a god."

"I wasn't being facetious," said Jove, "and don't criticize a god, or one exponent of free speech may find himself kicked out of heaven."

"Forgive me," I said hastily. "I meant no disrespect. To most mortal minds an unorthodox statement must be either a lie or a jest—even though it be the pronouncement of a god. Nobody told me that there could be more than four freedoms."

"In reality," replied Jove, "there is only one freedom. All the other so-called freedoms are but its manifestations."

(Continued on page 13)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

## CHURCH SCHOOL LESSON OCTOBER 31, 1943

By Rev. W. C. Newman

### WHY TOTAL ABSTINENCE

**Lesson Text:** Leviticus 10:1-2; 8-11; Proverbs 31:4-5; Luke 1:13-16.

**Golden Text:** Beware, I pray thee, and drink no more wine nor strong drink.

—Judges 13:4.

One of the amazing things, to me, is the fact that every effort to control the making and selling of liquor is now more handicapped by people who are personally sober and respectable than by the drinking, gambling criminals.



W. C. Newman

Many of these people are defeatists, saying, "You can't do anything about it. People have always drunk whiskey; they always will drink whiskey. There isn't anything that will stop them."

Many others are merely indifferent, saying, "It doesn't affect me and my family. Why make such a fuss over it?"

Some are afraid, fearing that if they actively fight liquor they will lose business or friends.

And very many have swallowed in whole the propaganda and vicious lies of the brewing industry, until they conscientiously believe that there is less drinking when there is no control whatever than there is under any system of law enforcement.

In my judgment, it is to these excellent people that all friends of temperance must address themselves if we are ever to solve the liquor problem in this nation.

### Let The Truth Be Told

**Temperance Facts** is a little booklet published by the Minnesota Temperance Movement, 204 Hodgson Building, Minneapolis, Minn., that ought to be placed in the hands of every member of the churches in America. In large quantities it can be bought for as little as ten cents per copy. Single copies cost twenty-five cents. In this small book there is packed enough truth to convict the liquor industry forever and to convince the honest and dependable people of our churches that there is no good whatever in uncontrolled alcohol, and that the liquor industry has not now, and never has had any intention of exercising any control over the making, selling, and drinking of liquor.

No better investment could be made by conference boards of temperance, the W. C. T. U., and all other temperance organizations than to purchase and distribute

broadcast this book, and scores of other such documented treatises on the subject.

The time is gone when passionate, over-sentimental, and dramatic orations on the evils of drunkenness will be effective ammunition in this battle. We must combat lies with authenticated truth, propaganda with proven fact, and liquor advertising with equally as skilled temperance advertising.

### Let All Temperance Agencies Unite

It is an open secret that the current fight for liquor control is hindered and defeated by the multiplicity of agencies attempting to command the battle, and that there has been jealousy and division among these agencies, as well as duplication of effort and expense, disagreement as to what ought to be done, and by whom.

It seems to me that the one sure basis of unity lies in a combination of the boards of temperance of all the Protestant churches of the United States into one interdenominational army under one wise and valiant leader.

The W. C. T. U., to which all honor is due, is not powerful enough to win the fight today because it is composed of only a fractional part of the army that is required for victory. The Anti-Saloon League has not seemed to be able to win unanimous backing. The denominational boards and societies are too weak because of their very denominational character.

Let all these come together in one, compact organization, composed of elected representatives of every denomination, and financed by a large sum of money given by the churches, and we will have a body strong enough to meet the united and mighty organization of the brewers, in which there is no division at all.

### Let Us Take Courage And Faith

We have God and the right on our side, and we can fail only through our own lack of intelligence and courage and faith in the right.

Instead, therefore, of launching a thousand different local movements, let us conserve our strength and money by immediately beginning this new, powerful organization, getting trained and equipped for the battle now, and even, perhaps, waiting until after the war for the big over-all fight that must sooner or later take place.

This moral Armageddon will never be won by a series of "island to island" battles. It will be won by a war that is planned and executed on a gigantic scale by men who feel that they are fighting—and maybe dying—for a cause greater than any individual or single society.

It is not now time to begin that battle; it is now time to recruit, train, and equip the soldiers.

Here is a proposition worthy of some candidate for the General Conference to announce as his platform—that he will introduce a resolution at our next General Conference inviting all other general church

bodies in the United States to get together in such a united Temperance Army.

Please let some perpetual candidate take up the cudgels.

### BY JOVE

(Continued from page 12)

"And what is this basic freedom?" I asked.

"Freedom of mind, of course," said Jove. "In other words," I said, "the more education the more freedom."

"That's true," said Jove, "if by education you mean conditioning the mind to think beyond the circumscriptions imposed by customs or habits of thought."

"And," I added, "as no mortal can ever hope to free himself from all the shackles fastened upon his brain by tradition and environment, no one can ever be truly educated or wholly free."

"You perceive the obvious quickly," said Jove. "The attainment of adequate knowledge depends upon a perspective which affords contemplation of all the parts with respect to the whole. The worm knows little concerning the aspect of an apple. Only the gods can see the world as a whole; and so only gods are free."

"But," I objected, "you said the gods are subject to law."

"By what devious ways does the mind of man struggle to reach a logical conclusion," said Jove. "Freedom is obedience to law."

"But what law?" I asked.

And just then I was startled by the shrill cry of a bird. Jove said, "Perhaps my eagle is bringing the answer to your question. I set him free to search the earth for the law, or laws, under which you mortals may have freedom."

"I'm afraid your eagle is going to have a hard time finding all the fragments of the Ten Commandments," I commented.

"In that case," said Jove, "I guess you will have to revert to paganism."

Then a great eagle fluttered in to fall exhausted at the feet of the mighty god. From one of his talons Jove took a blood-stained piece of wood. It was a cross.

L. A. S.

Dear Ashley: The above is my answer to your inquiry—the four freedoms.

LEWIS AYER SMITH, Ph.D.

What a new face courage puts on everything! A determined man, by his very attitude and the tone of his voice, puts a stop to defeat and begins to conquer.—Emerson.

WHEN IN NEW ORLEANS  
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# THE CHRISTIAN FIRESIDE

## THE TRUMPET

By Rev. Vivian T. Pomeroy, D.D.

Bill and Jane were brother and sister. Jane was eight and Bill was only four. Jane was very lively and gay. She was here, there, and everywhere. She loved to race around on her bicycle. She liked tearing to school and seeing her friends. She liked a great number of things. But there was one thing Jane did not like, and that was her homework. Oh, how she hated it! She would put it off and off and off. Until her mother had to say: "Jane, you must, you simply must, get that homework done." Then Jane at last would drag out her books and pen. But her mind would not stay on that homework. There seemed no sense in it. What was the use of that stupid arithmetic, and who cared anyway about silly people in history long ago? And so in the end Jane's mother always had to come and help. This was what Jane wanted. She thought that was what mothers were for. So more and more Jane let herself rely on Mother for homework.

Bill, being only four, had no homework. "Lucky little guy!" said Jane, biting her pen. But Bill had his troubles. As a matter of fact, he was afraid of the dark. He simply hated to be left alone at night. He, too, wanted Mother. He wanted her to sit with him till he fell asleep. He, too, thought mothers were made to sit with you.

On the morning Bill was five years old he had many birthday presents. Among them was a tin trumpet. He was immensely pleased. He blew it several hundred times. Father said: "Wouldn't you know an aunt who has no children would give a trumpet! Bill, for mercy's sake, stop!" Bill stopped. "I'm a bugler," he said. "I'm five. I'm five years old." "So you are," said Father, "and a fellow who is five is not afraid of the dark. A boy who is five ought to manage to let his mother have a rest when he is in bed." Bill said nothing to this. He was silent for a few moments, and then he blew a shrill blast on his trumpet and went away.

That day Mother said to Jane: "Jane, you must do your homework alone. I am so busy." Jane cried: "Oh, I can't. I can't do it by myself. It's so hard." And she made such a fuss that mother looked miserable. "Very well," she said. "Go and get ready. I must see to Bill."

Then Bill spoke. He was very firm. I can see to myself," he said. "I don't need you to stay with me. I can see to myself." "Oh, Bill, could you?" said Mother. She sounded grateful. "Yes, I can," said Bill.

Sometime later Mother kissed Bill good-night, opened the window, closed the door and came down to Jane. Jane had not done a thing. She was fiddling with a jigsaw puzzle. "Oh, Jane!" said Mother. "You might at least have begun. Don't you ever want to help me?" "Gee! Mother," cried

Jane, "I can't. All mothers help their children. That's why we have mothers—to help us."

But at that moment there came faint and far the shrill blast of a trumpet. "Why!" said Jane. "That's Bill," said Mother. "He has his trumpet, and when his fear of the dark comes on, he blows to call his dogs and go hunting."

"Silly!" said Jane. "Pretend dogs, pretend hunting. Silly!"

"Not so silly," said Mother. "I'm helping you because Bill is helping me by helping himself; and there's nothing pretend about that. It's the realest, loveliest thing that's happened for a long time. Come now. This sum . . ."

And, as they worked, now and then there came the faint, shrill blast of a trumpet. Then it stopped altogether. Bill and his dogs had gone hunting.—Reprinted by special permission of the author and the Christian Leader.

## ABE MARTIN

Kin Hubbard, author of the Abe Martin sayings which were widely printed in newspapers in his lifetime, is regarded today as perhaps the most skillful arranger of words that ever lived.

The art in humorous paragraphing is to slowly unfold a sentence, allowing each word to contribute its bit to the final wallop.

In his book, "Horse Sense in American Humor," Walter Blair offers this Abe Martin saying as an example of the perfect technique:

"Uncle Mort Hickman, nearly ninety-eight, after cuttin' and splittin' four cords o' wood yisterday afternoon, wuz found frozen stiff in th' lane leadin' t' th' house by his four sons, who had been attendin' a billiard tournament."—Imperial Magazine.

## ROYAL RESOLUTIONS

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse others' faults and failures as often and as fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip, and build healthy loves by service.

I will love boys and girls so that old age will not find me soured and stiff, but fresh and free.

I will gladden my nature by smiling out loud on every fair occasion and by outlook-ing optimistically.

I will pray frequently, think good things, believe in men, and so do a full day's work without fear or favor.—Selected.

## NEWLY-APPOINTED CHAPLAINS

### ARMY

Marvin Harrison Adams, Valier, Montana.  
Charles Laverne Austin, New York, N. Y.

Elwood J. Birkelback, Somerville, Texas.  
William D. Bray, Medford, Oregon.  
John Kenneth Brown, Roopville, Ga.  
James A. Callaway, Crosby, Texas.  
William M. Conyers, Rock Hill, S. C.  
H. Frank Dickason, Hutchins, Texas.  
John T. Evans, Jr., Copake, N. Y.  
McCoy Guthrie, Huntsville, Ala.  
John William Handy, Jr., Oriole, Md.  
Emanuel Edward Holmberg, Waukonis, Okla.

Nils H. Janson, Brooklyn, N. Y.  
Fred P. Jones, Richmond, Ky.  
M. E. Jordan, Wyandotte, Okla.  
William E. Korstetter, Hull, Mass.  
Kenneth Everett Metcalf, Archer, Iowa.  
Ronald Arthur Mosley, Bryantville, Mass.  
Charles Floyd Murphy, Toledo, Ohio.  
Harold Ross Pinkney, Scranton, Pa.  
Ronald F. Plott, La Crosse, Kans.  
William Oliver Bissinger, Litcher, La.  
William E. Rone, Lake View, S. C.  
John Shuler, Paris, Texas.  
Thorburn Speicher, Early, Iowa.  
Robert M. Stevenson, Chicago, Ill.  
C. Elmer Strait, Kingsport, Tenn.  
Bonner E. Teeter, Roff, Okla.  
Dwight Ernest Wilcher, Grandfield, Okla.

## U. S. NAVAL RESERVE

Cyrus Gene Albertson, Colorado Springs, Colo.

Albert Gordon Archibald, West Dennis, Mass.

Ralph Wylie Atkinson, Emory University, Ga.

James Harold Fagan, Douglasville, Texas.

James Charles Glasser, Woburn, Mass.

John Gresham, Springfield, Minn.

Edwin Guy Hambrick, Boston, Mass.

John David Lee, Norfolk, Va.

Harold Theodore Porter, Towaco, N. J.

Robert Burton Pruitt, Winona, Minn.

Donald Mason Mackay, Atlanta, Ga.

Edgar Paul McWhirter, Powder Springs, Ga.

Kermit Irwin Meier, Muskegon, Mich.

Thomas Glenn Mitchell, Emory University, Ga.

Richard Andrews Myers, Chicago, Ill.

Robert Kenneth Wilson, Waban, Mass.

When temptations crowd in upon us, as at times they seem to do in unusual measure, or when the burdens of life seem more than usually heavy, we need to remember the promises of God and to rely more fully upon them. We do not struggle alone. There is One who walks by our side, who knows all about us, our weakness, our strength, our problems and our cares, and He will not suffer us to be tempted beyond our strength or allow our burdens to become greater than we can bear.

—Christian Observer.

## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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## A TRIBUTE

The princely soul of a faithful minister and a Christian gentleman entered the courts of God when the Rev. E. M. Allen suffered a heart attack and slipped away from his family and friends in the early evening hours of September 23. There were smiles, love, joy, and peace in the little family circle in that parsonage home. But the dark angel of death hovered in the shadows outside, silently unseen, he entered—in an instant without warning—the soul of a good man started on its journey heavenward.

It was the night of a thousand stars; it was the hour for goodnights, a moment's pause, silence, he was gone. It would be hard for those who knew and loved him to try to tell the story of his loyalty, courage, faithfulness and devotion to his beloved family and friends, for few men like him pass this way.

As a man, Bro. Allen was a finished product; as a citizen, he was clean, high-thinking, honorably actuated by a clear conscience and a pure heart. Genial, generous, courageous, yet gentle and tender as a woman, loving and beloved.

He was the head of a lovely family, leading a beautiful home life.

Seemingly he had much to live for—a dear companion, a precious daughter, an adored grandson, and three splendid sons.

His passing renders the divine will all the more inscrutable, "Unto each man is appointed a time to die."

Bro. Allen loved his Lord and served Him joyously; he finished his labors and God called him home. Funeral services were conducted by Rev. L. P. Wasson from the Alice Brown Memorial Church at Sallis. Interment was at Wiggins.

In that fair wonder City beside the sea,  
The grim night watchman came upon his rounds;  
And touched with his wand a noble soul.  
It was a loving touch, that brings to suffering hearts  
A life renewed beyond this vale of tears,  
And opened for him the door of mystery.  
To those bright realms where love sits ever crowned.  
With amaranth and laurel; where the soul  
Attains unto the fullness of desire,  
Where all our dreams of un conjectured bliss,  
And all our hopes founded on honest faith  
Became the sweet realities of Eternal Life.

A. B.

## POST-WAR TB CONTROL

By Howard W. Blakeslee, Science Editor,  
Associated Press

The foundation for ending tuberculosis in the United States, and for its control in all the world, is now being laid in wartime by the U. S. Public Health Service and the National Tuberculosis Association. The outlook for success is good.

This is in face of the fact that, in long wars, tuberculosis has been a prime factor in raising the general death rate. The rise already has come in Europe. Its first signs appeared this spring in the United States, where the general tuberculosis death rate still was falling, but where an upturn came among the young.

The small American setback has an ominous counterpart in Europe, where children were affected much more than adults, particularly by the non-pulmonary types of

the disease. In England and Wales, deaths among children under 10 years of age from all forms of the disease increased 45 per cent during 1941 over the 1939 figure, as compared with a 12 per cent increase for the general population. In Paris during the same period, the death rate among children from one to nine rose 28 per cent, as against only a 10 per cent increase for the general population.

As much as anything, this child threat shows the insidious ways of tuberculosis and the magnitude of the job. Because, when this war started, it was not British children but young women war workers who were expected to be hit hardest. These young women in England had been the foremost victims in World War I. An explanation suggested for the plight of American children is their mothers' diversion to war work.

Certain major records favor the hope that this war can be used as a springboard to end tuberculosis. In World War I in Germany, the tuberculosis death rate rose 61 per cent; Italy, 44 per cent; England, 42 per cent; the United States, 6 per cent.

Authentic reports from Germany and Italy have not been available since the start of World War II. Meager reports from France show that deaths from tuberculosis have increased. But England, as has been pointed out, held her increase in deaths from the disease to about 12 per cent during 1940 and 1941, and during 1942-43 the number of deaths dropped to the 1933 level, which is the lowest on record. The tuberculosis death rate in the United States during a period lacking only a few months of

the duration of her participation in World War I was still dropping. Our 1941 death rate was an all-time low of 44.4 per 100,000, probably will be 43 for 1942, and this year to date is down 5 to 5.5 per cent further.

There are many angles behind this hopeful side. But the main weapon by which Americans propose to drive tuberculosis from the land is the chest X-ray. And particularly the way this detector is being used. The selective service employs it on draftees. State after state, and county after county, are following up the men deferred or rejected on account of tuberculosis.

The U. S. Public Health Service and state tuberculosis organizations are extending the chest X-ray to war industries. The Public Health Service has at least a score of photo units at work this year for industry. The same follow-up to induce medical care is used as in the selective service.

The Public Health Service is extending its offer of service to families of workers found to be tuberculosis. The war Emergency Committee of the National Tuberculosis Association has recommended to local tuberculosis associations many measures, including special attention to women employees and emergency housing conditions.

Tuberculosis is coming to light in a great sector of the population where it was never before searched out on a large scale. The magnitude amounts to something new in this great health battle.

The momentum here and in England promises success for international post-war control activities, now planned by the U. S. Public Health Service and the National Tuberculosis Association.

# URGENT PUBLIC NOTICE!

THE tremendous gains made against tuberculosis are in danger of being wiped out.

Crowded housing, abnormal eating conditions, overwork, and all the other by-products of war can give the dread TB a new lease on life.

We found this out in the last war.

Your help is needed, *urgently*. To carry on the year's fight against TB, we rely on your purchase of Christmas Seals. Please send in your contribution today, as much as you can give.



## BUY CHRISTMAS SEALS

Because of the importance of the above message, this space has been contributed by

(Your Name Here)



# How OLD Is a Crime Ring?



Police had searched for an experienced criminal ring. They arrested 40 children! Sixteen were boys of 15, fourteen were 14, five were 13, one was 12, two were 11, and two were 10!

These children, arrested in a leading city, are part of America's newest army of crime—children whose home life has been shattered by war conditions. Their parents are in war jobs; their older brothers and sisters are away in the nation's service.

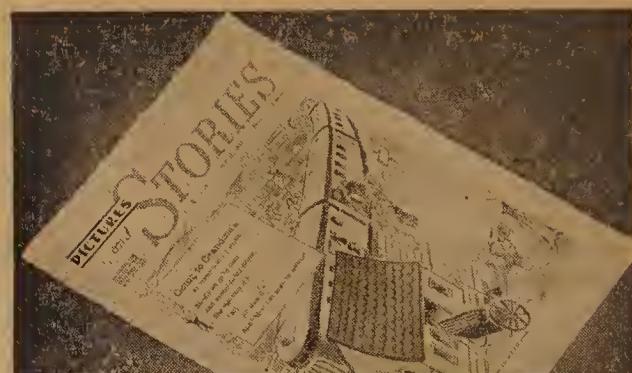
Church, school, and welfare agencies are working to rehabilitate these unfortunate children. More important still, they are striving to cut juvenile delinquency at its source: to provide wholesome outlets for youthful aspirations. You, Mr. Churchman, can help in this work by befriending children in your community. See that they get regularly the unexcelled Methodist Story Papers.

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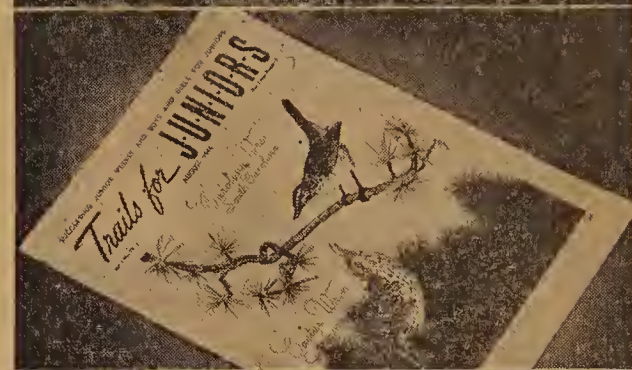


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# *New Orleans* CHRISTIAN ADVOCATE



## THE LIVING CHURCH

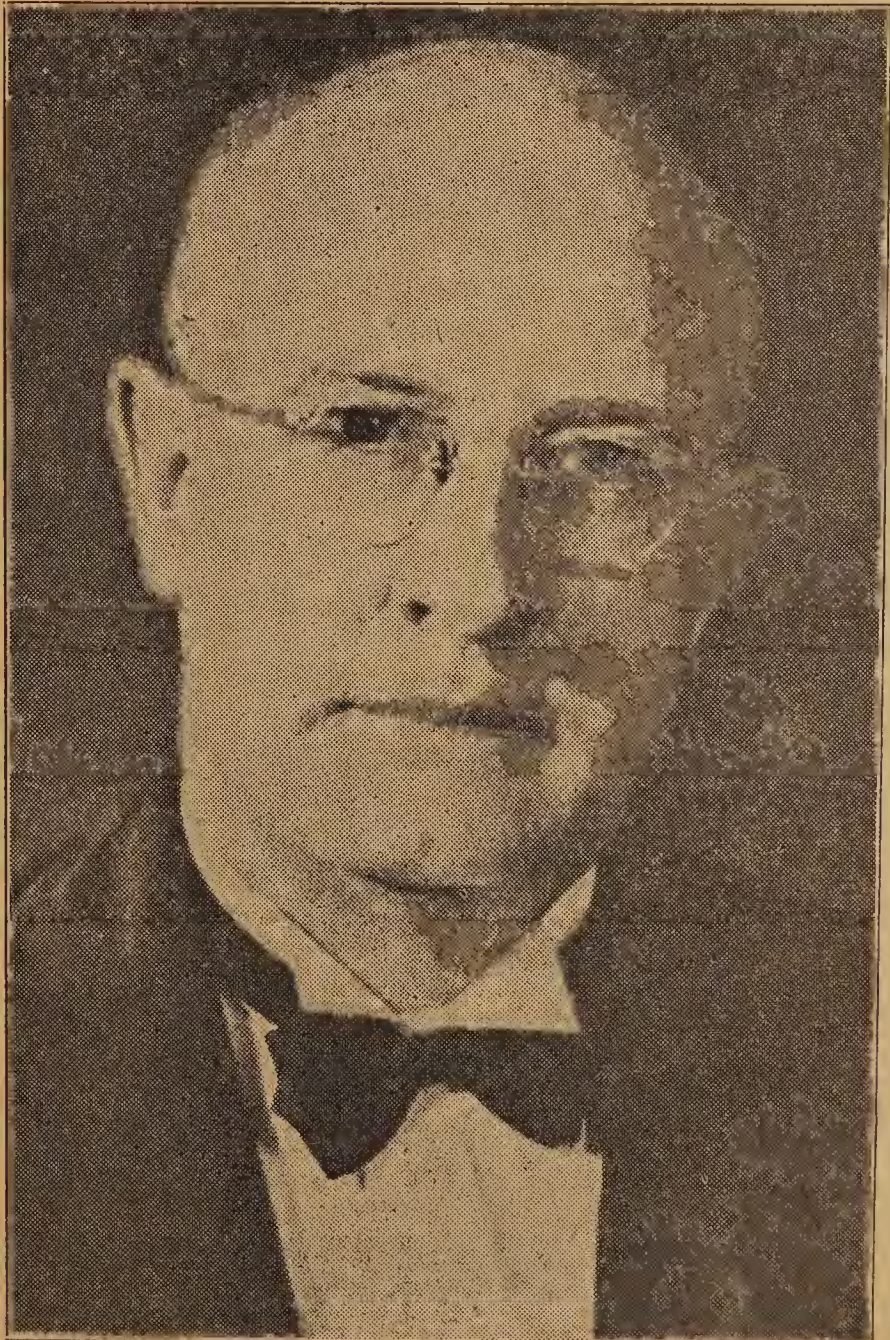
A nation may suffer as much and be exposed to dangers as great from the selfishness of its own citizens as from the aggression and cruelty of the foreigners who hate it. . . . The war is not won when the foreigner is repelled; a war no less terrible has to be waged for the purification and the uplifting of the national life.—Dr. John Edgar McFadyen.

## THE PRAYER-ROOM TODAY

Come, O Lord, and dwell within my fearful heart. Come with me as I go forth upon the storm-tossed sea of this world's troubled life. If Thou art with me I shall know that though Thou seemest to be asleep Thou wilt waken at the cry of my fear; Thy voice shall calm the storm. But if Thou art with me, I shall not be afraid. "With Christ in the vessel I smile at the storm." So come with me, my Saviour. In danger be my safety, in darkness my light, in pain my comfort, in war my peace. Amen.

Rev J B Cain  
Oct 14

BISHOP J. LLOYD DECELL



Who will preside over the forthcoming Mississippi Conference at Jackson, November 17





# WALLET OF THE WEEK



THE REPUBLIC OF MEXICO has inaugurated "Education by Mail" for the benefit of country school teachers. This correspondence course will enable teachers to qualify for professional certificates required by government education. This step is made necessary by the mountainous terrain of the country, and the wholly inadequate transportation facilities which prevent rural teachers from attending professional schools. The mail course is to be supplemented by radio lectures.

\* \* \*

CHURCH ATTENDANCE AMONG SOLDIERS, according to the report of an Army chaplain, is remarkably good. The soldiers attend services better than they ever did at home. The chaplain expressed the belief that the habit being formed at the front may continue when the men return to their homes, and may even correct some of the worship deficiencies of the civilian life to which they belonged before entering the armed forces. He declared that the war is making the men "sober-minded and intensifying their interest in religion."

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THE RATIONING OF BIBLES is something new to the book trade. According to religious book publishers in New York City, the demand for Bibles has not been so great in one hundred years, and it has been necessary to ration Bibles to retail book dealers. Two factors have contributed to the situation. First is the unprecedented demand from men and women in the armed forces. The second is the acute paper shortage. The Oxford University Press says that it has trouble in securing leather for bindings in addition to the paper shortage.

\* \* \*

SERIOUS RACE RIOTS, for the last one hundred and twelve years in the United States, have numbered forty, according to statistics compiled mainly from Work's bibliography on **The Negro and Riots**. Of this number twenty-three have occurred in the North, thirteen in the South, three on the Pacific Coast, and one in Oklahoma. New York leads with six, then follow Ohio, five; Texas, four; Pennsylvania, three; Illinois, three; Georgia, Tennessee, South Carolina, and Washington, D. C., two each, and nine other states with one each. Believe it or not, Boston and Mississippi have staged one each.

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THE ASSOCIATION OF CHRISTIAN COLLEGES in China are reported to be making special efforts to bring their alumni into the church. In 1938, grants were made to make possible consistent and united effort for this end. China has over fifteen thousand graduates of Christian colleges and as many more have spent one or more years there. When the middle school alumni are added it is estimated that the grand total is in the neighborhood of a quarter of a million. The greater part of these graduates are in cities. It is estimated that one-half of the graduates are Christian, and that all have been influenced to a greater or less degree.

THE RETIREMENT AGE for the presiding bishop of the Protestant Episcopal Church has been raised from sixty-eight to seventy years. This change was made in order that Bishop Henry St. George Tucker, who had passed the age limit, might continue to preside for another triennium. The age for mandatory retirement of all bishops was fixed at seventy-two, and coming under that rule are Bishops Manning, James deWolf Perry, of Rhode Island, and John C. White, of Springfield, Ill.

\* \* \*

A GROUP OF CONGRESSMEN is said to have been holding regular breakfast prayer meetings on Wednesday mornings since January. The meetings are held in the Senate Restaurant, specially seeking divine guidance in their effort to find a solution for the basic problems now confronting the lawmakers. In this way the Congressmen are said to be putting themselves on the stand to ask as to their following divine guidance in leading their generation out of the confusion into which it has come.

\* \* \*

THE COUNTY OF LONDON PLAN indicates a concerted movement for regrouping the population of the metropolis and making consistent its spread. It is proposed to create communities with from fifty to one hundred thousand population, and then breaking these into neighborhood units of from six to ten thousand people. By this planning it is hoped to make post-war London consistent in development and to avoid the congestion hitherto prevailing in metropolitan areas. It is needless to say that such a revolutionary policy will require time and enormous outlays of money and effort.

\* \* \*

THE HAPLESS GUINEA PIG, whose laboratory career has been so long interwoven with scientific research, seems now to be scheduled for at least a partial release from the role formerly assigned him. Certain American Society of Medical Technologists have announced a new procedure. By the new technique, a smear from the infected patient is injected into a ten-day-old chick embryo and the resulting actions within the egg are observed through a small hole made in the egg shell. The method of testing is said to be speedier and cheaper, and has many other advantages as well.

\* \* \*

ITALY'S SUPPLY OF OLIVE OIL, which constituted so large a part of American imports before the war, will not be restored to the market as might be surmised from the surrender of the country. Italy has no surplus and will not have for some time to come. In 1942 the consumption of olive oil in the United States dropped from seventy million pounds to fifteen million pounds, ten million of which came from home production and the other five million from reserve stocks. Contrary to popular belief, the home supply is both better and cheaper than the imported variety.



# New Orleans

# CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE PULPIT AND THE INTERPRETATION OF SCRIPTURE

Two outstanding ministers of England recently raised the question as to the effect of twice-a-Sunday preaching services on the standard of preaching, and as to what use should be made of the second hour in case it should be abandoned as a preaching service. The announced views of the two ministers elicited one suggestion that the second service might be profitably devoted to teaching the Bible. It was further alleged that through preaching the Bible had become largely an "unknown book" to the average congregation, and that the preacher is gravely handicapped when his hearers have not the vaguest idea of the context, or even of the Bible as a whole.

It is not our purpose to discuss the effect of two services upon the standard of preaching, nor to consider the merits of the various suggestions as to the use of the second service. We have in mind the tendency of some ministers to divorce both text and context from the sermon. We know some instances where the preacher does not read a passage of Scripture either as context or parallel passage, and in some instances a single word is announced as the text. In the case of using a single word, a dictionary source would be more appropriate, for then neither sense nor seriousness would be violated.

It has long been our conviction that a sermon text should never be separated from the incident of which it is essentially a part, and that the sermon itself should reflect as much of the setting as may be necessary to a correct and forceful presentation of the thought suggested by the text as the key thought of the message as a whole. It is possible, of course, that some passages appeared originally in other connections than those given them in the Scripture canon. Even then it represents the recollection and the interpretation of those who first gave the message formal expression. That connection is certainly as trustworthy as the twists which are sometimes given texts for propaganda purposes.

It seems to us that preaching as an interpretation of the context is one of the more dependable defences against perverting the Gospel. So likewise it is one of the safest methods of fulfilling the minister's obligation to "feed the flock." It should also prove effective in preventing or curing any tendency to the display of self—a bar against a sermon with a personal and selfish tomorrow. We believe that, whether a minister preaches once or twice on a Sunday, he should give to his congregation the best of which he is capable under the circumstances, and that his sermon should always be a message which seeks to interpret the Scripture, text and context.

### THE PEACE OUTLOOK

As the war drags wearily on and the prospects for Allied victory begin to grow brighter, it is but natural that interest in the peace to follow should be correspondingly pronounced and that demands for a more definite statement of the terms should be heard. It does not seem that we have attained the harmony of aim and interest calculated to make certain an agreement on terms essential to a permanent peace and the elimination of the threat of war in the future. All recognize that victory is necessary to secure a peace after the democratic pattern. A stalemate on the field of battle would result in little more than an armistice—a military breathing spell.

Aside from all that is the fact that the Allies themselves do not seem to see eye-to-eye on peace aims and post war policy. It appears that there is pretty general agreement that Russia is still an unsolved enigma. The emphasis upon her historic aims and desires becomes more positive and insistent with every success over her Axis enemies. This hardening of ancient national purpose is not tempered by the ideology which has dominated the Kremlin for the past quarter of a century. It is true that the master minds of Russia have shown both a political and a religious tolerance recently, but despite that the deposit of a quarter of a century is something which will surely assert itself in matters which affect her age-long national dream.

In the case of England, the situation in India is far from settled. Prospects for a political truce are more impressive than those for a just and lasting peace. In support of this, it is necessary to cite only one phase of the Indian struggle, the "Pakistan" movement. This movement, led by Mohamed Ali Jinnah, an Indian with offices in London, seeks to establish a Muslim empire of four hundred million people. It seems that the first step contemplated is to determine Muslim preponderance by a plebiscite and then to secure for Islam a "perfect isolation" by a drastic religious purge. By this means every Kaffir, unbeliever, element would be eliminated and Islamic dominance would be made complete. Through such a step-by-step process the followers of Mahomet envisage a Muslim empire and then world domination.

It is easy enough to say that their economic status is not such as to make such an ambitious dream possible of achievement, but that is not the important thing at the moment. The Muslims constitute a radically divergent group within the circle of Allied planning for a just and lasting peace. They are inside the circle of the Allied coalition and no one in his right mind could possibly believe that they member with Allied ideals and purposes for the world after the war is over.



One other thing should be taken into consideration also. There appears to be evidence of a lack of American and British agreement on policy. No formulated statement of this divergence of opinion and interest has been given to the American public, and in that respect the same was true at Versailles in 1918. There is general agreement that we must avoid another Versailles episode, but there is much yet to be done if we do.

### DR. PIERCE CLINE

The death of Dr. Pierce Cline on Monday of last week was a great shock to many friends in Louisiana and elsewhere. Even yet our minds have not become adjusted to the fact that he is gone and will not return. He had given a quarter of a century to education, and the greater part of it was given to Centenary College, first as teacher and the last ten years as president. He came to the presidency of the College at a very dark period in its history. The panic of the "thirties" was at its worst, the salaries of the faculty were much in arrears, and the financial position of the institution was far from reassuring. In that hour of financial crisis, Dr. Cline's genius was registered in frugality and in a careful administration of resources which were necessary if the College were to weather the storm which then threatened disaster. He lived to see the tides change and a better outlook than he inherited when he came to the presidency.

While the status of the College is decidedly improved, the death of Dr. Cline at this time is a great misfortune. To begin with the perfectly obvious, it will be no easy task to secure a suitable successor on account of the war-depleted ranks of educators and the equally disturbed situation existing in the whole educational field. Another complicating factor is the streamlining and the contingencies made by the war which are producing a very uncertain outlook for education, and especially for independent institutions. Endowments can no longer be considered as a solution of the maintenance and promotional problems of small colleges, and the disturbance of the normal patronage of such institutions is liable to create a different but still a critical problem.

Dr. Cline was personally popular and the confidence of the friends and patrons of the College is something which a successor cannot hope to inherit; it cannot be transmitted by election, and it cannot be built up in a day. After ten years of administration, he rests from his labors, and leaves to others an educational opportunity enriched by his toil, but with breakers still in the way to an open sea.

### OFF FOR THE CONFERENCES

When this issue of the Advocate reaches our readers we will be off on the round of our patronizing Conferences. We go first to the North Mississippi Conference at Tupelo, then to the Louisiana Conference at Lafayette, and last to the Mississippi Conference at Jackson—the three Conferences on successive weeks. During our absence we will keep contact with the office, but the details will be cared for by Mrs. Diamond and Mr. Chalmers.

### "THE DAWN COMES UP LIKE THUNDER"

As a nation, our future weal or woe is one with that of China.

And that is just another way of saying that the welfare of the world is tied up, interwoven, and inextricably bound together with that of China.

It seems to me that the proverbial "man in the street" is aware of this fact; at times vaguely, perhaps; at others, vividly. But increasingly so, and it may be uneasily so. For 450,000,000 people can be a source of tremendous blessing or menace, depending upon the moves made on the chessboard of geopolitics.



Dr. A. P. Hamilton

Napoleon is reported as saying of China, "Yonder sleeps a giant; let him sleep."

But China is waking up, and rousing itself from the lethargy of milleniums. Or is it lethargy? Perhaps the people of China prefer their own way of life, and even think it better than the Western way, as fantastic as that seems to Westerners.

She has absorbed more than one fair-sized nation and race, and fashioned them into better human material than before, as it is already; and who knows but that in that marvelously patient and ponderous perserverance shown through so many centuries, she may do the same with Manchukuo and its precious little puppet princeling?

People who have lived among them say that potentially the Chinese is the greatest nation on earth, and the greatest people.

These Chinese have looked up to us as their best friends. Their writers and poets, leaders in all walks of life, are extravagant in their admiration and praise of us and our ideals.

But the thought that haunts me now, and has for some time past, is whether they will continue to look up to us, especially in view of decisions that are being made and are destined to be made in the near future, of national, international and global import.

China has had faith in us because she thought we had no ulterior motives with regard to her; and this, too, in spite of the attitude of our State Department toward that little matter of selling scrap iron and oil to Japan, with which to bomb her and her children.

In spite of all our rebuffs, including the recent snub dealt to their special war mission to this country, which was given the run-around in Washington, China seems still to be for America, heart and soul.

Also, in spite of a different pigmentation of the skin, we are more akin to the Chinese in our philosophy of life, in our political viewpoint; spiritually speaking, in other words, than to any other people except the British, on the face of the earth.

As a nation, we are rather tardily beginning to make amends to this great people in moving towards an accord on the Exclusion Act.

If the Christian Church really wants to "find its life" by the law of the Kingdom, it will do so by "losing its life" in China from this day forward. There is the most stupendous task and the most challenging field of operations for the realization of the Kingdom of God since the days of Paul, in my humble opinion. And how Paul would revel in the opportunity. God grant that we shall not forfeit China's faith in us!

A. P. H.



## COMMISSION ON WORLD SERVICE AND FINANCE

The Commission on World Service and Finance will begin its meetings at the First Methodist Church in Lafayette on Tuesday, November 9, at 10:30 a.m.

A. M. SEREX, Chairman.

## SWIFTOWN CHURCH PAYS OFF DEBT OF LONG STANDING

We were glad to report at the last quarterly conference of the year having paid preacher's salary and all benevolences, Conference claims, etc. in full, with money in the treasury to begin our new year. Bro. Bruner having been remembered by friends with checks amounting to \$122.00 as a gift.

We also paid debt on parsonage made twenty-three years ago, and consider this the best year in the history of the church.

## ANNUAL SUPPER, MILLSAPS CLUB, MISSISSIPPI ANNUAL CONFERENCE

The Annual Supper of the Millsaps Club of the Mississippi Annual Conference will be held at the Capitol Street Methodist Church on Thursday evening, November 18, at 5:45 o'clock. The price of the plates will be 75 cents each.

The attention of all interested parties is called to the fact that it will be absolutely necessary that your plate reservation be made early, preferably by mail and before the opening session of the Conference on Thursday morning, in the least. Tickets may be secured from any of the following: Aubrey Smith, W. R. Irving, Jr.; Andrew J. Boyles, David Ulmer, or the writer.

A good program (not to last over an hour) is being prepared and a most excellent plate will be served.

FRANK E. DEMENT, JR.

## FROM ST. FRANCISVILLE, LA.

Dear Dr. Duren: Just a short message from this charge as we are closing out one of the best year's work of my entire ministry. Dr. W. L. Doss held our fourth quarterly conference yesterday and all four churches were represented and gave assurance of a full report at conference.

The minimum salary for the pastor for another year was fixed at \$1,500.00 which is the amount contributed for this year—an increase of \$300.00. Progress along other lines is commensurate with that of the pastor's support. Twenty-two new members have been added to our roll.

We have had four good revivals, the pastor holding three of these. Concord church, the oldest in this section of the state, which was about to be abandoned, has been revived. Not but a few members, but we surely have a hundred per cent attendance at services. We now have a substantial sum in the bank for repairs.

At a recent meeting of the St. Francisville Board of Stewards it was seen, after a check-up, that they were almost out on their increased obligations, and instructed the pastor to file his financial report with the Conference treasurer.

Substantial and extensive improvements have been made on the parsonage at St. Francisville, the church screened, the garage rebuilt. We have served, this year, some of the choice people of Louisiana Methodism.

This has been a pleasant and profitable year. "We thank God and take courage." Blessing on you, Dr. Duren, and all our brethren.

J. M. ALFORD.

## CHURCH ANNEX DEDICATED

The church annex of the LaBranch Street Methodist Church, McComb, Miss., was dedicated on Sunday, October 10, by the Rev. L. J. Snelgrove, former pastor of the church and builder of the annex.

When the Rev. Mr. Snelgrove came to LaBranch Street as pastor the church was struggling along with a church building and equipment entirely insufficient for its needs. Growth and development were being impeded by the existing conditions. The need for additional space and equipment was imperative, and the Rev. Mr. Snelgrove set himself to the building of a church annex and, in spite of many obstacles that beset his path, succeeded in the erection of a church annex the value of which is several times the amount that is represented in the actual cash outlay. The annex is sufficient in size and equipment to meet, in a good way, the needs of the Church School at this time. The annex stands today as a means of serving God and as a monument to one who labored amidst discouraging circumstances.

FRANK E. DEMENT, JR., Pastor.

## REPORT FROM ANGIE CHARGE

Dear Dr. Duren: Just a word from the Angie charge, Louisiana. This charge is still moving along. According to reports from the Conference Journal we must be gaining ground. For all purposes we have raised nearly \$2,000.00. That is more than this charge has raised in the past several years.

Our W. S. C. S. has raised around \$75.00, with only eight members.

We have sent from this charge this year \$72.00 for our children at Ruston, La., which is twice as much as was sent last year, and more than has ever been sent from this charge, and that's not enough.

The New Orleans Christian Advocate goes into fifteen homes instead of three. We want more subscribers for our paper. The charge is not what it should be by any means but we are hoping and praying for Angie to be a better charge another year.

On Friday night, October 29, a number of us from Angie motored to Sandy Hook, Mississippi and heard with glad hearts the wonderful historical address given by our beloved friend and editor, Dr. W. L. Duren.

We are closing the year on the Angie charge in a very good way—then on to conference to hear what the Bishop has to say.

C. J. T. COTTEN, P. C.

## LAFAYETTE METHODISM

(Note: Photos came too late for use in this issue.—Editor).

Dear Dr. Duren: The church building is valued at \$100,000.00; constructed during the pastorate of Rev. Leon I. McCain, and dedicated in 1942, during the pastorate of Rev. Virgil Morris. It has ample facilities for the present congregation and Church School. The parsonage at 612 St. John St. is being renovated into a beautiful and comfortable, modern home.

Dr. G. J. Tinsley is chairman of the Board of Stewards, and the Hon. J. J. Davidson,

Jr. is the church treasurer; Mrs. J. M. McLeod is church secretary; Mr. H. S. Altman, Church School superintendent, and Mrs. J. J. Davidson, Jr., is president of the Woman's Society of Christian Service. Mr. Harold Demanade, Sr. is chairman of the Annual Conference entertainment committee. Miss Helen Strickland is our new and efficient student director at S. L. I.

Davidson Memorial church folk are doing their share in providing homes for the conference delegates. A month ago they paid all financial obligations in full. Mrs. Crowe Girard is superintendent of the Church School and Mrs. J. J. Davidson, Sr. is president of the W. S. C. S.

First church has increased its budget this year more than \$2,000.00. In early December, we hope to clear all indebtedness against the parsonage. The pastor is glad to report one hundred fifteen members added to our rolls during the year.

W. H. GILES, P. C.

## METHODISM LOOKS UP IN THE LOUISIANA DELTA

Dear Dr. Duren: Methodism is definitely doing better in the Louisiana Delta area. Having served as pastor in Tallulah two years, and having held revivals in Waterproof, St. Joseph, Newellton, and Transylvania during that time, I have had occasion to observe its progress.

Some of the richest soil in the South is in this territory, and the section is equally fertile in possibilities for the Kingdom of God.

For five years Rev. C. M. Hughes, formerly Superintendent of Public Education in Madison and East Baton Rouge Parishes, and Headmaster of Centenary Academy, has served the Waterproof charge. He is a Christian gentleman of the finest sort, and has done a good job for God and the Church on that charge. The folks appreciate his leadership in many ways and have shown it in many ways, one by raising the salary assessed from \$1,300 to \$2,000.

In Newellton Union Church, Rev. James Stone, now of Farmerville, and Rev. W. A. Reeves, present incumbent, both supplies, have done good work. Both are young men, working toward admission into the Conference. They have pressed their work with vigor and effectiveness.

Tallulah has received 155 members in two years, has raised its salary assessment from \$2,000 to \$2,700, and is one of the most delightful appointments in the Conference. It has a beautiful building, well planned and equipped. Its parsonage is a lovely, comfortable, convenient home. The people, like all these Delta folks, are as pleasant and congenial as could be.

Lake Providence moved up from \$1,500 to \$2,000 under the late Rev. H. N. Brown, universally loved and respected. The charge set the salary at \$2,700 to secure the services of the Rev. A. C. Lawton, and the officials of the charge are well pleased over the appointment. The parsonage was done over and refurnished in attractive manner. In three months' time Mr. Lawton has built up a Men's Bible Class of 70 members, and has shown the usual fruits of his energetic, capable endeavor.

Without exception, the churches of Louisiana Delta Methodism are in better condition, in many ways, than ever before, and are moving forward in the task of strengthening the Kingdom of God in this area.

It is a privilege to serve among these warm-hearted people.

HENRY A. RICKEY.



# CONFERENCE NEWS AND PERSONALS

Mrs. A. L. Hutchens who has been at Belzoni, Miss., writes that until further notice she will be at 1372 Marion, Apartment 3, Denver 6, Colo.

The editor acknowledges his gratitude for the message of his good friend, Mrs. T. W. Lewis, 70 N. Waldron St., Memphis, Tenn. It is a genuine pleasure to serve such appreciative and understanding subscribers.

Bro. R. A. Clark, of Mize, Miss., paid a call at the Advocate office one day last week and found the editor out. We regret to have missed his visit, but we appreciate very sincerely his calling.

Rev. W. L. Watson reports a good year for the Grand Cane charge. The budget for the year has been paid in full. The church at Stonewall has been remodeled inside and out. Interest is good throughout the charge and a wonderful spirit prevails.

Rev. D. R. O'Connor, who has been in attendance at the Navy Chaplains' School, at Williamsburg, Virginia, is now located at Route 3, Box 55, Vicksburg, Miss., according to a notice regarding a change of address.

Rev. G. H. Ledbetter, according to the Coffeerville Courier, is all set for the Annual Conference on November 3, at Tupelo, with all funds in hand. He is very appreciative of the generosity of his churches this year and the churches are expecting his return for another year.

Bro. J. R. Porter, of Gulfport, Miss., will have the sympathy of many friends in the sorrow which came to him on last Sunday night when his mother went home to the Father's house. She was eighty-seven years old. The funeral was held on Tuesday morning at 11 o'clock.

Rev. W. M. Williams, veteran soldier of the Mississippi Conference, writes that both he and Mrs. Williams are well and busy, and that God has been good to them and helped them to help others. His children, who have been widely scattered, are all in the United States at present.

Bro. A. F. Godat, of Astoria, Long Island, who was formerly a resident of New Orleans and member of Carrollton Avenue Church, sends us a clipping and an appreciated note. Bro. Godat maintains his interest in the Advocate and in New Orleans Methodism.

Dr. and Mrs. Archie T. McIlwain, of St. Louis, have sent out cards announcing the marriage of their daughter, Mary Josephine, to Thomas Yates Gardner, Lieutenant in the U. S. Army Air Corps. The marriage was celebrated at Columbus, Miss., on the 10th of October, and Lieut. and Mrs. Gardner will be at home at Moorefield Mission, Tex.

Bro. L. P. Brown, veteran Christian soldier at Meridian, Miss., favors us with a copy of his annual letter to his children, grandchildren, and great-grandchildren on his ninety-fourth birthday, which occurs on November 7. The Advocate and its editor join his many friends in congratulations and wishes for many returns of the day.

Mrs. Lucy Simpson, who is now teaching, says that she has finished two months of her school work and she is delighted with her work in the schoolroom and her sixteen pupils are correspondingly attached to her.

In addition to her school work, a Sunday School is also carried on in the school building at Bryant, where she teaches.

Bishop Frederick D. Leete writes that he and Mrs. Leete are located for the winter at Randolph Hotel, St. Petersburg, Florida. He made the change on account of shortage of help and gas. Bishop Leete thinks that he may sell his home at Deland, much as he is attached to it. He has been given an office in the First Church building at St. Petersburg.

Rev. T. F. King, who was released from his work early in the summer, writes that he and his family are comfortably situated in their new home at Berwick, La. It is our understanding that Bro. King does not plan to take work at the approaching session of the Louisiana Conference, and his friends will be able to reach him at the address indicated.

Chaplain Luther L. Booth writes that he is enjoying his work immensely and that he does not regret in any way his recent step in going into the chaplaincy. He says that when Conference meets next month, while he will be in Ottumwa, Iowa, he will be thinking of the preachers of the Louisiana Conference and wishing that he might be with them.

Rev. Andrew J. Boyles reports a wonderful revival meeting at Moss Point, Miss., in which Dr. B. M. Hunt, of Hattiesburg, did the preaching, and Rev. Frank E. Dement, Jr., led the singing. The work of these Christian leaders was in every way satisfactory. Bro. Boyles has secured 75 subscriptions to the Advocate for the Moss Point charge this year.

Rev. E. B. Emmerich, who is now closing out his third year at Parker Memorial Church, in New Orleans, has had a good year. During his pastorate of approximately three years he has added one hundred and sixty-four members to the church roll, and during this year has made improvements on the church auditorium, Church School annex and the parsonage to the extent of \$2,400, all of which is paid for, and he is now ready for Conference.

Rev. W. C. McCay writes that he is closing out his fifth year at Nettleton, Miss., and that it has been the best year in many ways that he has spent on that charge. The Benevolent askings were accepted in full and the amount has been \$19 overpaid. Every item of the church was paid in full at the fourth quarterly conference, and he is waiting for the roll call at the Annual Conference next week. Best of all, he says, the spiritual condition is good throughout

the charge, with good attendance and a good Sunday School at every church.

## DISCIPLINES AND YEARBOOKS OF CHURCH, SOUTH, WANTED

Bishop Frederick D. Leete desires to secure Disciplines and Yearbooks of the Methodist Episcopal Church, South. He seeks these in the interest of compiling, if possible, a complete list of the Disciplines and Annuals of Methodism.

## WORLD SERVICE AND FINANCE COMMISSION, MISSISSIPPI CONFERENCE

The World Service and Finance Commission of the Mississippi Annual Conference will meet at 3 p.m. Wednesday, November 17, 1943, at Galloway Memorial Methodist Church, Jackson, Miss. We urge all members of the Commission to be present, and invite all who have any business to transact with the Commission to meet with us at this time.

C. W. WESLEY, Chairman.

## T. T. HOWES ACCEPTED AS CHAPLAIN

Ferriday, La., Oct. 28, 1943.

Dear Friends:

I received my commission yesterday and took my oath of acceptance. I received the commission of Lieut. (j.g.) in the U. S. Naval Reserve. According to my orders, I shall proceed to Jackson, Miss., for a final physical examination and then to William and Mary College, in Williamsburg, Va., for two months' training in the Chaplains' School. Then I shall be assigned to active duty.

Allie Beryl and Judith Elaine are planning to move to Montrose, La., Monday and will stay with her mother and father for the time being. Lack of housing conditions will prevent their going to Virginia with me. Also, I am told that I shall be kept busy from 6 a.m. until 9 p.m. each day, and that I shall have to stay in the barracks.

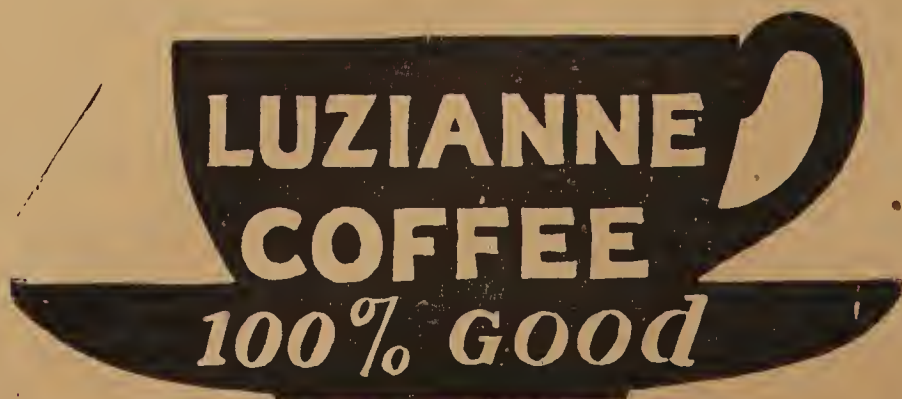
My address will be:

Lieut. (j.g.) Teddy T. Howes,  
Naval Training School (Chaplains),  
William and Mary College,  
Williamsburg, Virginia.

Write to me at the above address. I shall be glad to hear from you.

Sincerely yours,

TED HOWES.





**REV. J. H. FELTS IN HOSPITAL**

A letter from Dr. Loyal O. Hartman, pastor of First Methodist Church, Fulton, Ky., brings the news that Rev. J. H. Felts was carried to the Fulton Hospital on Friday, October 22, with a heart attack. He was better of the heart attack on Wednesday of last week, but was still quite ill. He had been looking forward to greeting his many friends at the Conference in Tupelo, and is still thinking that he might be able to be present for at least a day. The probability is that he will not be able to make the trip and it would probably be very unwise for him to take the risk following his heart attack.

Bro. Felts would probably object to this notice, but his friends are entitled to know of his condition, and many of them will share in the prayers being offered for his recovery. Many also will wish to send him messages of cheer and assurances of the love and esteem which all hold for him.

**CONFERENCE RELATIONS COMMITTEE**

The Committee on Conference Relations and Ministerial Qualifications will meet in Galloway Memorial Church, Jackson, Miss., November 17, 7:30 p.m.

All candidates for admission on trial, and those eligible to be received into full connection, and any others having business with this Committee, will please come at this time.

C. C. CLARK, Chairman.

**BOARD HOSPITALS AND HOMES, LOUISIANA CONFERENCE**

The Conference Board on Hospitals and Homes will meet at the room assigned at the church in Lafayette, La., on Tuesday afternoon at 4 o'clock. It is very important that all hospital chaplains have their written reports in at this time.

JAS. B. GRAMBLING,  
Secretary.

**A CHALLENGE FROM THE MONTROSE, MISS., CHARGE**

Under the able leadership of the Rev. W. T. Mangum, the Methodist Conference is five thousand dollars (\$5,000) better off than a year ago. One new church, at a cost of \$1,000, and a new parsonage, valued at \$4,000. There has never been a better feeling among churches, the spirit of friendly rivalry between the churches on the charge has made it possible to raise every dime to build the new parsonage, which is as modern as any city home.

Bro. Mangum reported at the last quarterly conference, held on October 24, all collections paid in full this year, and the amount of his bonus will take care of some of his expenses. Why should a preacher suffer that can report over 600 visits in the last quarter? The preacher can make it easy on his church officers if he will get out among all denominations and discuss and learn of the problems of each family on his work. People need sympathy and encouragement more today than ever before in the history of the world.

Money has not been mentioned from the pulpit this year on the Montrose charge.

We challenge any charge to make a better report.

B. H. CHATHAM, Reporter.

**REPORT FROM BROADMOOR CHURCH, SHREVEPORT**

Dear Dr. Duren: Just a note to say that we are closing out the fourth successful year at Broadmoor church, a work which was well established by Bro. George Pearce.

Bro. John Rasmussen has recently been with us for a week's revival, and we were well pleased with the results. He held the meeting last year, and the church desired him back for this year.

Admissions to the church for this year will number close to one hundred, and the church budget will be increased considerably for another year. In cooperation with our government in the recent Bond Drive we raised over \$2,300 for the Church Building Fund, giving us a total of some \$14,000, all of which has been invested in bonds. Special credit is due to Mr. V. F. Matthews, Mrs. W. G. Phelps, Mrs. Edward Ingram, and Mrs. Frank Green in their untiring efforts in this bond drive.

R. LEONARD COOKE.

**REVIVAL SERVICES AT ST. JOSEPH, LA.**

We have just closed a very effective series of revival services at St. Joseph, with Rev. Henry Rickey doing the preaching. The meeting extended over a period of eight days, with two services each day. Bro. Rickey was at his best and rendered some very effective service. It is not my purpose to be extravagant in my tribute to Bro. Rickey, but I do desire to pay this fine young preacher what I consider a just and deserving commendation. His ability as a preacher is very unusual. He has the happy faculty of being able to present the basic truths of the Gospel in a manner which convicts without giving the least offense. His sermons really are profound. The simplicity of his manner is attractive and pleasing, and his reasoning is clear and convincing. I consider him one of the most effective evangelists I have ever worked with or listened to. The services were attended by people of all denominations of the community, and a fine cooperative community spirit prevailed. Much real lasting good was accomplished. We had a good meeting.

Our fourth quarterly conference has been held and all the obligations of the charge have been met in full. A strong appeal was made for the return of the present pastor for his sixth year and the salary has been set for the new year at \$2,000. It has been a great pleasure to serve the fine people of the Waterproof charge.

Sincerely,

C. M. HUGHES, P. C.

**ENTERTAINMENT AND ELSE—LOUISIANA**

Dear Brothers:

We are eager to receive names of lay delegates to the Annual Conference, meeting in Lafayette, November 9-12, so we can provide rooms for them, and whether ladies or men.

Since the hotels and the tourist camp near the church are about full, a number of preachers and delegates should come with some combination in the use of a car in mind, if possible. Taxis will be difficult to get, with so many calling on them at one time.

Mrs. Madie Grant, matron of the Odd

Fellows' Home, near Crowley, can sleep and give breakfast to six men, "single beds." Many have asked for single beds. Here is one chance in fifty to get one now. We have had many requests for singles, but have been unable to reserve more than about 20.

Due to crowded eating places in town, the ladies of our First and Davidson Memorial churches will serve hot dinners and suppers at the church, with a meat portion, each day, for 75 cents per plate. Tickets will be on sale at the church. Superannuates will be given meals at the church.

All boards and committees should meet at 2:30 p.m. Tuesday, November 9. Conference will open and organize at 7 p.m. Tuesday. Rev. B. H. Andrews says he will offer a motion to make it "the order of the day" at some hour Wednesday morning to consider "the pending resolution," and to cast the first ballot for delegates to General Conference.

The Board of Lay Activities will meet at 2:30 p.m. Wednesday, and Dr. Clarence Dannelly, of Montgomery, Ala., will address the Conference sometime Thursday morning. It is probable that Mrs. J. B. Pollard, state president of the W. S. C. S., will address the Conference Thursday morning. We have no word as to when other special group leaders will appear on the program.

Our parsonage will be all dressed up for Conference, with three coats of white paint on the outside and new wall paper and many other improvements on the inside.

W. H. GILES.

**RESOLUTIONS OF APPRECIATION**

Whereas, the Rev. J. A. Jones, pastor of White Chapel Methodist Church, has for the last two years, in his work with us, proven himself a spiritual leader of the highest type, a comforter in sorrow, a true friend, a high-class citizen, and has truly made himself a faithful servant in his Master's vineyard.

Whereas, through his friendly and unbiased attitude he has worked cooperatively with those of other faiths in the community, and by so doing has endeared himself to the church and community.

Whereas, he has brought back to life the prayer-meeting which has been dead for many years; and, during these days of gas and tire rationing, has made it possible for our Woman's Society of Christian Service to be kept alive by using his car to carry the ladies to and from the meetings.

Whereas, we do desire that he and his family be returned to us for another year, if it is not contrary to the plans of the Bishop and his Cabinet. Be it

Resolved, that a copy of these resolutions be given Bro. Jones and family, and that a copy be sent to the New Orleans Christian Advocate, and a copy be placed on the record of White Chapel church.

Resolution Committee:

MRS. W. M. MORRISON,  
MRS. BELLE DUTTON,  
MRS. C. B. LAPER.

Signed: Official Board of White Chapel Church.

R. C. SCOTT,  
E. J. CAMPBELL,  
J. M. WILLIAMSON,  
MRS. R. J. SMITH,  
SIDNEY L. CAMPBELL.

Human wisdom is worth little or nothing at all.—Socrates.



## PERSONAL NOTES AND INCIDENTS

Rev. Donald R. O'Connor sends us a correction in his mailing address to 1248 N. West St., Jackson, Miss., instead of Vicksburg as we had been originally advised.

Mrs. L. S. West, of Sardis, Miss., in renewing her subscription to the Advocate, says that it is her Sunday's reading and she does not want to miss a single copy.

Mrs. W. W. Woollard, according to a note received from her daughter, Mrs. Miriam W. Rogers, is now in Nashville, Tennessee, for the winter. Her address is 4115 Gallatin Road, Nashville 6, Tenn.

Rev. G. A. Morgan, pastor at Cedar Grove, Shreveport, says that his church is out on top and that a substantial increase in the pastor's salary for next year has been approved.

Mrs. C. Fenwick Reed, widow of Rev. C. Fenwick Reed who died at Plaquemine, La., about two years ago, has been ill in Touro Infirmary, but is now able to be back at her home on Chestnut Street, New Orleans.

Rev. T. T. Howes, who has been accepted for the chaplaincy in the Naval Reserve, was a caller at the Advocate office on Saturday of last week. The editor was out of the city and regrets having missed his visit.

Rev. Frank E. Dement, Jr. says that he is closing out a very good year at LaBranch Street, McComb, and is looking forward to the prospect of an even better year should he be returned to the charge at the forthcoming conference.

Rev. W. D. Waugh reports the closing out of a good year at Becker, Miss., and any one who sees the transformation which he made in the church building now in use will feel that this modest statement is amply justified.

Dr. and Mrs. Richard L. Buck will have the sympathy of their many friends on account of the death of their new-born twin girls. Mrs. Buck was the former Miss Bettie Donaldson. We understand that Mrs. Buck is doing well and will probably be at home before very long.

Rev. Sidney A. Seegers has just closed a good meeting at Park Avenue Church, Shreveport, La. Bro. Seegers has endeared himself to many by his faithful ministry to those who are sick and in trouble and many will be anxious for his return for another year.

Mr. W. Ebb Carruth, a native of Franklin County, Mississippi, and a cousin of Mrs. Duren, is in the Baptist Hospital in New Orleans. He was brought here from his home near Bay St. Louis several weeks ago and has been extremely ill. Some temporary relief has been given him, but the outlook for his recovery is not good.

Mrs. Goad, widow of the late Rev. J. A. Goad of the North Mississippi Conference, has just returned to her home in Starkville, Miss., after a six-weeks visit with her two daughters in Arlington, Va. During her visit she became quite ill, but is now much better though still weak from her attack of pneumonia.

Rev. W. H. Wallace reports a great year at First Church, Corpus Christi, Texas. He begins his fourth year with a strongly reinforced staff, including Rev. O. W. Moerner, Mrs. J. V. Bennett, and others. Bro. Wallace will go to Cuba for the Board of Missions to

make motion pictures in color of the mission work there.

Corporal Elmo LeBlanc, who formerly served a charge in the Baton Rouge district, is now in the Army. Writing of his appreciation of the Advocate, he says that he is still in the U. S. but does not know for how long, and he hopes that the war may soon be over and that he may again be joined in the effort to bring Christ nearer to America.

Mr. C. F. Emery, Jr. asks us to make a correction in his father's memoir recently published in the Advocate, by adding the statement that his father was a part decedent of the Virginia Seminoles and others who migrated to the middle states and were outstanding members of the original Virginia race, not of the Seminoles of the Florida everglades. The Virginia Seminoles seemed to have had a mysterious origin and they had attained an advanced type of civilization before the settlements on the eastern seaboard began.

## IMPORTANT NOTICE

Rev. W. H. Giles telephoned that he has enough homes for all delegates to the Louisiana Conference meeting in Lafayette. The greater number will have double beds, but all delegates will be cared for. No wives or visitors can be accommodated. Of course, our people will understand this situation.

## OUR PREDECESSORS

By William P. King

In connection with our predecessors, we are reminded of the incident that was given by Bishop Galloway. A preacher was in a former pastorate conducting a service for his successor. He prays, "O Lord, a spiritual indifference seems to have settled on this people. O Lord, we remember the gracious outpouring of Thy Spirit and the sweeping revival when this humble servant of Thine was pastor. May those good days return to this people."

No rigid rule can be laid down as touching one's connection with a former pastorate. It is unreasonable and unnatural to sever all these ties of Christian fellowship. Visits and correspondence can be very easily overdone. But since most people marry but once, and all people die but once, we should be willing to allow them their choice of the officiating minister. I started out to write of our predecessors, and must stick to the subject. We must avoid putting an undue strain on the seating capacity of the church. We must be careful not to represent the district or pastorate as being at a very low ebb until we arrived and strongly intimating that "we have come into the kingdom for such a time as this."

In all probability the unfavorable description of your predecessor has come to you highly colored. Place the highest possible estimate on the work of your predecessor.

In the first place, if your predecessor has inaugurated some wise plans, exercise delight and diligence in carrying them out. In the second place, as much as lieth within you, with all tactfulness defend your predecessor's reputation.

In the third place, honor and appreciate the faithful labors of your predecessor, and throw the mantle of charity over his mistakes.

We are aware that it is hardly to be expected that the infirmities of men will not continue to afford an interesting topic of

conversation. We will venture at least to suggest that you do not take as your introductory text, "All that came before me are thieves and robbers."

## HOWARD GREEN ROBERTS

By Rev. J. H. Holder

"When musing on companions gone  
We doubly feel ourselves alone."

—Scott.

After years of diligent service, faithful ministry and much bodily suffering, Howard Green Roberts laid the burden down to receive his crown Tuesday morning, August 31, 1943. One by one the Father calls His children home. His way is best; may we look trustfully to Him.

Howard Green Roberts was born June 12, 1877, in Amite County, Miss., of noble ancestry. He was a descendant of the Roberts Trustee appointed by Mr. Wesley as one of the "Legal Hundred" for the purpose of holding church property of the first Methodist Societies. His grandfather, Abram Roberts, came to America from Wales in the latter part of the eighteenth century with his parents, refugeeing from religious persecution. He was related to Bishop R. R. Roberts. He had two brothers in the Methodist ministry.

His family settled in the Homochitto Hills, in Amite county, Mississippi, where he grew to manhood on the farm. There were one sister and five brothers. His father was named Thomas Griffin Roberts, his mother Nancy Amanda Anders.

His early school advantages were very limited. Being a diligent student he became well versed in an English education, church history, and Christian doctrine. His delight was to talk of the glory and wonderful accomplishments of Methodism. He never tired of recounting her greatness.

After he had preached several years and after the birth of his two daughters, he entered Millsaps College in 1907 to prepare himself more thoroughly for the great work into which he had entered.

In March, 1899, he was married to Miss Stella Lou Dreher in Zachary, E. Feliciana Parish, Louisiana. To this union two lovely daughters were born—Minnie Lou, now Mrs. Troy S. Brown, of Jackson, Miss. in 1900, and in 1905 Eunice, now Mrs. Sam Irby, of Grenada, Miss. Three other children died in infancy. These two daughters, together with a devoted wife, nursed him through a long illness. They and two granddaughters survive him; also two grandsons who are now in the armed services.

Bro. Roberts was licensed to preach in Pineville, La., in 1904. He served small churches—Olla, Bastrop, Bonita, Pollock, Mandeville, and Pineville. In 1907 he transferred to the Mississippi Conference and entered Millsaps College. He served some small churches near Jackson until 1912, when he transferred to the North Mississippi Conference and was stationed in Crenshaw. In 1921 he was transferred back to the Mississippi Conference, where he served acceptably until his health broke down in 1929. Even then, with diabetes sapping his life, he continued to preach when able and to distribute Christian literature and to work for Christ until his health completely failed. The one great passion of his life was to see men saved from sin. To this end he lived and labored.

He was ordained deacon in New Orleans by Bishop Duncan in 1904. He was ordained elder by Bishop Mouzon in Jackson in 1910. He was never untrue to his ordination vows.



After coming to Mississippi he served the following charges: Eden, 1910-12; Crenshaw, 1912-14; Coldwater, 1914-17; Lambert, 1917-19; Schlater, 1919-20; Supernumerary, 1920-21; Pass Christian, 1921-22; Grenada Circuit, 1922-24; Long Beach, 1924-25; Flora, 1925-27; Georgetown, 1927-29; Superannuated, 1929. He gave 20 years of faithful service. After superannuation he made his home in Jackson and Grenada. Many months during the years that followed superannuation he spent in the hospital under the treatment of able specialists, trying to restore him to health. The disease had too strong a hold on him. In these years, in addition to preaching, distributing Christian literature, doing manual labor, he wrote a small book, "The Lost Chord of Methodism and How to Regain It." This book showed his clear insight into the doctrine of Christian perfection and the deep, earnest piety of the man.

In his days of health he was a clear, forceful, able preacher. He was strong in his convictions, clear in his statements, and always scriptural in his positions. He exalted the Word of God. No purer, cleaner soul has lived among us than H. G. Roberts. He walked with God and was conscious of God's presence with him.

He was not only an evangelistic preacher, winning many to Christ, but he was a builder of churches and parsonages. He built parsonages at Pollock and Bonita, La., and Tie Plant, Miss. He built churches at Bastrop, La., and Coldwater, Miss. He realized that the Methodist Church and the Methodist preacher must be well housed.

After many months of suffering and trials and five weeks in a local hospital, the diabetic poison got into his blood stream. Skilled physicians and faithful nurses, doing all in their power to help him make the fight for his life, had to give over the battle. Without a pain or a struggle, on Tuesday morning, August 31, 1943, he folded his arms in peaceful sleep, to awake in the beautiful Home prepared.

On Wednesday morning, at 10 o'clock, services were held by Dr. Ben Sutherland, of Hattiesburg, and his tired body was laid to rest under a bower of beautiful flowers in the beautiful Lakewood cemetery.

"Servant of God, well done!  
Thy glorious warfare past;  
The battle fought, the race is won,  
And thou art crowned at last."

—Wesley.

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: As we approach the time for the session of the Annual Conference, when many pastors are deeply concerned lest the total budget responsibility resting on their charges be not fully met, it behooves the lay membership of the charge, and particularly the official boards, to be so practically concerned that they will relieve the pastors of this anxiety by meeting every financial obligation before the end of the Conference year.

There should be no end-of-the-year scramble for financial success any more than a last-minute effort to secure spiritual gains, in which the laity should have vital concern. This whole matter of financial concern and effort in the Church is based on spiritual responsibilities and duties, and there would be no excuse for the former if it were not for the tremendous seriousness of the lat-

ter. Important as is the attitude of the preacher toward his mission and his ministry, with all of its sacred opportunities, the Methodist lay member who would be loyal must remember that he, also, has a God-related call and mission which he cannot afford to ignore and which cannot be liquidated.

One of the surest ways of bringing satisfaction and rich spiritual experience to the individual as well as encouraging progress to the Church is through definite commitment to the principle of Christian Stewardship. During the past few decades this subject has received growing attention from bishops, pastors and prominent laymen, which has resulted in a most helpful literature in the form of books, pamphlets, and leaflets. Our Discipline provides that it shall be the duty of the lay organization to cultivate and promote Christian stewardship as "a fundamental doctrine of Christian faith and practice." The broad concept of stewardship should enter more definitely into the plan of every board of stewards.

Another factor that will contribute much toward success in the work of the local church is a more general and careful use of our religious literature. I cannot at this time give deserving emphasis to this subject, even to mention but a few of the important sources of information and training. The Christian Advocate and the New Orleans Christian Advocate should enter into the regular reading program of every Methodist home in our Conference, which is far from the present practice. Every charge lay leader should consider it a part of his responsibility to acquaint himself with the extent of the circulation of these periodicals, as well as of the Methodist Layman, and exert himself to aid in the promotion of their use. We need a literature revival in every church.

As the time for the session of the Annual Conference draws near, it is important that every lay delegate be concerned about his or her knowledge of the proceedings of an annual conference and of the duties, rights, and opportunities of the lay members of the Conference. Besides service on boards and committees, participation in discussions, and decisions on policy and matters of program, the lay member will derive great benefit from the devotional and inspirational messages of the Conference, as well as receive a wealth of information and new inspiration from the addresses of the representatives of the General Boards, of the guest speakers, and of the presiding bishop.

Payments on the Benevolences to October 15, as reported by the Conference treasurer, are as follows:

Brookhaven District.—Adams, \$120.58; Barlow, \$3; Bogue Chitto, \$179; Brookhaven, \$425; Crystal Springs, \$857; Foxworth, \$94; Gallman, \$250; Georgetown, \$24.92; Harrisville, \$34; Hazlehurst, \$947.73; Magnolia, \$500; McComb, Centenary, \$650; McComb, LaBranch, \$260.26; McComb, Pearl River Avenue, \$210; Meadville & Bude, \$233.41; Monticello, \$163.23; Nebo, \$106.50; Osyka & Fernwood, \$40; Prentiss, \$599; Scotland, \$127.50; Silver Creek, \$132.41; Summit & Felder, \$300.20; Tylertown, \$400; Utica, \$374; Wesson, \$212.65. Total, \$7,244.39.

Hattiesburg District.—Bay Springs, \$250; Bonhomie, \$140.25; Bucatunna, \$52.50; Clara, \$113.42; Collins, \$138.64; Cross Roads, \$165; Ellisville, \$208.42; Hattiesburg, Broad St., \$487.50; Hattiesburg, Court St., \$857.50; Hattiesburg, Main St., \$1,314; Hattiesburg Circuit, \$159; Heidelberg, \$120; Laurel, First Church, \$770; Laurel, Kingston, \$142.

34; Laurel, West Laurel, \$138.71; Magee, \$170; Montrose, \$177.96; Moselle, \$80; Mt. Olive, \$200; New Augusta, \$163.35; Ovette, \$40.50; Petal, \$200; Richton, \$425; Sumrall, \$60; Taylorsville, \$123.91; Waynesboro, \$300; Waynesboro Circuit, \$215.49; Williamsburg, \$135. Total, \$7,348.49.

Jackson District.—Benton, \$562.80; Bolton & Raymond, \$325; Brandon, \$289.79; Camden, \$59.01; Canton, First Church, \$712; Carthage, \$115; Carthage Circuit, \$137; Clinton & Ridgeland, \$200; Fannin, \$102.25; Flora & Bentonia, \$159.02; Forest, \$500; Greenfield & Richland, \$111; Harpersville, \$35; Homewood, \$157.76; Jackson, Bessie Shands Mission, \$2; Jackson, Capitol St., \$2,700; Jackson, Galloway Memorial, \$4,235; Jackson, Glendale, \$225; Jackson, Grace, \$500; Jackson, Millsaps Memorial, \$200; Lake, \$130; Lena, \$182.52; Madison & Pochontas, \$223; Pelahatchie-Shiloh, \$230.70; Raleigh, \$331.16; Terry, \$215.63; Vaughan, \$100; Walnut Grove, \$196.45. Total, \$12,937.09.

Meridian District.—Andrew Chapel, \$96.96; Chunky, \$62.72; Cleveland, \$88; Collinsville, \$175.13; Decatur, \$155; DeKalb, \$246.22; DeSoto, \$160; Enterprise-Stonewall, \$400; Hope, \$56.75; Lauderdale, \$22.50; Matherville, \$56; Meridian, Central, \$1,750; Meridian, Eat End, \$1,053; Meridian, Fifth St., \$821.63; Meridian, Hawkins Memorial, \$461.30; Meridian, Poplar Springs, \$365; Meridian, 34th Avenue, \$100; Meridian, Wesley, \$165; Newton, \$500; Pachuta, \$245; Philadelphia, \$675; Philadelphia Circuit, \$91.28; Porterville, \$52.55; Quitman, \$275; Rose Hill, \$112.18; Scooba, \$70; Shubuta, \$292.33; Southwest Kemper Circuit, \$27.51; Union, \$166; Vimville, \$87.65; Total, \$8,829.71.

Seashore District.—Americus, \$175.50; Biloxi, Main St., \$200; Brooklyn-Bond, \$100.21; Carriere, \$50; Coalville, \$39; Columbia, \$950; Escatawpa, \$131.84; Gulfport, First Church, \$450; Handsboro, \$59.31; Hickory Grove-Hub, \$29.57; Kreole, \$450; Leakesville, \$40.91; Logtown, \$15; Long Beach, \$125; Lucedale, \$125; Lumberton, \$65; Moss Point, \$231.07; Ocean Springs, \$187.17; Pascagoula, \$675; Picayune, \$350; Purvis, \$20; Saucier, \$52.25; Vancleave, \$133.47; Wiggins, \$37.50. Total, \$4,692.80.

Vicksburg District.—Anguilla, \$183.72; Centerville, \$310.16; Eden, \$50; Edwards, \$225; Fayette, \$307.05; Gloster & Crosby, \$133.70; Hermanville, \$110; Lorman, \$50; Louise & Holly Bluff, \$80; Mayersville, \$102.16; Natchez, \$952; Oak Ridge, \$37.02; Port Gibson, \$300; Rolling Fork & Cary, \$260.22; Roxie, \$110; Satartia, \$135; Silver City, \$36; Vicksburg, Crawford Street, \$969.42; Vicksburg, Gibson Memorial, \$600; Washington, \$89.43; Woodville, \$175; Yazoo City, \$700. Total, \$5,915.88.

Grand total, \$46,968.36.

Only nine charges failed to report a payment, but it is hoped that these will yet meet their acceptances in full.

J. M. SULLIVAN.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Six Pillars of Peace

#### The First Pillar of Peace:

The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

#### The Second Pillar of Peace:

The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national government which have widespread international repercussions.

#### The Third Pillar of Peace:

The peace must make provisions for an organization to adapt the treaty structure of the world to changing underlying conditions.

#### The Fourth Pillar of Peace:

The peace must proclaim the goal of autonomy for subject peoples and it must establish international organizations to assure and to supervise the realization of that end.

#### The Fifth Pillar of Peace:

The peace must establish procedures for controlling military establishments everywhere.

#### The Sixth Pillar of Peace:

The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

—The Federal Council of Churches.

### World Community Day

"The Price of an Enduring Peace" is the theme of World Community Day, which we will observe on November 11.

How perfectly this program fits into the study of "The Church and America's Peoples!" And how well our programs during the Week of Prayer and Self-Denial followed the same thought!

By celebrating Armistice Day with a study of the way to attain a just and durable peace, millions of women in the many thousand communities of our land will be participating in the effort of the Church to bring the influence of the Christian forces of the nation to bear upon the building of a world order based on Christian principles.

From November 1 to 20, the national interdenominational agencies are sponsoring "A Christian Mission on World Order," and we hope that each society in the Mississippi Conference will ask the pastor to observe the 7th of November as "World Order Sunday," then follow with the program on the following Thursday, as given in the booklet which has been mailed to the president. This program may be adapted to an afternoon or a morning meeting, if it is not possible to meet all day.

Miss Thelma Stevens writes:

"Just after I had sent my article for the November issue of 'The Methodist Woman,' entitled 'World Community Day—What Can We Do?' I had a communication and visit from a representative of the Group Service Branch of OPA in Washington, calling to my attention the fact that November has been designated as 'Food for Freedom' month, a period for special education as to ways of meeting needs in food production and distribution, so that a hungry world may be fed. It seems to me that such

an emphasis can be very timely in relation to our World Community Day program, if church women can be led to inject the idea of planning for the post-war period, when we must "share" to the limit with the peoples of the war-torn countries. This matter of "Food for Freedom" is not simply a matter of winning the war, but has wider implications in building the peace. The Church throughout the nation must interpret the gospel of production, conservation, and sharing in terms of feeding hungry children and adults in occupied countries, in terms of combatting disease among starved peoples, and making possible a stable economy of production in their own lands as soon as possible. Let's build a public mind that understands why we must keep our ration books even when guns have ceased firing! Use every channel—newspapers, church bulletins, forums—all, to interpret the Christian's responsibility for sharing and sacrificing for the peace that we must build."

\* \* \*

### For the Nominating Committee

Miss Thelma Stevens, writing in the October "Methodist Woman," suggests a "yardstick" for measuring the person who is to be the secretary of Christian Social Relations and Local Church Activities, as follows:

She must be:

- Sensitive to the needs of all peoples, alert and ready to take on new ideas and to admit her own prejudices and uproot them.
- Tactful, but willing to face criticism, if Christian convictions are at stake.
- Willing to study the broad program of the W. S. C. S., with special attention given to the Department of C. S. R. and L. C. A., as they are an integral part of the whole. Such study should interpret the local church as the center from which should grow a more Christian local community, a richer fellowship with the peoples of the world, and a larger giving to the world missionary enterprise.
- One who will seek larger cooperation for her church with other churches and general community agencies.
- Willing to work with people, not for people—following a democratic process in all her plans.
- One who seeks to see the job well done without thought of personal advancement or reward. She loves her church and its agencies, and seeks to interpret the Christ through personal living and social outreach. She will never have "ingrowing" pains if she keeps "aware!"

Miss Daisy Davies writes in regard to the change in the status of the Spiritual Life Leader:

1. The policy committee of the Woman's Division is recommending to the Woman's Division that in the Jurisdiction, Conference, district, and local society the woman in charge of Spiritual Life cultivation shall be called a secretary instead of a chairman. She thus becomes an officer and will be elected with the other officers of the society. She shall be a member of the executive committee and also a member of the program committee in the Jurisdiction, Con-

ference, district and local church.

2. The General Commission on Evangelism has made provision that the secretary of Spiritual Life in the Jurisdiction, Conference, district, and local church shall be a member of the Commission on Evangelism in the Jurisdiction, Conference, district and local church.

\* \* \*

### For Spiritual Life Leaders

Our Conference Spiritual Life Leader passes on the following suggested activities for the leader in the local societies:

Stress the observance of World Community Day, November 11, as sponsored by the United Council of Church Women. If possible, help plan for a community retreat for the women of all denominations.


Watch for the plans for the Crusade for a New World Order, January 7-29, in which the Woman's Division of Christian Service is to have a part. Eighty-five cities are to be visited, with a woman's meeting one afternoon. At the proper time, help with the publicity and secure attendance at the meetings. Also watch for the Week of Dedication plans and cooperate as we did last year.

During January and February the Adult Student will carry an elective course, entitled "Enlarging the Christian Brotherhood," which is a study of evangelism. The division chairman of Spiritual Life has written the teacher's helps for the Church School Magazine. This would be a helpful unit for any group, and it is suggested that the Spiritual Life group help to sponsor such a study group in the local church.

The new study committee which is being set up in the Jurisdiction, Conference, district, and local church plans the study program in the local church. This committee is composed of the following officers: The secretary of Missionary Education and Service, who is chairman of the committee; the secretary of Christian Social Relations and Local Church Activities, and the secretary of Spiritual Life.

The Retreat Packet for Conferences or districts, which is ready at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price is 25 cents.


Mrs. McKeithen calls attention to the fact that the quarterly report blanks for Spiritual Life leaders are now included in the report book of the corresponding secretary of the local society.



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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Lifted from Week of Prayer Meditation

Let us spend five minutes each day in this act of recollection and committal. The prayer will be to our Father—my Father who loves me, but the Father also of all other men—

"Let us become conscious of ourselves as a fellowship pledged to God and to one another to stand and contend for international and social justice; to set little store by our possessions and much by our responsibilities; to seek, in worship, at once the understanding of our task and the quality by which we can perform it—and daily to commit ourselves, our country, and all mankind to God in the prayer our Lord has taught us."

Then every week on Sunday let us think especially of the words, "Hallowed be Thy Name," picturing what the world would be like if that came true throughout all nations; on Monday, "Thy Kingdom come;" on Tuesday, "Thy Will be done." On Wednesday we will pray especially for daily bread—not mine or yours, but our daily bread—the need of all God's children; on Thursday for forgiveness—as we forgive; on Friday, for freedom from unnecessary temptation and deliverance from the evil which has a hold on us; and on Saturday we will remember for Whose glory we ask all this and in Whose power we can accomplish it."

"If there is a great fellowship of people praying like this, they will transform our country, for real prayer means real purpose and wins strength to accomplish it."

—Archbishop Temple, "The Hope of a New World."

\* \* \*

### Clarksdale W. S. C. S. Retreat

The Woman's Society of Christian Service met Monday morning at 11 o'clock at the Methodist church for a service of worship in observance of the Week of Prayer.

Mrs. B. F. Collier opened the service with the meditation period. The theme was "The Continuous Work of the Church." "God does not fail. Healing, food, enlightenment, can be ours. And then? Then shall we go forth under the leadership of Christ to bring deliverance to the captive, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

This part of the program was followed by silent intermission for prayer and meditation.

Miss Mildred Clegg led the "Service of Intercession." "Let us be silent for a moment, putting everything aside so that we may enter into the stillness of the presence of God." So ran the thread of thought. The leader's clear young voice and the unison response filled all present with renewed spiritual energy and deep humility.

Luncheon hour.

The afternoon session was conducted by Mrs. John Curtis.

"The acceptable year of the Lord! Jesus, as we said, sent forth His Church with two commissions—the performance of works of mercy, the proclamation of the Kingdom." The leader introduced her listeners to their

real neighbor. We cannot love God and hate our brother, was the admonition presented as a challenge.

Two Life Memberships were awarded—a gift of a friend honoring Mrs. B. T. Collier, and a membership given by the society. The award of the society will be presented at a later meeting, as the recipient was not present.

The special collection at this time goes to Home and Foreign Missions.

\* \* \*

### A Splendid Small Society—Murphy

At Murphy, a rural community on the Arcola-Murphy charge, of which Rev. E. S. Lewis is pastor, there is a very wide-awake, active society. This group meets every Thursday afternoon throughout the year. They report regularly to Conference officers, do all suggested study, and have Spiritual Life and required programs.

On October 21st the third anniversary of the organization of the W. S. C. S. was observed with a birthday party. The neat little church was beautifully decorated with fall flowers, and on a lace-covered table was a very lovely cake with three lighted candles. An interesting program had been arranged by Mrs. G. D. Halloway, the president. Those taking part were: Mesdames Barnes, Harper, Jones, Stampley, Lenhart, Jordan, and Lewis. A renewal of the organization charge was given by Mrs. Halloway, after which "A Charge to Keep I Have" was softly sung with all heads bowed.

At the conclusion of the program the roll was called by the secretary, Mrs. G. F. Oakes, and eleven of the charter membership of eighteen were present. The cake was then served with hot coffee to the members and guests.

The society now has sixteen active members. They cooperated with the Church School to hold a Vacation Bible School in August, when they were very happy to have Miss Glenn in their midst for a week.

They are ever ready to respond to any call and are very generous in looking after the needs of the parsonage which is at Arcola. The treasurer reported that in the three years since their organization \$220.85 has been sent for connectional work and \$190.75 paid for local work.

A loyal, congenial little group is this W. S. C. S. on the bank of the Sunflower river.

MRS. E. S. LEWIS, Reporter.

\* \* \*

### Program of Work—November

1. Business—Election of officers for 1944.
2. Check Efficiency Aim.
3. Check parsonage needs (C. S. R. and L. C. A.)
4. Monthly program—items from "The Methodist Woman."
5. Send box of Christmas gifts to Malvina Community Center or to Rust College, Holly Springs.

\* \* \*

### Prayer Calendar for November

1. Pray and work for Peace and World Brotherhood (Armistice Day).
2. Thanksgiving service.

### Looking to the Future

Program Packet, 1944, price 50 cents. Order early for your convenience and that of publishers. Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Approved Studies: "We Who Are America." Sixty cents; "God and the Problem of Suffering." Sixty cents.

\* \* \*

### Scarritt Associates

Sunday, the Rosedale W. S. C. S. received a gift of ten dollars from Mr. Henry McGowan in response to a program given at the beginning of the church hour several weeks ago. We very much appreciate gifts that are unsolicited, and we should like to know how others respond to the need of Scarritt. Only one report has come for the Advocate page so far. Did you have a program?

### UNIVERSAL BIBLE SUNDAY— DECEMBER 12

Universal Bible Sunday will be observed this year on December 12th. Sponsored by the American Bible Society and supported by the churches of more than fifty denominations, Universal Bible Sunday has become a nationally recognized event, supported by endorsements of the President and the governors of the States, and bringing to the nation, over the radio networks, the voices of prominent religious leaders.

In sponsoring the celebration, the American Bible Society supplies to every pastor in the country materials designed to encourage the spread of Bible reading and to acquaint the Christian people with the present demand for Bibles throughout the world which only the American people can meet. In its effort to cope with this need, the American Bible Society, which is the agent of all the great denominations in translating, publishing and distributing the Bible throughout the world, last year issued in the United States, 8,230,835 Scripture volumes for domestic and foreign use, exceeding its output of any former year. This record production was principally due to the demand for pocket Testaments for the men of our armed forces and for Bibles and Testaments for prisoners of war. Since early in 1940 the American Bible Society has distributed 3,375,673 Scripture volumes to our fighting men, and is still filling orders for chaplains at the rate of about 25,000 books a week. Through its office in Geneva, Switzerland, the Society has supplied almost a half million Bibles, Testaments and Gospel portions to prisoners of war in Germany and elsewhere in thirty-four different languages.

Just now the American Bible Society is marshalling all its forces to publish large quantities of Bibles in various languages spoken in Europe for immediate supply to the civilian population of the impoverished nations there as soon as the war is over. Universal Bible Sunday this year will serve to inform the American people of these needs and afford an opportunity for a response.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### Mid-Year Executive Meeting, Bogalusa, La., October 19, 20, 21

By Mrs. Glenn Laskey, Recording Secretary

War-time inconveniences of travel failed to keep eighteen members of the Executive Committee of the Louisiana Conference Woman's Society of Christian Service from attending the mid-year executive meeting in Bogalusa on October 19, 20, 21.

#### Hospitality of Hostess City

Genuine friendliness and thoughtful courtesy made the occasion an outstanding success. Rev. and Mrs. G. W. Pomeroy, pastor-host and hostess, welcomed the guests in their lovely home, and served them coffee upon their arrival, according to true Southern tradition. Mrs. C. D. Tisdale, president of the local society, and her efficient committees, were in charge of the entertainment of the guests.

A beautifully-appointed dinner, with decorations effectively carrying out the autumn theme, opened the executive session. A luncheon and a delightful buffet supper, where the officers of the local society had as their special guests their corresponding conference officer, were other entertainment features.

The local Y. W. C. A. courteously extended the use of their lovely Board room, in which all business sessions were held.

#### Modern Methods Used

Modern streamlined methods were applied to the business sessions. Officers reports were concise and to the point, and committee reports well outlined, so that business was effectively handled in four sessions. Time was used most effectively in thinking, planning and working together for the future of the Louisiana society, and missions.

#### New Members Welcomed

Three new members of the executive committee were welcomed—Mrs. L. B. Kilpatrick, of Shreveport, treasurer; Miss Grace Lawson, of Welch, secretary of Wesleyan Service Guild; and Mrs. J. J. Miller, of Welch, district secretary of Lake Charles district.

#### Reports of Conference Officers

All Conference officers stressed the necessity of continued effort and consecration to the task. They were, without exception, encouraged by the excellent quality of work being done throughout the state.

Mrs. J. B. Pollard, president, reported on her many and varied activities. She told of securing two new secretaries of Student Work. Miss Helen Strickland, a deaconess and a graduate of Scarritt, is now located at S. L. 1. in Lafayette. Genevieve Reynolds, holding an M.A. in religious education, has been placed in charge of the work at Louisiana State Normal, at Natchitoches.

Mrs. J. J. McKeithen, vice-president, spoke with enthusiasm of the splendid increase in special memberships in every district, with Baton Rouge district leading. She explained that for the first three quarters in 1942, \$1,090 had been given, while for the same period in 1943, \$2,410 had been given.

Mrs. Glenn Laskey, recording secretary,

reported that 1,250 copies of the Conference Minutes had been printed at the cost of \$483. She expressed the hope that their use warranted this expenditure.

Mrs. L. B. Kilpatrick, treasurer, reported that full payment had been made on all pledges and obligations for the first three quarters, with a splendid outlook for the completion of the year's work.

Mrs. J. H. Thatcher, secretary of Organization, stated that all goals had not been met, but progress has been made along most lines of endeavor. She reported 248 societies, with 8,110 members; 42 Wesleyan Service Guilds, with 634 members. She urged that special emphasis be placed upon regaining lost members, making early plans for an effective Officers' Training Day, and a Woman's Society of Christian Service on every charge.

Mrs. G. W. Dameron, secretary of Missionary Education, said there had been reported to her 303 study classes, with an attendance of 6,003 persons. She stated that interest in study programs was increasing due to the coordination and cooperation of study committees in local societies.

Mrs. D. C. Metcalf, secretary of Christian Social Relations and Local Church Activities, asked that local societies continue to place emphasis on alcohol and narcotic education, and requested that the societies interest themselves in current legislation, particularly the bill to repeal the poll tax, and the repeal of the Chinese Exclusion Act.

Miss Grace Lawson, secretary of the Wesleyan Service Guild, stressed the importance of interesting the many women now employed, and inviting them to become members of the Wesleyan Service Guild. She also requested that local societies, having Guilds, select some person to serve as "coordinator," who can attend both meetings, and disseminate information.

Mrs. E. A. Sartor, secretary of Young Women's and Girls' Work, told of the activities for the year, and displayed a number of attractive pamphlets that are available for the youth programs. She urged the cooperation of the local pastors and local church leaders in planning the youth programs.

Mrs. G. W. Pomeroy, secretary of Student Work, emphasized the following points in working with students:

1. To become informed about the work on the campus.
2. To continue your contacts during college.
3. On graduation, contact students until they are tied to a local church.

She further urged the importance of keeping up with the boys in service, and in working with students in defense plants.

Mrs. Ed Conger, secretary of Children's Work, stressed the importance of working with children during war time, particularly so since so many mothers are gainfully employed. She recommended the study of the highly-informative pamphlet, "Children of the Church in War-time," by Mildred Widber, 25 cents; order from 420 Plum Street, Cincinnati, Ohio.

Mrs. C. I. Jones, secretary of Supplies, told of the excellent response to her quarterly letters requesting supplies, and stated

that Louisiana stood at the top of the Jurisdiction in supplies given for the first half of this year. Over twelve hundred dollars have been given for medical supplies for China, India and Africa, she said.

Mrs. Clarence Shaffer, secretary of Spiritual Life, stated that interest in Spiritual Life Work was growing, as evidenced by the increasing number of reports. She emphasized, however, that it was left up to each leader to make use of material best suited to the particular needs of her group. She expressed the hope that the outcome of these meetings would "Make Christians who are different enough to make a difference."

#### Action Taken

The executive committee passed a resolution, asking the Louisiana Normal and Civic Foundation to investigate the possibility of securing a director of Narcotic Education for the state of Louisiana, working under the Louisiana State Board of Education; to this project the Louisiana Woman's Society of Christian Service would give their whole-hearted cooperation and some financial assistance.

The motion was carried to go before ration boards for gasoline for necessary church meetings, as long as beer trucks are running.

Plans for the forthcoming Annual Conference to be held in Crowley in the spring of 1944 were made. Dates were set for March 28, 29, 30. Speakers were selected, and a tentative program was arranged.

Plans were made for delegates or their alternates to attend the Jurisdictional meeting in Topeka, Kansas, April 11, 12, 13, 1944.

It was recommended that pledges for this year, 1943, be overpaid wherever possible, due to the increased cost of living of missionaries in the foreign field. It was further recommended that every woman in the Louisiana Woman's Society of Christian Service raise her pledge 5 per cent for the coming year, 1944, due to the urgency of missionary needs.

\* \* \*

The Canal Street Woman's Society of Christian Service met September 23, at 2 p.m., in the home of the pastor, Rev. J. T. Harris, and Mrs. Harris, for the regular monthly program meeting and a surprise shower for them on their sixteenth wedding anniversary.

The program, which was arranged by Mrs. R. I. Sewell, Secretary of Missionary Education and Service consisted of a talk by Mrs. S. E. Castles, Zone Leader, on "Learn and Act," in which she carried to the ladies the message given to the New Orleans District Educational Seminar by the Conference President, Mrs. J. B. Pollard, and Conference Secretary of Missionary Education, Mrs. G. W. Dameron.

The society, divided into circles, a step which has caused much growth and revival of interest, revealed their "Secret Sisters," and remembered each as well as their guests with sweet little gifts.

There were many comic gifts presented by Mrs. R. H. Nester, the Corresponding Secretary, reminding different ones of some

(Continued on page 16)





MILLSAPS COLLEGE—1892

## CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON NOVEMBER 7, 1943

By Rev. W. C. Newman

#### MODERN SINS AGAINST HUMAN LIFE

**Lesson Text:** Exodus 20:13; Matt. 5:21-26, 38-45.

**Golden Text:** Whosoever hateth his brother is a murderer.—I John 3:15.

Once, a long time ago, a school teacher with a new idea came to our town. His first act was to abolish the multitude of rules that were characteristic of the old-time school, and in their place he established just one rule: "Do right!"



W. C. Newman

His grammar was not perfect, but his idea was correct, and most of us soon caught its meaning. It was a positive statement of principle as against negative commandments. Well, Jesus did something of the self-same thing in this Sermon on the Mount, from which most of our lesson is taken. He did not set aside the Ten Commandments, but he gave us something better, something far more inclusive—a positive principle by which life may be made really good. He simply said: "Love!"

#### Murder By Proxy

It is a habit of some people to talk much about the "simple" Gospel. But if you assume that the teachings of Jesus are simple, you will quickly find yourself in trouble.

For instance, "Love your neighbor" sounds simple, but it isn't. One's neighbor is not always lovely, or lovable; it is not a simple matter to determine who is one's neighbor; and what it means to love as Jesus used the word is nothing light and easy.

Certainly to love means that one is deeply concerned for his neighbor's life and happiness. But while no reader of this column would shoot his neighbor, there are many who never raise a vigorous protest over the injustices, oppression, exploitation, and cold murder that are abundant in our own world.

Girls are sold or enticed into white slavery, boys are destroyed by commercialized vice; babies are born to lunatics, syphilitics, or criminals; children grow up in places that breed crime like a garbage pile breeds flies; whole classes are deliberately kept in poverty and hopelessness, races are exploited and mistreated—and many of us raise no arm to prevent.

The truth is, when we do not feel these injustices and fight against them, we are like a man who allows his neighbors house to be entered by thugs who loot and kill, but he, himself, shrugs his shoulders and says, "I haven't time to bother about that. I must preach the 'simple' Gospel."

#### Murderous Minds

Equally true and difficult to live by is the principle of thinking lovingly as Jesus enunciates it here. We are not even to be angry, he says, when that anger is directed against a brother man. Moreover he goes on to expand this principle until one cannot justify himself in any attitude to people except one of absolute, active good will.

What then of our jealousy? Our secret delight at the failure of certain people? Our ready willingness to peddle every bit of idle gossip or bitter criticism to the hurt of another? Our open enmity toward some, our contempt for others?

These are mental attitudes that kill men's spirits, their hopes, their self-confidence, their happiness, and often their very chances at life. This is mental murder as surely as ever one man killed the body of another. I have known men to be thus murdered by the ill-will of another, or of others; and I have known men who habitually commit this kind of murder.

Be it remembered, then, that Jesus spoke plainly and firmly about this matter of our attitudes—and none has the right to approve the sixth commandment but discard the commandment of and about others.

#### REV. B. H. ANDREWS COM- MENDED

Whereas, Rev. B. H. Andrews is now holding the last quarterly conference of the First Methodist Church of Lake Charles, La., and has completed his full term as district superintendent of the Lake Charles district; and,

Whereas, Bro. Andrews has carefully administered the affairs of the Lake Charles district and has faithfully discharged all of the duties of his office in a manner that has resulted in the advancement and progress of Methodism in the Lake Charles district; and,

Whereas, Bro. Andrews has worked untiringly to aid this church in the solution of its problems and in all of the tasks that it has undertaken; and,

Whereas, his residence in Lake Charles has practically given this church the benefit of his presence and spiritual leadership and the association of his wife and family, who have endeared themselves to the members of this church. Now, therefore, be it

Resolved, by the Quarterly Conference of the First Methodist Church of Lake Charles, that this church and its membership deeply appreciate the leadership, labors and service that have been rendered by Bro. Andrews as district superintendent of the Lake Charles district, and that the membership of this church will feel keenly his absence when he is assigned to other service, and that this church and its membership expresses its desires for greater service and happiness for him and his family in the continuance of his service to Louisiana Methodism, and that a copy of this resolution be recorded in the minutes of this Quarterly Conference, and that another

copy be presented to Bro. Andrews and his family.

I hereby certify that the above and foregoing is a true and correct copy of a resolution adopted by the Quarterly Conference of the First Methodist Church of Lake Charles, on October 27, 1943.

S. A. MAYO, Secretary.

#### BRAZIL HONORS H. C. TUCKER

One of Brazil's highest decorations—the Order of the Southern Cross—has been conferred by the government upon the Rev. Dr. Hugh Clarence Tucker, "grand old man of Methodism in Brazil," and veteran missionary of the United States to that country. Born in Beechville, Tenn., eighty-six years ago, Dr. Tucker first went to Brazil in 1886 under the former Board of Missions of the Methodist Church, South. A few years later he became the agent in Brazil for the American Bible Society. In 53 years he has distributed more than 5,000,000 Bibles. His services include: assisting Dr. Oswald Cruz in fighting yellow fever in Brazil in 1902; presidency of the trustees of Granberry College, Brazil; founding of the Institute for the Poor in 1905; one of the founders of the Brazil Conference of the Methodist Church; promoted the translation of the Bible into Portuguese; helped in every social movement in Brazil through half a century.



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# THE CHRISTIAN FIRESIDE

## A BIRD STORY

Do birds think? Let me tell you of a little bird I once had. The little bird was a female mockingbird, which had a nest of young ones about a week old. The baby birds were very unhealthy, inheriting weakness from their father; that had asthma.

Early one morning I was awakened by the mother bird standing on my pillow, pouring into my ear the most mournful notes I ever heard. I knew something was wrong, and arose at once. The mother flew to her nest—then looked to see if I was following, which I was. As soon as I reached the nest she took hold of one of the baby birds' wings, pinched it gently with her beak, and watched it eagerly, I think, to see if it moved. Then she took hold of one of the little feet, and pinched it in the same manner; and, finding it did not move, she looked up at me in a pleading way, as if she wanted me to awaken them. I reached my hand out toward the nest. She stood aside and looked on with as much interest and feeling as any young human mother.

I examined the lifeless little bodies, and when I withdrew my hand, the mother hastened to hover over the little ones, seeming to think that, if she could warm them, they would awaken. In a few moments she hopped off the nest, looked at her babies, held food close to their mouths, and coaxed and called them; but in vain. She flew all around the room, as if in search of some untried remedy. Several times she perched on my shoulder, and then looked so distressed and pitiful I could scarcely keep from crying. I put her in a cage and hung her in the sunshine, to see if she would become quiet. She took a bath, but still remained nervous and seemed anxious, and by and by grew so restless I had to take her out of the cage and let her go to the nest again.

She stood quite a while looking at her dead children. Then she went over all the bodies—pinching them gently, and watching them closely to see if they moved. When she saw no signs of life she seemed puzzled. She seemed at last, to make up her mind the little ones were dead. And one by one she lifted them tenderly in her beak and laid them side by side in the middle of the room. She looked at them lovingly for a moment, then flew to her empty nest and gazed wonderingly into that. Finally she perched on my shoulder, and looked into my eyes as to ask: "What does all this mean?"

What a lesson of love and devotion that little bird taught! She always fed the little ones before taking a mouthful herself, and sometimes she would stand coaxing them to take one more mouthful and, finding they had enough, would swallow it herself.—Selected.

## THE MOUNTAIN'S FRIEND

When the world was very young, the trees and the flowers chose their own dwelling-places. The primrose chose the sloping bank, the violet the sheltered wood, the buttercup and the daisy went to live in the beautiful meadow, and almost every part of the world had its trees and its flowers to give it warmth and beauty.

But the poor mountain was left bare and alone; no flowers wanted to live on its bleak slopes.

"Will none of you go and cover the mountain?" asked Nature, but the flowers, one after another, made excuses, and it looked as though the poor mountain would have to go on living alone and friendless.

At last a small voice was heard:

"I will willingly go and live on the mountain, but I am so small and unattractive, and I have no blossoms. Yet, if the mountain will have me, I will gladly go and do my best to cover its bare slopes."

It was the heather, the gentle heather, and its friendly offer was gratefully accepted by the mountain. It went to its new home, and very soon what before had been bare, unattractive rock, was transformed into a beautiful slope of green.

"Ah," said the other flowers mockingly, "what is the good of heather? She may be green, but she has no blossom."

At this, however, Nature's voice was heard. "It is true that the gentle heather has not before had any flowers, but henceforth she shall have a dainty purple blossom that shall be admired by all, and with which she shall adorn the mountain-side until it becomes the delight of all who see it." And from that time the heather has always been decked with its purple blossom.

—Selected.

## LETTER TO SANTA

Dear Santa:

Will you please leave this letter at my pastor's house? I'm a simple little soul, bewildered and confused, and there is so much I would like to talk over with my pastor, but he seems to be so busy these days, what with his social and church activities and all, and, yes, a little hard to approach. With a pounding ache inside I timidly seek and await an opportunity to speak with him, then somehow I get the feeling that he is none too interested really, and soon find myself brushed aside and, presto, he is gone, leaving me still without guidance and answers to my problems. He is too busy, I guess, to fool with little me, yet I've often longed for him to come along sometime and just sit down, friendly-like, and talk over these little troubles of mine with true sympathy and understanding and help me find the answer.

I'd like to have the counsel of my pastor concerning a persistent unrest within my

soul and the intense longing for a deeper, fuller realization of God. I want more than the general admonition usually given—have faith, take courage, believe, do God's will, pray. I want to know the "how" of things—how to be more faithful to God, how to know His will concerning me and my life's work, how to acquire more faith, how to reach God in prayer, how to draw closer to Him, how to obtain and keep that personal touch of God in the heart, how to be more Christ-like, to live more abundantly; how to gain more courage to meet life's trials and changes. I want simple, practical, down-to-earth instruction and advice applicable to my individual need. And I would like to know, too, just what is "spiritual patience" and how to secure it, how Jesus can be the Prince of Peace and the Prince of War, too, just who is morally responsible for the suffering and death of war—the soldier who fires the gun, or the government head; what more I can do to help my country to be more loyal to God and His teachings and principles of right living, to be worthy of victory and peace. Then, too, it would be pleasant just to talk with my pastor sometime, discussing some of my ideas and plans, an article or book, some passage of Scripture, maybe share some past experience in life, a thought or poem, to talk of things pertaining to God's kingdom work.

But I seldom see my pastor, and when I do, apparently he has only time for a few general remarks to the group about the weather, some local happening, or world news, and must rush off to make another visit, sometimes without Scripture reading and prayer. So, dear Santa, if you will leave this letter for him maybe he will read it and include some help for me in his sermon come next preaching day. And perhaps if you left a copy with some other pastors they, likewise, might help others like me. And thanks a lot, Santa.

ANN.

—From New Albany, Miss., Gazette,  
Dec., 1942.

An interesting indication of the strong temperance sentiment in the United States today is the fact that when the Pathfinder, well-known Washington weekly publication, recently accepted beer advertising, such an avalanche of protesting letters descended upon it from its readers that the stockholders voted to continue its dry policy. Such an outstanding publication as The Saturday Evening Post will not accept liquor advertisements. We wish more of our daily papers and magazines would follow these good examples. We are proud to say that our own North Carolina daily, the Raleigh News and Observer, edited by Josephus Daniels, belongs to this good company.

—Biblical Recorder.

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis





## FOR REDUCING NUMBER OF DISTRICTS

My Dear Doctor: I was very much interested in reading the article published in the Advocate of October 21st, by John B. Reynolds, of Booneville, Miss., entitled "Too Many Districts."

Several years ago I compiled the statement printed below, showing the expenses it cost us to operate the M. E. Church, South, and although I have not the figures of the Methodist Church as a whole, I feel sure the percentage would work out about the same.

I am not fighting the presiding elders (or should I say district superintendents?) but have in my 18 years as treasurer of our church felt that our operating costs were way too heavy and at the expense of our superannuates.

I feel that a man that has given the best years of his life to the cause, and then, when he gets to the time of life when he has to lay his labors aside should be given adequate compensation for the rest of his days, and not just a pittance to exist on.

I have felt it is a disgrace to our church to treat our superannuates the way they have been in the past and with a system such as I enclose they could be helped quite a lot at no extra expense to the church.

In regards to the bishops being required to live in the bounds of the conference, it brings to mind what happened to us ten years ago. Our pastor lost his life by drowning and our bishop at that time lived in Virginia and it took us several weeks to get matters straightened out to get going again, while, if the bishop had been in the bounds of his conference it could have been straightened out in hours.

This plan is just a suggestion, but it seems to me that we must bring our church up to a more efficient point and streamline our operations if we are to go places.

I have always felt that the larger churches do not need a presiding elder and are quite capable of handling their own finances, and a bishop for each conference with two assistants could superintend the smaller charges and assist wherever necessary.

I realize that this would be a matter for the General Conference to handle but we must wake up and realize that we cannot run our church like we did fifty years ago, with good roads, we are hundreds of miles closer than we were in the time of our grandfathers. We must keep up with the times and progress, progress, progress.

Sincerely yours,

CHAS. L. HEAD, Past Treas.

Jefferson St. Methodist Church.

Natchez, Miss.

### Status of the Bishops and Presiding Elders as taken from the General Minutes of the M. E. Church, South, 1937-38

The Minutes show that we have:

1314 Superannuate preachers at an average salary of.....	\$316.00
1923 Superannuate preachers' widows at .....	\$164.00
which makes a total paid:	
Superannuate preachers .....	\$415,244.00
Widows .....	315,372.00
Total.....	\$730,616.00

We had 38 conferences in the church with 254 presiding elders at an average salary of \$3,950.00, making a total of \$1,002,453.00

Ten bishops at a salary of \$6,000.00 each, with house rent allowance of \$1,500.00 each and traveling expenses of \$500.00 each mak-

ing a total of \$80,000.00.

The Total expenditures for the year 1937-38 for bishops and presiding elders are as follows:

Bishops and expenses.....	\$ 80,000.00
Presiding Elders .....	1,002,453.00
Total .....	\$1,082,453.00

Now make the following changes:

Cut the Conferences from 38 to 25 and have a bishop over each Conference, and he be required to live within the bounds of his Conference, at a salary of \$7,500; give him two assistants at a salary of \$2,500 each, and allow each bishop expenses of \$1,000, which would sum up to—

25 bishops, at a salary of \$7,500.....	\$187,500
50 assistants, at a salary of \$2,500.....	125,000
Expenses for 25 Conferences, at \$1,000 .....	25,000
Total .....	\$337,500

This would give us a net saving of \$744,953 over the present system and allow us to give each superannuate preacher nearly \$400 more per year and each widow nearly \$150 more per year over their present salaries and not cost us one dime more in collections.

With this system we would have to increase our bishops 15 more to make 25 in all, and get 50 assistants, making an increase of 65 men in all. By doing away with 254 presiding elders would give us 189 men to return to the different charges, and this could be easily done on account of being so short of preachers.

In addition to this, although I have not the available figures, but based on the average according to the Mississippi Conference, we paid in 1937 for district work \$3,956 and multiply this by 38 would give us an average paid by all Conferences in 1937 of \$105,328. With a district parsonage in each of the 25 Conferences, at a cost of, say, \$1,000 each, would show us a net saving of \$100,328 in district work each year.

According to the General Minutes of the General Conference of 1936-38, the district parsonages are valued at \$2,072,950. By selling these and keeping one district parsonage in each Conference should give us a saving of a million and three quarters, which could be used in building a couple of hospitals or other necessary buildings.

## HISTORY OF THE LYNVILLE METHODIST CHURCH

On a beautiful afternoon during the summer of 1901 a group of citizens, who lived in the old Mount Zion community, three and one-half miles north of Lynville, on the Philadelphia and Shuqualak road, met and formulated plans for the creation of a Methodist church. The charter members of the old church were: Mr. and Mrs. R. F. Watkins, Mr. and Mrs. E. J. Wade, Mr. and Mrs. Davis Wade, Mr. and Mrs. John Pickett, Mr. Tom Pickett, Mr. Till Pickett, Mr. and Mrs. John Hailey. (Mr. Hailey is the only charter member who is living today). Mount Zion church was erected immediately and great evangelistic services were conducted under the direction of the following pastors: Rev. Frank Crowdsen, Rev. F. J. McVey, Rev. George Dickens, Rev. W. W. Nelson, Rev. A. W. O'Bryant, Rev. J. D. Ellis, Rev. George Fikes, Rev. S. R. Watkins, and Rev. L. G. Snelgrove.

It was during the pastorate of Rev. Mr. Snelgrove that plans were discussed with the Lynville community to move the church

to that community so that the school at Lynville and the church would be situated next to each other. Also, a great number of the members of old Mount Zion church had moved away or passed on to their reward. Only two of the stewards were still living in the Mount Zion community—Mr. A. W. Hailey, and Mr. J. E. Hailey.

Accordingly, it was decided, in 1921, to hold a revival at the Lynville school building, and if the people at Lynville were sufficiently interested in having the church located adjoining the school, that the church should accordingly be moved. Rev. Mr. Snelgrove made plans for the revival and there were sixty-two additions to the church. It was then decided to tear down old Mount Zion church building and move it to Lynville. The charter members of the Lynville church in 1921 were: Mr. and Mrs. A. W. Hailey, Mr. and Mrs. J. E. Hailey, Mr. and Mrs. Evie J. Skipper, Mr. and Mrs. J. R. Creekmore, Mr. and Mrs. J. H. McLaurin, Mr. and Mrs. W. R. Prince, Mr. Enos Prince, Mr. and Mrs. A. C. Burnett, Mr. and Mrs. D. P. Fulton, Mr. and Mrs. C. L. Hailey, Mr. and Mrs. Richard Cook, Mr. and Mrs. Virgil Fulton, and Mr. and Mrs. T. H. Creekmore. This church grew and prospered under the leadership of Rev. L. G. Snelgrove, Rev. J. W. Moore, Rev. W. J. Walters, Rev. E. W. Wedgeworth, Rev. Geo. Yeager, Rev. V. S. Coleman, Rev. W. H. McRainey, and Rev. Norman Purvis.

During the summer of 1942, Rev. Mr. Purvis secured the services of Rev. Marshall Burnett for the revival meeting. This revival was such a wonderful success that plans were immediately made for the erection of a new church building. It can truthfully be said that this revival was the main contributing factor to the erection of the beautiful new church building we are dedicating today. A building committee was appointed and they in turn asked Mrs. Gladys Jackson, Mrs. Minnie Creekmore, and Mrs. Edna Palmer to canvass the community and solicit donations for the erection of the new church. The result of their patient and persistent labor can be easily seen.

In the fall of 1942, under the pastorate of Rev. J. W. Courtney, funds for the building began to pour in, and in 1943 the new building was erected and completed for the glory of God and service of mankind.

## TO THE METHODISTS OF MISSISSIPPI AND LOUISIANA

The writer, a member of the First Methodist Church of New Orleans, has recently been elected president of the local camp of The Gideons.

We are donating at the present time Gideon Testaments to the Army and Navy and nurses in the various camps adjacent to New Orleans.

Our funds from this work must come from Christian friends. The object of this letter is to ask assistance from our Methodist membership, which can either be forwarded in the form of check, money order, or currency to our secretary, Mr. Garland Hanson, No. 4 San Jose St., Metairie, New Orleans.

We have abundant evidence of the good these Testaments have accomplished, and we believe at the present time money could not be given for a better cause.

M. F. WILSON, M.D.

Repentance must be something more than mere remorse for sins; it comprehends a change of nature befitting heaven.

—Lew Wallace.



## RESOLUTIONS OF APPRECIATION

Inasmuch as our beloved pastor, Rev. W. R. Goudelock, has announced his intention to retire from active ministry at the close of the current Conference year, and

Inasmuch as our church has been greatly blessed by his ministry for the past three years, during which time he has received into the membership of the church 80 by profession of faith and 40 by certificate, and has given himself graciously to the service of our entire congregation, and

Inasmuch as under his leadership the congregation has paid off its indebtedness, has increased the salary from \$850 to \$1,250, and the benevolent giving in proportion, and has purchased a more suitable and comfortable parsonage for the use of our next pastor, and

Inasmuch as by his consecrated ministry our people have made a substantial advance in spiritual understanding and in their church loyalty and devotion to God, and

Inasmuch as Bro. Goudelock is coming to the close of his forty-third year in the ministry with his effectiveness unimpaired and his pastoral heart made even more great and compassionate by his rich experience and long ministry, be it, therefore,

Resolved, that this congregation, through its official board, wishes to make known to Bro. Goudelock and to the North Mississippi Conference our gratitude to him, and our constant love and good wishes for him all the days of his life. May these latter days be even happier and fuller of joy than those in his earlier ministry, and may he find joy in the knowledge of our love and of the noble achievements not only of his pastorate to us, but of his entire ministry, and when he is called from labor to reward we shall be among those many who have been brought into the kingdom through the preaching of the gospel by him, and shall rejoice to give him the honor and gratitude that such a ministry deserves.

Signed: Board of Stewards and Charge Lay Leader of Southside Methodist Church, Corinth, Miss.

## IN MEMORY OF MRS. W. A. BOWLIN

Mrs. W. A. Bowlin died in Olive Branch, Sunday evening, at 5:15 o'clock, October 17, 1943. In her going I have lost a dear friend.

"Life is sweet just for the friends we have made  
And for the things which are common to others;  
We want to live on—not because of ourselves,  
But for the people who care.  
In giving and doing for others,  
On that life's pleasure depends,  
And the joy of this world  
When you've summed it all up,  
Is found in the making of friends."

Yes, I'm glad to say Mrs. W. A. Bowlin was my true friend. I first knew her when she was my pastor's wife at Cockrum, Miss. Brother Bowlin was a friend and companion boys, and I had four sons, and Mrs. Bowlin always loved and approved of me and mine. We all (the whole charge) loved her. She was gentle and friendly. A real true Christian, always found at her post of duty. It seemed a great pleasure for her to help, love and cheer you. After Bro. Bowlin was superannuated they moved to Olive Branch,

and as my family lived there we renewed our happy friendship. It continued until her passing. During the years together in Olive Branch she was a member of my Sunday School class. I have taught a class for thirty-three years consecutively, and the most wonderful and inspiring experience ever related in my class was the testimony Mrs. Bowlin gave us of her "great heart-warming" experience which she had a few days before telling our class about it. She said, "Oh friends! I'm so happy and satisfied; I feel at peace and in love with everybody." She had been a Christian for many years, but through service and prayer she had reached the "mountain-top" of a new realization of faith.

The many lovely flowers over and around her casket were just a fragrant symbol of her sweet life which will never fade from the memory of her many friends. She was a true Christian light.

"Life has its lights and shadows,  
Its peace and stormy hours;  
But out of its night comes morning  
And flowers follow showers.  
Sometimes the hurts are many,  
Sometimes the rain must fall,  
For love is over all.  
Behind the darkest mount  
Still shines the blessed sun,  
And from all ills, some way, some day  
God maketh Light to come.

MRS. BETTIE B. EASON.

Olive Branch, Miss.

## LOUISIANA W. S. C. S.

(Continued from page 12)

thing they failed to do or commending them for things well done. This is an excellent fellowship idea.

The society had recently given Mrs. Harris a Special Life Membership but at this time, after the organist, Mrs. Stier, played "For Some One We Love," there was a general shower for both Rev. and Mrs. J. T. Harris expressing the deep love and appreciation the ladies have for them because of the loyalty and devotion shown for the church, the society and members of their families.

The afternoon came to a close with a delicious tea hour. The lovely tea table was presided over by the president, Mrs. J. C. Hutchins, and the oldest member of the society, Mrs. G. F. Patton.

This society has not only held its charter members but has increased eleven per cent in the three years. Of the sixty-one members on roll, forty-five were present at this regular program meeting. They are registering one hundred per cent perfect on "The Keys to Progress" to date.

\* \* \*

## Resume of the Work of the Women of the Napoleon Avenue Methodist Church

To begin at the top, we have two Spiritual Life groups—one meeting at the church, for all members but especially for those who have loved ones in our armed forces, topic, "A Just and Durable Peace;" another in the pastor's home, a study of the Bible, the prayers of Jesus, and the Sermon on the Mount, this especially for the officers and leaders.

We have just finished a delightful Mission Study course, "Will a Man Rob God?" in fact, about the best class I have ever attended. Another study has been of the Conference Minutes and Revised Guide. We have been represented and participated in all

educational features of the district—School for Pastors and Christian Workers at Lafayette, class taught by the pastor studying our work in Latin America, and a recent training class in our own church. The Seven Keys to Progress have been kept before us.

There has been an increase in subscriptions to the World Outlook and The Methodist Woman, and every officer is a subscriber to the New Orleans Christian Advocate.

The Committee on Christian Social Relations and Local Church Activities has participated in the study on peace, and emphasis has been placed on the harmful use of narcotics. The local committee has furnished refreshments for the young people and intermediates at their evening and social meetings, and has participated with the board of trustees in placing awnings at the parsonage.

The women stand high in Red Cross activities, having adult and junior organizations.

The Methodist Youth Fund is being developed, and each department has made a contribution. Fifty per cent has been sent to Rev. R. W. Vaughan for the World Comradeship Fund, and the other fifty per cent to the W. S. C. S. The intermediates should be especially mentioned as having made an offering of \$20 to this fund.

The children have had a quarterly additional session and will send in their offering this quarter for the year. The outstanding report of the year going to Mrs. Ed Conger was the report of the Daily Vacation Bible School, with 75 pupils and 18 workers engaged two weeks.

Through our Department of Supplies we have given in cash toward the Second Mile to St. Mark's, Houma, and the China Relief; through this department we have also sent boxes of clothing to Houma and St. Mark's.

The secretarial work has certainly been a contribution toward the development of the work—the recording secretary, with her splendid minutes, and the corresponding secretary, through her work in the executive committee meetings, seeing that the report of each officer is mailed on time. The treasurer always seems to have funds to meet every demand, and the pledge for the year will be overpaid.

The Woman's Auxiliary, after seventy years of great service in this congregation, and having paid their last pledge toward the church indebtedness, which fell due on July 1, has voluntarily disbanded. An amount left in the treasury is being used to purchase a beautiful silver communion service set for the church, to be dedicated in honor of the mothers and grandmothers of the former Auxiliary members for their faithful service in every phase of work in the church.

A MEMBER.

Someone has said that the whole subject of economics can be boiled down to one short sentence—"There is no free lunch."

—Prof. Harley L. Lutz, Princeton University.

It is a part of the duty of husbands to hear about their past sins. It is the part of wisdom never to argue, or question any statement, however inexact it may seem; merely to utter soothing words, and the fewer the better—Mother Nature having apparently planned women to talk and men to listen.

—Upton Sinclair, Wide is the Gate (Viking)



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

When the national consciousness and individual consciousness are developed through a belief in religion, then the doom of civilization may be averted, but not until then. . . . The most important thing that is happening is that our country is surely finding its soul.

—Mei-Ling Soong Chiang  
(Mme. Chiang Kai-shek).

## THE PRAYER-ROOM TODAY

So would I return to Thee, O my God. Forgive me that I have closed my door upon Thee; I did not know it was Love that stood there entreating. Forgive me that I have so long shut my eyes to Thee; I did not know it was Love's voice that called me. Forgive me that I have shaken off Thy bonds so rudely; I did not know they were the cords of love by which Thou didst seek to draw me. Yet now I would return. Come and take possession of this heart that by right is Thine. Bind me fast to Thee, and never let me go.

Vol. 90. No. 44.

NEW ORLEANS, LA.,  
THURSDAY, NOVEMBER 11, 1943



## THE COMING PEACE AND THE PRINCE OF PEACE

A painting by the noted artist, Howard Chandler Christy, for the Crusade for a New World Order of The Methodist Church, to be displayed as a poster in color in all the churches of the denomination. Post card reproductions will be mailed to Methodist service men all over the world.

The artist presents an entirely new portrait of Christ, rising above and dominating the war-torn world. The figure outlines strikingly masculine strength and activity with sympathy and helpfulness.





# WALLET OF THE WEEK



JAPANESE INTERNMENT CAMPS for British subjects, according to the London Missionary Society, maintain reasonably good conditions, all things considered. In the two camps reported on, three thousand four hundred British subjects are confined, and married people have a room to themselves and dormitories are maintained for single folk. In addition to allowing supplements to their rations, the Japanese allow each Britisher in internment to receive ten pounds sterling per month for maintenance money.

\* \* \*

MOSLEM PILGRIMAGES to Mecca, the Holy City of the Mohammedans, is a journey for which every devout follower of Mahomet saves money for years. It is said that the journey this year is made easier for the faithful in North Africa and India by the increased prosperity which the war has brought. It is expected that many from Libya will make the trip by motor over the very route by which the Eighth Army drove the Nazis out of Egypt. Moslem war workers are especially favored by the conditions which exist.

\* \* \*

THE MORMON WELFARE DEPARTMENT reports that fifty million jars of food stuffs have been canned and stored in ninety church warehouses throughout the state. This program of food conservation was designed to be used in feeding Utah's poor families, but also to serve as a means to rehabilitate members, both civically and spiritually. This enormous stock of home-canned foods should do much to relieve any pressure that may arise from war conditions which might develop in the months ahead.

\* \* \*

AN ACADEMIC LEAGUE OF NATIONS is to be established in the National Institute building at Panama City. It is to be under the sponsorship of the twenty-one American republics and will be administered by a commission composed of the heads of the American diplomatic missions to Panama, headed by Panama's Minister of Education. It will be supported by a contribution of \$1.80 per thousand inhabitants of the countries composing the Pan-American Union. Hon. William Jennings Bryan suggested Panama as the site for the University of the Americas in 1913.

\* \* \*

THE CONVERSION OF SEVEN FLIERS, recently reported in a news dispatch, should occasion both gratitude and serious reflections upon the part of our American churches. The story is that the seven fliers were shot down in combat with the Japanese in the South Pacific. They made their way on a raft to a Japanese occupied island where they were shielded from capture and ministered to spiritually by native converts to Christianity through the work of Christian missionaries. The seven men converted were from Ohio, Kansas, Louisiana, Arkansas, Oklahoma, and the homes of two not given. They are a dividend payment on missionary investments, but no less a rebuke to the churches at home.

EUROPEAN CHILDREN to the number of sixteen hundred and seventy are now being cared for by the National War Fund and its member agencies. They are distributed, mainly in foster homes, in sixty-five cities and thirty-five states. They represent fourteen known national or race groups and are from five to fifteen years of age. Sixty-five per cent of them are Protestants, twenty-five per cent Jewish, and fifteen per cent Catholic. Half of them are English. Some of them are described as "stateless."

\* \* \*

TUNG GASOLINE, according to reports from Chungking, is a synthetic substitute for gasoline which is derived from tung oil. The inventor of the substitute is the Chinese engineer, Huang Keh-Li. Few details as to the new process have been released, but it is described as a fuel just as good as ordinary kinds of gasoline. It is also said that it has practically no fumes injurious to the motors in which it is used. This added use of tung oil should give a new impetus to the tung oil development in this country.

\* \* \*

RUSSIAN MISSIONARY SERVICE, according to the Link bulletin, has published and distributed approximately three hundred and sixty thousand gospel tracts in Russian Ukrainian and Polish, and that the cooperation of the Slavish workers of the different denominations has been praiseworthy. During the past ten years, the Russian Missionary Society has collected and disbursed approximately ninety thousand dollars for missionary work among the Russians. This is not a large sum, but it shows a continuance of religious interest in the Soviet Union.

\* \* \*

WAR PRISONERS in the United States have the option of one of three types of chaplains. First the prisoners may choose one of their own number—clergyman, missionary, or theological student to lead them. Second, the Army chaplain assigned to the camp guard may minister to them if he can meet language and other special qualifications. Third, upon request of the chaplain in charge, supplementary religious services may be furnished by visiting priests, ministers and rabbis. The chaplain in charge is held responsible for the supplemental services.

\* \* \*

REVEREND WILLIAM BOOTH withdrew from the Methodist ministry seventy-eight years ago and started the Salvation Army, an organization which remained under his personal direction as long as he lived. The Army never took the form of a church, never built houses of worship, and has kept to its original purpose of ministering to the destitute and the needy in body and soul. Today it operates in ninety-eight countries; in twenty thousand six hundred and eighty-seven centers; in one hundred and three languages; and is manned by twenty-seven thousand four hundred and twelve officers.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### SELLING RELIGION TO LOST MEN

We have upon our desk a clipping from a business magazine to which is attached a query and an observation by a business man. The writer of the printed paragraph approaches the subject from the standpoint of salesmanship interest rather than a discriminating estimate of the distinctive values of Christian experience and promotion. He takes the position that Christianity has not failed, but that the failure of the Church to sell effectively its "teachings" is responsible for religious apathy and the opposition sometimes voiced against the Church. This appears to be a somewhat artificial distinction.

The writer goes on to intimate that the breakdown in salesmanship is due to the fact that church leaders have become so convinced of the merit of what they have to offer as to assume that the world will beat a path to the church door without the eternal urge of the evangelist. Such an explanation of evangelistic indifference does not seem to us to square with the facts of Christian experience. It rather suggests to us that the fires of religious experience having burned low, we take the easy course of assuming something which has not been justified by the facts of church history, and is rather an apology for ourselves.

The seminary course in the principles of sales promotion does not enlist our unqualified approval. Such a course may be valuable as technique, but the dynamic urge to sell religion to our fellowmen originates in an interior appreciation of spiritual reality and Christian values. We see no sovereign or even positive remedial significance in salesmanship as such, and the danger is that a mechanical process of enlistment may be substituted for the cleansing power which alone can change lives. In our opinion, we have gone too far in capitalizing methods and processes of promotion, and we have neglected Spirit and the divinely revealed factors in salvation, without which effective churchmanship does not and cannot exist.

The two concluding sentences of the paragraph in question seem to us to betray the superficiality which we have in mind. We quote: "The old devices for 'selling' religion have not proved adequate. Perhaps it is time, as many believe, to try more effective and more systematic methods." It is plain that the writer's thought revolved around "devices" and "methods" rather than the more fundamental transaction in the soul and in the life. There is no good reason for discounting enlistment and loyalty, but it would be fatal to forget that they are but initial and superficial aspects of Christian experience. There is unquestionably a need for the "systematic"

selling of religion, but the assumption that a new method is or would be a more "effective" method pays a rather startling tribute to the value of human techniques. The effectiveness of religious salesmanship is composed of many factors, but far and away the greatest of them all is a personal experience of salvation which fixes in the believer a sense of evangelistic mission like that which caused St. Paul to declare: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." "Effective" religious salesmanship depends less upon sole leather than upon soul power.

### A PROPHET DISCREDITED, A PROPHET STONED

A noticeable tendency among advocates of social and moral reforms is the disposition to speak slightly of religious practices and teachings which some people invoke for defence against a charge of inaction in matters of moral and social interest. The reform movements may be perfectly proper and necessary and the opposition of those who plead religious restraint may be both shortsighted and insincere, but reform efforts cannot be greatly helped by sarcasm which must apply both to the crusader and to the man who takes sanctuary in his spiritual tent. By this we mean that it is not wise to strike down the authority of established ideals and teachings as a method of conscription of any who may not be inclined to lend voluntary support to wholesome reforms.

A reflection upon religious practice and teaching designed to break down a spirit of inaction and aloofness on the part of some whose religious profession indicates a different course, is at least a questionable procedure. Anything which tends to destroy confidence in the Church, in truth, and in God, destroys at the same time the very foundation of all social and moral progress. Everyone knows that reforms do not originate among those who forge the weapons for their defeat. It is not so well understood, however, that the weapons of an enemy group may be actually sharpened by anything which tends to discount the impulses to join in reform efforts.

Ridicule of those who are nominally enlisted on the side of reform may seem to help in a temporary crusade, but the method will lower the morale of the forces whose march is not bound by issues, localities, nations, continents, nor even time itself. In our enthusiasm for causes of the moment, we would do well to remember that a prophet stoned means evil condoned, and a church discredited fortifies evil and abets every foe of truth and righteousness. Neither should we forget that a prophet discredited is, for all practical ends, a prophet stoned.



## NORTH MISSISSIPPI CONFERENCE

The seventy-fourth session of the North Mississippi Conference met in Tupelo, Wednesday evening, November 3, 1943, with Bishop W. W. Peele presiding. The evening session was devoted to organization and the preliminaries of the session which got under way Thursday morning. The main feature of the opening session was the service dedicating the Church School annex which has just been added to the splendid church plant. Bishop Hoyt M. Dobbs, who was to have been the Conference preacher was called to Mobile to preside in the Alabama Conference when Bishop J. L. Decell was taken ill. Dr. Marvin A. Franklin, pastor of Highlands Church, Birmingham, took the place of Bishop Dobbs, and rendered a service which was highly acceptable to the Conference and to the people of the local congregation.

The Thursday's session opened with the administration of the Sacrament of the Lord's Supper. Four ministers were retired in a service which was both touching and effective. They were J. R. Countiss, S. A. Brown, J. A. Biffle, and W. C. Beasley. A contested issue passed at the session was a resolution to memorialize the Legislature to modify the State Welfare law so as to exempt from its requirements institutions which have been in operation for ten years or more. The session in the afternoon was devoted to the Anniversary of the Board of Missions, with Dr. Ezra Cox as speaker.

The outstanding event of Friday's session was the debate on a resolution to reduce the number of districts from six to four. It was a move sponsored largely by the laymen, but had the support of many ministers. When the vote was taken the resolution was adopted by a good majority. At the request of Bishop Peele, the reduction of the number of districts will become operative a year hence, as time will be needed to adjust the districts to the new arrangements.

The balloting for delegates to the General and Jurisdictional Conferences was a rather prolonged incident of the session. The tellers returned again and again with a "no election" report. Finally, however, the delegation was completed. Clerical: R. G. Lord, J. E. Stephens, A. T. McIlwain, W. C. Newman, V. C. Curtis, and L. P. Wasson. Lay: J. G. Houston, E. A. Tanner, J. M. Foreman, W. R. McCormick, A. B. Friend, and Mrs. W. H. Ratliff.

At the session on Saturday, Bishop Peele addressed the Conference on the Bishops Crusade. The day was occupied largely with routine reports and other matters necessary to the completion of the work of the Conference.

Announcements were made for the services at the various churches on Sunday. Bishop Peele preached at the Methodist Church on Sunday and ordained the elders and deacons, and at three o'clock in the afternoon the appointments were read which brought to a close a very delightful session of the Conference.

Dr. W. A. Tyson, who was returned to Tupelo for a fifth year, has given that church a really remarkable leadership, and he is widely beloved by his people. As a Conference host, he meets every specification, and his brotherly and painstaking regard for the interests of all and in taking care of even the minutest detail will remain a bright spot in the memory of those who shared in that auspicious gathering. Long live Tupelo!

## THE ABUNDANT LIFE

Sunday, October 31, Dr. J. R. Countiss, pastor of the Starkville Methodist Church, preached his last regular sermon. By the time this article appears in print, he will have been placed on the retired list after forty-nine years of activity in the services of God and his fellowman.



B. P. Brooks

This is not to be a recount of the blessings he and his estimable wife have administered as they have walked hand in hand down the pathway of life. It would take volumes to do this and, if justice were done, a much more facile means of expression than this poor writer possesses.

I did wonder, however, as I listened Sunday how intriguing it would be if he could recite some of the many experiences of his long and useful career. He knows firsthand the full enchantment of a household on which Christian love smiles, and where religion walks a counselor and a friend. Yet, what tales he could tell of the poverty, misery and despair in the homes where his ministry took him! He has visited in the palaces of the wealthy; he has been in the home of the destitute. He has been among the first to welcome the newborn babe into the world. He has laid his hand upon him in holy baptism. He has led him to the altar in wedlock, sometimes for better, sometimes for worse. He has sat hours by the bedside of the afflicted. He has pointed men to the Lamb of God who has taken their blackened, sin-cursed hearts and made them clean and pure and whole. He has held men's hands as their lifeblood ebbed away, and has brought comfort to the bereaved loved ones in the hour of their great sorrow. He has looked with dimmed eyes upon the shame and disgrace of the misspent life and has felt joy in the presence of God's anointed. He has administered to the needs of the widow and the orphan, visited the culprit in his prison cell, given the cup of cold water to those who were athirst, and bread to those who were an hungered. He has brought light and comfort to many a distressed and discouraged soul.

All this may sound dull and prosaic to some, but to him I suspect it has brought a joy unspeakable and full of glory.

I doubt if there are many soldiers on the battlefields of Europe who have had more thrilling experiences and who know the exquisite sensations that come with victory than does this valiant soldier of the cross. May the years of his well-earned rest be pleasantness and may all his paths be peace.

And when the time comes for the portals of eternal life to be unlocked and his soul to recline in the bosom of God, I am sure he will want to say, with the poet

"Life! We've been long together,  
Through pleasant and cloudy weather;  
'Tis hard to part when friends are dear;  
Perhaps 'twill cost a sigh, a tear;  
Then steal away, give little warning,  
Choose thine own time;  
Say not, Goodnight, but in some brighter clime  
Bid me good morning."

B. P. B.



## NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

### ABERDEEN DISTRICT

W. B. Baker—District Superintendent  
 Aberdeen—E. M. Sharp.  
 Algoma—Bob P. Buskirk (Supply).  
 Amory—R. G. Moore.  
 Becker—W. D. Waugh.  
 Buena Vista—B. P. Grisham (Supply).  
 Calhoun City—Hal. S. Spragins, Retired (Supply).  
 Coffeeville—G. H. Ledbetter.  
 Derma—W. M. Langley.  
 Greenwood Springs—C. Bowen Burt.  
 Houlika—H. G. Wallace.  
 Houston—W. C. McCay.  
 Moorville—E. C. Abernathy.  
 Nettleton—W. V. Stokes.  
 Okolona—W. R. Hammontree.  
 Paris—H. G. West (Supply).  
 Pittsboro & Bruce—H. R. McKee.  
 Pontotoc—G. A. Baker.  
 Prairie, Strong, Hamilton—M. Jay Peden.  
 Salem & Friendship—R. M. Papasan (Supply).  
 Shannon—H. L. Beasley.  
 Smithville—J. F. Elliott.  
 Toccopola—J. C. Nelson (Supply).  
 Tremont—J. E. Johnson (Supply).  
 Tupelo—W. A. Tyson.  
 Vardaman—O. L. Elliott (Supply).  
 Verona—W. C. Mattox.  
 Water Valley, First—E. H. Cunningham.  
 Water Valley, Main & T.—A. S. Brisco.  
 Woodland—R. C. Mayo.  
 Chaplain, U. S. Navy—J. H. Brooks.  
 Ex. Sec. Board of Ed.—J. Noel Hinson.  
 Dist. Missionary Sec.—W. C. McCay.  
 Students Emory University—W. A. Tyson, Jr. and Leo Bailey.  
 Conference Evangelist—Marlin H. McCormack.  
 District Evangelist—L. A. Comfort (Supply).

### COLUMBUS DISTRICT

V. C. Curtis—District Superintendent.  
 Ackerman—W. L. Storment.  
 Artesia & Mayhew—S. W. Hemphill.  
 Bellefontaine—C. M. Ray (Supply).  
 Brooksville-Crawford—W. M. Wright.  
 Caledonia—J. L. Nabors, Sr.  
 Chester—J. E. Roberts.  
 Columbus, First—J. D. Wroten.  
 Columbus, Central—T. E. Gregory.  
 Ethel—J. T. Humphries.  
 Eupora—M. E. Scott.  
 Kilmichael—S. B. Potts.  
 Kosciusko Station—T. B. Thrower.  
 Kosciusko Circuit—J. L. McElroy.  
 Longview—W. H. Heath.  
 Louisville Station—J. J. Baird.  
 Louisville Circuit—J. W. Holliday.  
 Mathiston & Maben—R. E. Wasson.  
 Macon Station—N. D. Guerry.  
 Macon Circuit—Travis Filgo.  
 Noxapater—E. B. Sharp.  
 Sallis—To be supplied.  
 Shuqualak—R. A. Thornton.  
 Starkville—N. J. Golding.  
 Sturgis—T. E. Shelton (Supply).  
 Weir & McCool—J. N. Humphreys.  
 West Point—J. A. George.  
 Ex. Sec. Board Pensions—A. T. McIlwain.  
 Chaplain U. S. Army—W. R. Richerson.  
 Dis. Missionary Sec.—W. M. Wright.  
 Conference Evangelist—S. M. Butts.  
 Conference Evangelist—A. P. Stephens (Supply).

### CORINTH DISTRICT

J. E. Stephens—District Superintendent.  
 Abbeville-Waterford—Glen Miller (Supply).

Ashland—J. B. Burns.  
 Baldwin-Wheeler—A. C. Bishop.  
 Belmont—M. N. Hamill.  
 Blue Mountain—L. K. Alexander (Supply).  
 Booneville Station—T. H. Ferrell.  
 Booneville Circuit—To be supplied.  
 Burnsville—W. L. Whitener (Supply).  
 Chalybeate-Walnut—N. L. Threet.  
 Corinth, First—W. C. Newman.  
 Corinth, South Side—Z. A. Jumper.  
 Corinth Circuit—L. P. Jumper.  
 Dumas—R. B. Burks (Supply).  
 Fulton—E. L. Jernigan.  
 Guntown-Salttillo—T. W. Smallwood.  
 Hickory Flat—To be supplied.  
 Holly Springs—Scamon Rhea.  
 Hopewell-Rocky Springs—H. M. Bennett (Supply).  
 Iuka Station—E. G. Mohler.  
 Iuka Circuit—Joe Carothers (Supply).  
 Kossuth—E. B. Smith (Supply).  
 Lowry—O. J. Richardson (Supply); W. J. Simmons, Associate.  
 Mantachie—W. T. Bazzell.  
 Marietta—C. L. Ivy.  
 Myrtle—W. M. Hester.  
 Oxford-University—W. J. Cunningham.  
 New Albany Station—C. T. Floyd.  
 New Albany Circuit—W. R. Liming.  
 Potts Camp—J. D. Simpson, retired (Supply).  
 Rienzi—B. F. Bullard.  
 Ripley—E. R. Smoot.  
 Sherman—Guy Ray.  
 Tishomingo—J. L. Nabors, Jr.  
 Chaplain U. S. Navy—Martell Twitchell.  
 Chaplain U. S. Army—H. C. Lewis.  
 Field Representative, American Red Cross—K. E. Clark.  
 District Missionary Secretary—T. H. Ferrell.  
 District Evangelist—J. T. Gullett (Supply).

### GREENVILLE DISTRICT

J. W. Ward, District Superintendent  
 Arcola-Murphy—E. S. Lewis, retired (Supply).  
 Boyle-Pace—E. F. Tucker.  
 Clarksdale—S. H. Caffey.  
 Cleveland—W. L. Pearson.  
 Coahoma-Jonestown—M. E. Armstrong.  
 Dubbs—J. B. Connor.  
 Dublin-Mattson—J. M. Bradley, retired (Supply).  
 Duncan-Alligator—W. W. Jones.  
 Friars Point-Lyon—W. D. Smith.  
 Glen Allan, Winterville, Avon.—W. D. Bennett.  
 Greenville—L. P. Wasson.  
 Gunnison-Hillhouse—A. M. West.  
 Hollandale—G. C. Gregory.  
 Indianola—S. E. Ashmore.  
 Leland—W. M. Jones.  
 Lula-Dundee—G. R. Meaders.  
 Merigold-Sherard—W. R. Crouch.  
 Rosedale-Benoit—W. W. Hartsfield.  
 Shaw-Litton—C. W. Avery.  
 Shelby—A. R. Beasley.  
 Tunica—G. R. Williams.  
 Chaplain U. S. Army—K. I. Tucker.  
 Chaplain U. S. Navy—Wiley H. Critz.  
 Chaplain U. S. M. C.—G. D. York.  
 District Missionary Secretary—A. R. Beasley.

### GREENWOOD DISTRICT

R. G. Lord, District Superintendent  
 Acona—F. H. McGee, retired (Supply).  
 Belzoni—G. H. Boyles.  
 Black Hawk—J. O. Twitchell (Supply).  
 Carrollton—E. G. Potts.  
 Drew—H. H. Wallace.

Durant—W. P. Bailey.  
 Ebenezer—E. M. Shaw, retired (Supply).  
 Greenwood—W. R. Lott.  
 Itta Bena—R. T. Hollingsworth.  
 Inverness-Isola—C. L. Oakes.  
 Lexington—A. Y. Brown.  
 Minter City-Glendora—J. M. Guinn.  
 Moorhead—H. D. Suydam.  
 Pickens-Goodman—E. C. Driskell.  
 Poplar Creek—B. B. Brantley (Supply).  
 Rock Hill—G. T. Sledge (Supply).  
 Ruleville—J. W. York.  
 Schlater-Phillip—H. P. Lewis.  
 Sidon-Cruger—W. S. McAlilly.  
 Sunflower-Doddsville—J. W. Gibson.  
 Swiftown—W. W. Bruner.  
 Tchula—W. T. Phillips.  
 Tutwiler—J. V. Stewart.  
 Vaiden-West—A. L. Davenport.  
 Webb-Summer—A. W. Bailey.  
 Winona Station—J. H. Holder.  
 Winona Circuit—J. T. McCafferty, retired (Supply).  
 District Missionary Secretary—W. S. McAlilly.

### SARDIS-GRENADA DISTRICT

C. A. Parks, District Superintendent  
 Arkabutla—G. L. Nicholas.  
 Batesville—A. C. McCorkle.  
 Byhalia—W. W. Milligan.  
 Charleston—N. N. Maxey.  
 Cockrum—T. R. Poole.  
 Coldwater—G. W. Curtis.  
 Como—W. H. Mounger.  
 Courtland—B. D. Benson.  
 Crenshaw-Sledge—J. C. Wasson.  
 Duck Hill—H. N. McKibben.  
 Grenada—W. L. Robinson.  
 Hernando—W. O. Hunt.  
 Holcomb—To be supplied.  
 Horn Lake—R. C. Nanney.  
 Lake Cormorant—W. M. Campbell.  
 Lambert-Crowder—L. C. Lawhon.  
 Longtown—H. E. Carter, retired (Supply).  
 Marks-Belen-Darling—J. S. Maxey.  
 Mt. Pleasant—C. W. Baley, retired (Supply).  
 Oakland—W. S. Selman.  
 Olive Branch—L. A. Bennett.  
 Pleasant Hill—John M. McCay.  
 Red Banks—T. G. Lowry.  
 Sardis Station—J. O. Dowdle.  
 Sardis Circuit—Clay Moorhead (Supply).  
 Senatobia—C. L. Rogers.  
 Shuford—James Heflin (Supply).  
 Tyro—L. H. Floyd (Supply).  
 On Sabbatical Leave—W. C. Galceran, Jr.  
 Chaplain U. S. Army—Roy A. Grisham.  
 Chaplain U. S. Navy—H. E. Finger.  
 District Missionary Secretary—J. O. Dowdle.

### W. C. T. U. REPORT

Despite increasing overloading of rail facilities with essential war materials, more than 4,000,000 tons of beer and liquor are shipped by freight each year, the National Woman's Christian Temperance Union estimated recently.

Citing the brewing industry's own estimate that in 1940 the rails hauled 3,750,000 tons of beer cartons alone, the W. C. T. U. declared that wartime reductions have been slight. With the additional waste of space by wines and whiskey, the total is still well over 4,000,000 tons, said the W. C. T. U.

Shipment of beer cartons by motor in 1940, according to the brewing industry's statisticians, reached 4,800,000 truckloads. The W. C. T. U. estimated that the total still exceeds 2,500,000 for beer alone.



# CONFERENCE NEWS AND PERSONALS

John Bonnacarrere, son of Rev. and Mrs. J. P. Bonnacarrere, Baker, La., and Edwin Cobb, son of Mr. and Mrs. T. J. Cobb, Baton Rouge, La., have enlisted in the Navy and are now in San Diego, California.

Miss Julia Hoskins, Midnight, Miss., is back home after a stay of four and a half months in the Baptist Hospital in Memphis. She is much improved, though not entirely well, and we trust that she may soon be restored to her normal health.

Rev. James L. Sells, retired member of the Mississippi Conference, living at Long Beach, Miss., has not been well all summer and is just now able to be up and around. He and Mrs. Sells celebrated their 57th anniversary on November 9.

Rev. and Mrs. Arthur Merriman Freeman have sent out announcements of the marriage of their daughter, Miriam, to Frank Puroe Cantwell, Lieutenant Air Corps, United States Army, on Friday, October 29. The marriage was solemnized in Shreveport, La., the home of the bride.

Bro. W. H. Waite, of Provencal, La., died on October 25, at the age of 84 years. Bro. Waite was a faithful member of the First Methodist church, Rev. W. F. Ragsdale, pastor. He leaves five children and a host of friends to mourn his passing. He was loved by all who knew him.

Rev. N. H. Melbert announced to his First Church, New Orleans, congregation on Oct. 31 that he would be away from his pulpit on the following Sunday, visiting a neighboring Conference. Dr. Holmes, the district superintendent, was to take the morning service in his absence.

A card from Rev. J. H. Felts, Fulton, Ky., written November 1, says that he is at home again and that his improvement is beyond all expectation. However, he will not attempt to attend any of the Conferences. Bro. Felts' many friends will rejoice to know of his improved condition.

A new Methodist church, located at Sumner and Linwood Avenue in Shreveport, La., has just been dedicated. The church was organized in February with thirty-three members, and the project was in charge of Mr. Stanley J. Cope. The building was erected in September, and Rev. L. W. Smart has been assigned as pastor.

Mr. Raybon Porter, for the past six years Director of Christian Education in St. Luke's Church, Oklahoma City, is being transferred to First Church, Shreveport, La., where he will serve as Minister of Education and Music. It is our understanding that he is a minister, but that he has given himself to the work of Christian Education and expects to continue in that field.

Rev. C. L. Elliott, pastor of the Choudrant charge, was able to report everything in full at the fourth quarterly conference, held on October 23. At this conference a resolution was passed in which the work of Dr. Raulins was commended and a request made that the Bishop return him as district superintendent of the Ruston district for another year.

Rev. Clyde H. Gunn writes that they are closing out the most successful year's work at Main Street, Biloxi, Miss., that the church has enjoyed. More have been received into the membership than ever be-



Jefferson Street Church, Natchez, Miss., receives Distinguished Service Certificate award of World Service Commission from the hands of District Superintendent O. S. Lewis. The picture shows Dr. H. M. Bullock, pastor; Mr. W. J. Kaiser, longtime chairman of the Board; Dr. O. S. Lewis, and Mr. G. C. Wright, Finance Committee Chairman, who sponsored the Church's unified budget. In accepting and paying their entire askings for benevolences, the Church almost doubled its usual giving for these causes. Over seventy new members have been received to date this year. The church auditorium has been redecorated, new carpet laid, and new stained glass windows installed, at a total cost of \$6,000 over the regular budget.

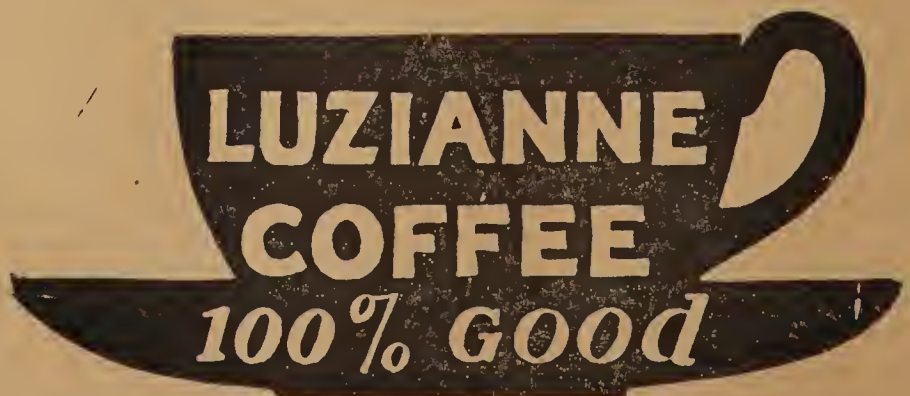
fore in one year, all organizations are functioning well, and \$7,000 has been placed in government bonds, to be used later in a building program. This is Bro. Gunn's fifth year at Main Street.

## JEFFERSON STREET METHODIST CHURCH RECOGNIZED FOR DISTINGUISHED SERVICE

Jefferson Street Methodist Church last week was awarded the Certificate of Distinguished Service from World Service Commission of the Methodist Church. The certificate was presented on behalf of the Commission by Dr. O. S. Lewis, district superintendent of the Vicksburg District. In his presentation speech he emphasized the importance of the achievement of the local

church in almost doubling during the past year its giving to benevolent and missionary work throughout the world. He praised the church and its leaders for so staunchly supporting the world-wide activity of the Christian movement in these days when un-Christian forces are so strong, and there is such urgent need for the healing power of Christianity.

In receiving the certificate, speaking on behalf of the church, Mr. W. J. Kaiser said: "In my 30 years of membership on the official board of this church, this is the first time we have reached the goal set for us by the denomination for missionary and benevolent work." He was generous in his praise of the cooperation of the members of the congregation and of the stewards, and paid tribute to the work of Dr. Bullock, the pastor, and Mr. Wright, chairman of the finance committee.





The budget for the new church year, which opens the first Sunday of November (Nov. 7), anticipates the duplication of this same fine record during the coming year. Large numbers of the membership have already made their pledges to the support of the total church program for the coming year, and will begin their weekly payments at worship next Sunday.

## HISTORICAL OBSERVANCE AT SANDY HOOK

A most successful observance of the One Hundred and Twenty-fifth Anniversary of the Annual Conference of 1818 was held in the Sandy Hook Methodist church and the John Ford home on October 29-31, 1943, exactly one hundred and twenty-five years after the Mississippi Conference met there in the original church and the Ford home, October 29-November 2, 1818. The Conference Historical Society, at its June meeting, promoted the idea and appointed Rev. F. M. Casey, Rev. V. R. Landrum, Rev. J. B. Cain, Mr. J. W. Hart, and Mrs. W. E. Rankin as a program committee. The following program was carried out with the hearty cooperation of the members of the Sandy Hook church and the citizens of the Sandy Hook community:

Friday night, October 29, with Rev. F. M. Casey presiding, Rev. W. C. M. Baggett, pastor at Sandy Hook when the present church was built, read a paper, "Methodism in the Sandy Hook Community, 1809-1943." This paper revealed that Methodism came to this place about 1809 with John Ford and his brothers, that until about the Civil War a church stood near his home, known as Ford's Meetinghouse; that from 1860 until 1909 the residents of this place belonged to a church across the line in Louisiana, known as Pleasant Valley; that this latter church was dissolved on the coming of the railroad and two new churches formed, one at Angie and the other at Sandy Hook. The present Sandy Hook church was built in 1928.

The principal address on Friday evening was given by Dr. W. L. Duren, editor of the New Orleans Christian Advocate, who spoke on the life of William McKendree, presiding bishop of the 1818 Conference, who rode horseback a great distance in order to reach the seat of the Conference, and was sick for some months in the home of John Ford after the adjournment of the Conference. This address was a masterful presentation of the place of leadership in the development of the Church in pioneer days.

Sunday, October 31, 1943, was the closing day of this observance. At the 11 o'clock hour Rev. V. R. Landrum preached to a large number and held the quarterly conference of the Foxworth charge after dinner, which was served on the grounds by the people of the community in a very satisfying manner. Following the quarterly conference, greetings were read from a number of former pastors who could not be present. Rev. C. J. T. Cotten, pastor of the Angie church, read a paper written by Rev. W. M. Sullivan, "Sandy Hook Community and Pleasant Valley Church Fifty Years Ago." Rev. J. B. Cain read a paper, "The Annual Conference of 1818." Several descendants of Rev. John Ford were introduced and descendants of all pioneer families in the community were given recognition. Resolutions of appreciation to the local church and and community were



THE JOHN FORD HOME, WHERE THE MISSISSIPPI CONFERENCE WAS HELD IN 1818

read by Honorable Sebe Dale and adopted by a rising vote.

The principal address of the afternoon was given by Mrs. Mamie Fairley Wilson (Mrs. H. J. Wilson), of Hazlehurst, who spoke on the life and character of Rev. John Ford, her great-great-grandfather. Other descendants of this worthy man present were: Robert D. Denson, of Columbia, great-great-grandson; Denson A. Terry, of Columbia, a great-great-great grandson, and his children, Theresa, Denson, Jr., and William.

After this meeting at the church the group went to the Rankin home, formerly the residence of Rev. John Ford, where most of the Annual Conference of 1818 was held. There Rev. F. M. Casey read a memorial tribute to the late William E. Rankin, owner of the home prior to his death in September of this year. Rev. V. R. Landrum then read the condensed minutes of the 1818 session, also the appointments made at that time.

Through the kindness of Mrs. W. E. Rankin, herself a descendant of Joseph Ford, a brother of John Ford, visitors present for the service were shown through this interesting pioneer structure, built soon after the Fords came to Marion County, Miss., late in 1808 or early in 1809. Not only was this Conference held there, but also the Pearl River Convention, which, by a strange coincidence, met on the 29th of October, two years before the Conference. This Convention memorialized the Congress of the United States to admit Mississippi into the Union, which was done a year later. Andrew Jackson and his staff spent the night of November 27, 1814, in the Ford home on his way to New Orleans. It was thought for many years that the 1814 session of the Mississippi Conference met there also, but the discovery in recent years of the Journal of the Conference secretary, Rev. William Winans, reveals the fact that the 1814 session met at the home of a Mrs. White in Amite County.

The Fords, Rankins, Rawls, Warrens,

Balls, and others came from South Carolina as a part of a great migration during the first decade of the last century. Joseph Ford settled on the east side of Pearl River, in what is now the Spring Cottage community. Many of his descendants live in Marion and adjoining counties today. He married Sarah Rawls and was the father of four sons and six daughters. Judge Ebenczer Ford was his oldest son and the grandfather of most of the Fords in Columbia. Mrs. Emma Ford Barnes is the only living grandchild of Joseph Ford. His oldest brother, Rev. John Ford, married Catherine Ard before leaving South Carolina, and they became the parents of thirteen children. Four of their sons were Methodist preachers—John Ford, Jr.; David Ford, Thomas Ford, and Washington Ford. Two of the daughters married Methodist preachers—Revs. Thomas Griffin and Miles Harper. Descendants present at Sandy Hook on this anniversary occasion were all of the family of Elias Ford, eldest son of John Ford and Catherine Ard. Rev. W. F. Henderson, of Shreveport, La., and Rev. H. C. Henderson, pastor of the Oak Cliff Methodist church in Dallas, Texas, are grandsons of Martha Ford, the youngest daughter, who married J. D. Henderson in 1841. There is a tradition that Mrs. Charles B. Galloway was a descendant of John Ford, but of this the writer has no record.

Altogether apart from its historical interest the Sandy Hook Methodist church is a live and flourishing institution. Organized soon after the coming of the railroad, a little more than thirty years ago, it has had a record surpassed by few churches of its size in the Conference. Recently considerable improvements have been made on the interior of the church, making it one of the most attractive rural churches in the county. James W. Hart has been superintendent of the Sunday School from the beginning and with J. W. Ball and Mrs. Rufus Forbes serves as steward. E. A. Kaufman is a trustee. The church today is a worthy successor of the historic Ford's Meetinghouse.



## PERSONAL NOTES AND INCIDENTS

Rev. H. P. Lewis has two sons in the chaplaincy service. One of them, Rev. Huntley C. Lewis, is a member of the North Mississippi Conference, and the other is a member of the Tennessee Conference.

Bishop Decell, who was stricken at the beginning of the session of the Alabama Conference, was greatly improved at last reports. He was expecting to be present in the Conference on the closing days, and we are indeed happy to be assured that his attack appears to have been of a temporary nature—not organic.

Five ministers of the North Mississippi Conference died during the past year—H. F. Brooks, E. C. Sullivan, G. S. Roberson, T. M. Bradley, and E. M. Allen. Four of the number were active. Four wives of preachers died also—Mrs. E. C. Sullivan, Mrs. J. A. Patterson, Mrs. W. A. Bowlin, and Mrs. H. P. Lewis.

Mrs. Janie (Carruth) Norton, of McComb, Miss., whose death occurred last week, had been seriously ill for some time. She was brought to a hospital in New Orleans, but returned to McComb after a brief stay. It was hoped that she might recover despite the seriousness of her condition, but her strength slowly ebbed away and death at last brought release.

Rev. J. M. Bradley, retired, was not able to attend the session of the North Mississippi Conference. He served the church at Cleveland, Miss., following the change of Rev. R. G. Lord to the district superintendency at Greenwood. It became necessary for him to have surgical care some time ago, and we are glad that he is so far recovered as to be able to take light work for the year now beginning.

Mrs. Nell Berkeley, whose life and ministry in the Church School and otherwise, have been a benediction to a whole generation of boys and girls in Tupelo, is another of the friends of the editor who is quite ill. She has been ill for quite a while and suffers much, but the radiance which she shed upon others for so long has not deserted her. She probably has a wider circle of devoted friends than any other member of that splendid congregation.

The editor and his wife had the great joy of greeting many friends in Tupelo, where we served a quadrennium which ended exactly thirty years ago. We were the guests of Mrs. Georgia Allen and the Highs, Senior and Junior. It was to us an occasion filled with many precious memories, but so brief as to seem but a token fulfillment of the anticipations with which we had looked forward to the occasion.

Mr. R. L. Hinds, merchant of Tupelo, Miss., is quite ill at his home in that city. He was in New Orleans for a very severe operation several months ago and was back for a further check-up a few weeks ago. The editor had the privilege of a brief visit at his bedside one day during the Conference session. He has been our good friend for many years, and we sincerely hope for a better report from him in the near future, despite the fact that he is so ill.

Bishop Peele's gracious and brotherly bearing, which has so endeared him to the North Mississippi Conference, was sustained throughout the session just ended. No bishop in our knowledge of the Conference has been more universally liked, and

he has done a work which will abide. We wish that he might continue in that field for many years. The fruits of his great leadership will abide long after he may be assigned to another area.

## MISSISSIPPI CONFERENCE

### Board of Conference Claimants

The Board of Conference Claimants of the Mississippi Annual Conference will meet Wednesday afternoon, November 17, at 3 o'clock in the room provided in Galloway Memorial Church, Jackson.

CLYDE H. GUNN, Secretary.

### COMMISSION ON EVANGELISM

Rev. J. H. Morrow, Chairman of the Mississippi Conference Commission on Evangelism, is calling a meeting of the Commission for 3:30 p.m. Wednesday, November



REV. W. H. GILES  
Pastor-Host, Louisiana Annual Conference

17, in the room assigned. All members are requested to attend.

L. T. NELSON, Secretary.

### MEMBERS OF MISSISSIPPI CONFERENCE, TAKE NOTICE

The Commission on Evangelism will have charge of the morning prayer meeting. We are very happy to tell you that Dr. Clovis Chappell has accepted our invitation to be the speaker at 8:20 Friday and Saturday morning. The pastors are requested to urge their lay delegates to attend this service. The morning prayer service should be one of the high points of the Conference.

L. T. NELSON, Secretary.

## FROM CHATHAM, LA.

Dear Dr. Duren: We have just closed out one of the best years in the history of the Chatham charge, everything paid in full, and my report sent to the secretary almost a month before Conference. On Friday night, October 29, at a get-together meeting at the Chatham church, sponsored by the W. S. C. S. of Chatham, we enjoyed some good singing and refreshments, and, best of all, the charge lay leader handed to the pastor a surprise envelope containing \$100—a love gift from the entire charge.

Truly these are great folks, and I am very

happy to be the pastor of such fine people.

Faternally,

J. T. GARRETT.

## TERRY CHARGE DOUBLES ITS GIVING FOR BENEVOLENCES

Last year the churches on the Terry charge gave \$320 for Benevolences. This year the charge has raised \$685 for General and Conference Claims.

A new method of missionary giving has been used on the Terry charge this year. Missionary penny boxes have been placed in the homes and four missionary rally days were held on the fourth Tuesday in October.

One church on the charge gave more than five times as much for Benevolences this year as it gave last year. There are other pastors in the Conference that plan to use this method next year.

MRS. STANLEY SEAY,

Charge Treasurer for Benevolences,  
Jackson District, Miss. Conf.

## RESOLUTIONS OF APPRECIATION

The following Resolutions were unanimously passed at the fourth quarterly conference of the Rayne Methodist Church, held on October 18, 1943:

Whereas, this is the last quarterly conference of our church over which our present district superintendent, Dr. B. H. Andrews, our honored and much loved Brother, will preside during his present term of office: and

Whereas, it is our sincere wish that in his new field of labor Bro. Andrews will find a people as kind and considerate of him as he has been of us, and that by his vigor and energy he may find an even greater field of opportunity for his ability and leadership; now, therefore, be it

Resolved, that we extend to Brother Andrews, not only our gratitude and appreciation, but also the full measure of our prayers and personal good wishes in his new world of Christian labor in the Lord's vineyard.

Resolved, that a copy of this resolution be spread upon the minutes of this assembly, that a copy be sent to Bishop A. Frank Smith, that a copy be supplied to the New Orleans Christian Advocate for publication.

ERNEST LEVY, Sec.

## OUTSIDERS

"Accepted Supply Preachers" who faithfully serve their charges through the year have a somewhat lost and lonely feeling while attending the Annual Conference. They do not belong. They are outsiders.

I have been a supply pastor for many years. I love the church, and have been glad to offer myself for service year after year, wherever my church might need me, knowing all along that I could only get something that was left over, after all the Conference members had been placed. I believe that I have proven my loyalty to Methodism. But—

When I go to Conference I have no real part in its deliberations. I am not entitled to a seat within the "bar" and I cannot vote. But the lay delegate from my charge belongs. He sits inside the bar, is appointed on committees, and votes on any measure brought before the body. For the duration of the session he is a full member. He belongs.

Nineteen charges in the North Mississippi





FIRST CHURCH, LAFAYETTE, WHERE THE METHODIST CONFERENCE IS IN SESSION

Conference have been served this year by supplies. We go to Conference, hand in our reports (some of them are pretty good reports, too), and then we hang around as mere spectators until the appointments are read at the close of the session. Of course, we enjoy the fellowship of the brethren; we hear great sermons and good speeches; and we join our hearts in worship and prayer—or at least we try to do so—but, after all, we are outsiders.

We supply preachers do not expect or desire all the rights and privileges of members in full connection; but we do believe that we might safely be placed on a par with our lay delegates during the deliberations of the Conference session. I would like to know what other brethren think of this.

The mere right to vote in Conference does not matter so much, as far as I am concerned; for I am willing to trust my brethren to decide wisely on all questions, and I do not recall any instance in which my vote could have changed the result; but I do feel that it would be fair and just and right for every pastor who has faithfully served a charge during any year to be given full membership rights during the ensuing session of the Conference.

W. T. BAZZEL.

### A LAYMAN'S VIEW

To the New Orleans Christian Advocate:

I shall start this article by a query, "What is wrong with the Methodist Church?" It is obvious to many laymen and ministers of the Methodist Church that our denomination is not making the numerical progress that it should. Our membership is practically standing still, while that of the Baptist, Catholic, Evangelical Lutheran and Christian Science communions, is having a steady, if not spectacular growth.

Our Church has sound scriptural doctrines, and also has been noted for its official tolerance and broadmindedness, and yet something is wrong with it.

It is my belief that men like a certain bishop of ——— and a certain well-known pastor of ———, who are always meddling in politics, have contributed to the bad condition the Church faces. There are other men who are responsible, too, of course. It is said that hundreds of people have quit

the Methodist Church in ——— because of ———. What a crying shame! (if it is true). It behooves all Methodists to eliminate the bad conditions in our Church. Some ministers are more interested in getting good appointments than they are in trying to reach people and preach the true gospel. However, I believe that this is only true of a minority, but minorities can do a lot of harm.

The Methodist Church does not have the spirituality it once had, and must get rid of a lot of "dead timber" if it is to advance as it should.

H. M. GOING.

Jackson, Miss.

(Note: This is published as the view of a layman. We have deleted everything that would make it personal and unnecessary to its message.—Editor).

### MAYOR PRAISES CHURCH PROGRAM

By S. E. Evans

Mayor Fletcher Bowron, of Los Angeles, California, recently described the interdenominational vacation school program sponsored during the summer by the Los Angeles Church Federation as "one of the most outstanding achievements of our Los Angeles citizenry in aiding the war effort, both from the standpoint of enlisting volunteer services, as well as in providing care for the children, many of whose parents are at work in the war industries."

A total of 413 schools were held throughout the city, with an enrollment of over 103,000, which those in charge believe to be a conservative estimate. Adult workers conducting the schools numbered 7,862. Of the 252 new schools held, 69 were held in defense areas and housing projects. Thirty-two schools were held for various racial groups—Mexicans, Chinese, etc. Five schools, three of which operated during the entire summer, held all-day sessions. A total of 576 Los Angeles churches participated in the project.

Expressing his appreciation for the vacation schools and the hope that "so fine an accomplishment may not be permitted to terminate," Mayor Bowron urges "that a continued service of this kind may be offered by our churches on Saturdays and

after school hours. Such continued day care, supplementary to that offered by the schools and other agencies, will be an important contribution to the war effort by the people of Los Angeles."

### THE PATHWAY TO PEACE

By the Hon. Francis B. Sayre, U. S.  
Department of State

To the pagan, the years of suffering through which we are now passing are but unrelieved tragedy; to the Christian, this is a time of thrilling significance and opportunity. We must not misunderstand the deep-lying forces now welling to the surface.

The breakdown and disaster which confront us today prove that this is a moral world, overruled by a God who cannot be ultimately frustrated. For many years men have been building a civilization based essentially upon faith in material rather than in spiritual values, upon self-seeking rather than upon brotherhood. Upon such foundations we have reared the richest and seemingly the most impregnable civilization that the world has ever known. Incomparable power seemed to be ours. By the end of the nineteenth century we actually believed that we had permanently conquered want and were fast conquering war, that we would achieve Utopia without having to pay the price of self-sacrifice and cooperative fellowship. We were making of Christ an impractical dreamer, who did not understand the realities of this workaday world.

Then came the crash in 1914. The world reeled. When we made the peace in 1919 we still were unconvinced. We still believed that the way to power and happiness lay through self-seeking and material acquisition and that spiritual forces could be ignored as inconsequential. Followed the second crash of 1939 and the tragedy of these years.

Today we face a tremendous challenge. After the active fighting and wholesale destruction have ceased, will we have the understanding and the courage to build the peace upon genuine brotherhood? If not, the game is up.

The present catastrophe is proving afresh the eternal truths that Christ taught. No civilization resting upon other foundations can endure.

Overruling the universe is a pitying, loving God, waiting for us to build the new world after the war upon Christian fundamentals. There is no other pathway to lasting peace and human happiness.

Now is the time for Christians to manifest the vitality and the power of their faith. Forward, Christians!

### Prayer

Prayer is a haven to a shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the clouds of our calamities.—Chrysostom.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. C. H. Shaffer, Conference Chairman of Spiritual Life

In Jeremiah 8:12 we find these words: "The harvest is past, the summer is ended and we are not saved." These words are very apropos for these days. Summer is past, and the harvest time is here and we are not saved.

This time of the year is always a searching time. Records are checked. We bring into the storehouse the results of our year's endeavors in Christian work. Some always have arms full of sheaves. Blessings on those that are "never found wanting." To those that are not satisfied with their record the kind Harvester gives us a chance to plant again—in the same fields and in new fields.

Our Spiritual Life work is to be on a broader plan in the coming days and years. We are to work more closely with the evangelistic program. I read a modern legend recently that expresses this sense of "Togetherness" that we must feel.

\* \* \*

### Lost in a Wheat Field

A little flaxen-haired girl had wandered away in one of the great western wheat fields which cover thousands of acres. She ran over the hill, down through the valley, and, being shorter than the height of the ripened grain, was unable to find her way back. The parents called for her but got no answer—she was beyond the sound of their voices. They went into the field, calling as they hunted on through the night. Neighbors joined them—the whole countryside was aroused. Each person searched in his own way—one here, one there, but with no success. Finally, after several days had gone by, the father called the whole group together and said, "We aren't getting anywhere this way—each one going his own way. Let us line up alongside this wheat field, join hands, and march in one great column across this field until we find our little girl." They joined hands and marched in one unbroken column across the field—trampling the grain as they went. About halfway across the field, in a little ravine, they came upon the lifeless body of the little girl. Then the father cried, "Why, oh why, didn't we join hands long, long ago?"

And so, I hope before it is too late, we will join hands in this country of ours—industry, labor, agriculture, all races, and all religions, recognizing that we are, first of all, Americans, and, second, members of the group wherein we gain our livelihood. It is only through such understanding and cooperation that we can hope to keep America strong our homes free, our souls in tune with the Infinite. Let us join hands with our own people, in our homes, our churches, our communities, and through those groups we may clasp the hands of those of other homes, churches, and communities. We will then be a vital part of an unbroken column with hands joined in free enterprise, at our machines, on our farms, and in our offices, under one flag, with one ideal, that of saving and preserving the things we hold dear.

Mrs. W. M. Alexander, Division chairman of Spiritual Life, recently sent the following information to be passed on to the local chairman:

1. The policy committee of the Woman's Division is recommending to the Woman's Division that in the Jurisdiction, Conference, district, and local society the woman in charge of Spiritual Life cultivation shall be called a secretary instead of a chairman. She thus becomes an officer and will be elected with the other officers of the society. She shall be a member of the program committee in the Jurisdiction, Conference, district and local society.

2. The General Commission on Evangelism has made provision that the secretary of Spiritual Life in the Jurisdiction, Conference, district and local church shall be a member of the Commission on Evangelism, Conference, district, and local church.

3. Urge that the secretary of Spiritual Life in the local church be responsible for the use of the Retreat programs in the "Week of Prayer" material in the local society, beginning this observance with a retreat meeting whenever possible.

4. Stress the observance of World Community Day, November 11, as sponsored by the United Council of Church Women. If possible, help plan for a community retreat for the women of all denominations. Program put out by Council of Church Women, 156 Fifth Avenue, New York, N. Y.

5. Watch for plans for crusade for a New World Order, January 7-29, in which the Woman's Division of Christian Service is to have a part; 85 cities are to be visited, with a woman's meeting one afternoon. At the proper time, help with the publicity and to secure attendance at the meetings. Also watch for Week of Dedication plans and cooperate in this as we did last year.

6. During January and February the Adult Student will carry an elective course entitled, "Enlarging the Christian Brotherhood," which is a study on evangelism. The Division chairman of Spiritual Life has written the Teacher's Helps for the Church School Journal. This would be a helpful study unit for any group, and it is suggested that the Spiritual Life committee help sponsor such a study group in the local church; this offers a good opportunity to cooperate with the other organizations of the church interested in this phase of the church's program.

7. Call attention to the new study committee which is being set up in the Jurisdiction, Conference, district and local society, which has to do with the study program in the local society. This committee is composed of the following officers: The secretary of Missionary Education and Service, who is chairman; the secretary of Christian Social Relations and Local Church Activities and the secretary of the Spiritual Life committee.

8. Call attention to the fact that the Retreat packet for Conferences or districts is ready at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 25 cents. It has been ready for some time but has had very little publicity. Stress the use of this.

Have you noticed the "Know Your Bible" series, by Roy L. Smith, in the October 14 issue of the *Christian Advocate*, page 1309? These might be just what you want to use as a study next year. There is such a wealth of helpful books and articles if we only keep on the lookout for them. It is rather difficult to suggest just the right book for each group because of the difference in the size and workings of each group. But again I say, use your own initiative to bring about the most help to the most people, and remember, we are to "Join Hands" with the other forces in the church and community for the enrichment of lives.

"If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

II Chronicles 7:14.

MRS. C. H. SHAFFER.

### CHURCH POLL SHOWS POST-WAR CONCERN

According to results of a church-wide poll on post-war issues conducted in Christ Methodist Church, New York City, 209 of 216 persons answering the questionnaire believe "the terms of peace after this war to be of deep Christian concern," and 206 think "our church should participate in building support for a peace based upon Christian principles," while 204 favor "some kind of world organization." The poll was sponsored by the Post-War Committee of the church, of which Fred Atkins Moore is chairman. A monthly forum was favored by 143 persons, while 59 approved weekly study group meetings for a six-week period to study the matter more thoroughly.

The most "no's" were recorded in opposition to the question, "Should the United States pledge to the world now that it will associate itself with all other nations of goodwill in planning a just and durable peace designed to provide for economic and political justice to all peoples as fully and as quickly as possible?" and to the request to "make sacrifices for winning the peace similar to those required for winning the war." The fewest "no's" were registered against pledging the United States to associate itself with other nations of goodwill to prevent future aggression," and against the possibility that nations "should agree to delegate certain aspects of absolute sovereignty to give reality and strength to a world organization." This question and the inquiry concerning personal sacrifice also produced the most uncertainty in the minds of those who answered.

Dr. Ralph W. Sockman is pastor of the church and the Rev. Laton E. Holmgren is associate minister.

—Board of Missions and Church Extension of the Methodist Church.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Sir Walter Scott.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Notes from Shelby Society of Christian Service

We had a Scarritt Associate program in September. Mrs. Mary Wilkinson was chairman of the committee. At the morning church hour, Mrs. H. L. Carnes made a splendid and effective talk. Following her talk, the pastor, Rev. Mr. Beasley, preached an inspirational sermon on Christian Education. At the close of the service informational material was distributed in the vestibule. Here also donations were received for the Scarritt Associate Fund. Contributions also were made in the circles of the Woman's Society of Christian Service. A total offering of \$43 was made.

This week, October 24-30th, we are observing Week of Prayer. Sessions are being held each afternoon at the Methodist church. The circles of the Woman's Society have taken turns in putting on the program. An offering is taken each afternoon. A real spirit of prayer prevails.

We are planning a World Community Day November 11. This will be held at the Shelby Woman's Club building. Each denomination is urged to be present. A representative from the Methodist, Baptist, Presbyterian, Catholic, Jewish churches, and a Chinese, will have part on the program.

Our society has equipped a First Aid Kit in the white and one in the colored schools of Shelby. These kits contain all the necessary articles for administration of first aid.

Both circles of our society have been studying "We Who Are America" for our fall mission study. The study has been very interesting and all have been greatly enlightened by the study.

MRS. J. A. BAGWELL,  
Chairman of Publicity Committee.

\* \* \*

### Columbus W. S. C. S. Completes Study

The Woman's Society of Christian Service of the First Methodist church completed on Friday its study of Home Missions, "We Who Are America." This study was directed by Mrs. Mayo Ellis, superintendent of Mission Study, assisted by the eight circles of the W. S. C. S. and some members of the Wesleyan Service Guild. The four topics, presented under discussion—"Colonial America," "The Church in American Life," "Pattern of Modern America," and "America Looks to the Future"—were all inspirational, but especially so was the subtopic, "Influence of Foreign-Born Citizens on American Life." This was presented by renewing the influence of these lives along governmental, educational (including art and music), social and spiritual lines. Along spiritual lines, the speaker began with our own Methodist "circuit rider" in Colonial days, and through succeeding eras others who had given America much, and closed with the present-day—with Charlie and Laurie Taylor of the Baptist faith in showing that all taught "The Two Great Commandments" and "Blessed is the Nation Whose God is the Lord." Each day a committee prepared the Baraca Room with decorations suited to the topic. From the first day with the Cross so illumined that

its rays penetrated to the four corners of the room, typifying the whole earth to the final day when the flags of the Allies, flanked by the Christian flag and Old Glory—even these decorations added to the study to inspire all who were privileged to come under its influence to resolve to do more to bring about "a new earth wherein dwelleth righteousness."

MISS MARY M. STOKES.

\* \* \*

### Week of Prayer—Aberdeen Methodist Church

The Week of Prayer was observed in the Aberdeen Woman's Society of Christian Service in a most interesting and well planned program. On Monday afternoon, October 25, each of the five circles presented an informative program on the "Needs of the Week of Prayer." This program was a perfect setting or introduction to the program which followed on Monday, October 27, which was an all-day "Retreat" at the church.

The morning program was built around the topic, "The Kingdom—Within, Without," and the main subject was "Missions and Post-War Planning," given by Rev. E. M. Sharp in a most challenging manner. The scripture and meditation was given by Mrs. J. L. Shell and Mrs. R. A. Tucker, respectively.

At noon, a "dish dinner" was served in the social hall. The room was attractive with autumn leaves and flowers, and the table was lovely with exquisite lace tablecloths and silver vases filled with pink roses.

During the lunch hour, Mrs. E. M. Sharp led a responsive prayer, "For God's Blessing Upon Our Week of Prayer and Self-Denial." This was an outstanding part of the program for the day, in that it gave the business women, who came only for the noon hour, a part in the services and at the same time gave them an insight into the purpose of the program.

The afternoon program was most impressive, bringing out the needs in both the home and the foreign fields. The home field was discussed by Mrs. W. G. Owen in the subject, "A Rural Community Center for Negro Work, and Work with Arcadians in Louisiana," and the foreign field by Mrs. Brewer in the subject, "China, Malaysia, Burma, and the Philippines." Rev. Mr. Sharp sang, "O, Brother Man," after which Mrs. L. L. Boyles gave "The Voice of the Church," and Mrs. W. L. Stockton gave "The Voice of the W. S. C. S."

This beautiful and instructive program was further brought out in a carefully planned poster, made by Mrs. W. T. Browning, which was on display. At the close of the program, which was well-attended, an offering of \$45 was made.

MRS. HORACE G. HOWELL,  
President;

MRS. W. K. LILE, Secretary.

Methinks that in the discussion of natural (nature's) problems we ought not to begin at the authority of texts of Scriptures, but at sensible experiments and necessary demonstrations.—Galileo.

### IN MEMORY OF MRS L. A. WOOD

Another life of love and good deeds is now a blessed memory—a lingering strain of music to the numberless friends and family of Mrs. L. A. Wood.

On October 4, 1943, at 3 a.m., her lovely spirit winged its flight to her eternal home, leaving the form we knew wrapt in the drapery of eternal peace.

Mrs. Wood's maiden name was Martha C. Parham. She was born at Splunge, Miss., on June 6, 1864. She and Mr. Wood were married on January 19, 1893. They moved to Aberdeen forty years ago. Mr. Wood passed on on December 22, 1909. Their living children are: Mr. Guy C. Wood, Aberdeen, Miss.; Mrs. Veora Crymes, of Memphis, Tenn.; Mrs. Vona May McMillan, of Aberdeen, Miss.; Miss Vesta Wood, of Aberdeen, Miss.; Miss India Wood, of Memphis, Tenn.; and three grandchildren: Marjorie Louise Crymes, Memphis, Tenn.; Thomas P. Crymes, III; Cadet Harry C. Smith, stationed at Oklahoma City, Okla.

Mrs. Wood was a sweet, pure, good woman, a beautiful Christian. When earthly ties of love are broken, how they throb and bleed; and one feels so powerless to administer to the suffering loved ones. We know that mere words cannot assuage their deep grief, but we know that our tenderest sympathy is theirs in the loss of their precious mother and grandmother.

As a benediction to this beloved friend we would say:

Sleep on, dear friend, and peace attend thee  
Thru the long night.  
Guardian angels God will lend thee  
Thru the long night.  
Hark, a solemn bell is ringing,  
Clear, thru the night;  
A sweet spirit is heavenward winging  
Home thru the night.

Therefore, be it

Resolved that, first, in the passing of Mrs. L. A. Wood our Woman's Society of Christian Service has lost one of its best members. Her usefulness, gentleness and influence will be missed in our church. Truly we can rise up and call her blessed.

Resolved, second, that a copy of these resolutions be given the secretary of the W. S. C. S. to be placed on the minutes as a permanent memorial to the memory of our beloved friend, and a copy be furnished the members of her family, and copies sent to the Aberdeen Examiner and the New Orleans Christian Advocate.

Respectfully submitted,

MRS. BEN H. McFARLAND,

MRS. J. M. ACKER,

MRS. R. A. TUCKER,

Committee.

### EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"When the weary, seeking rest,  
To Thy goodness flee;  
When the heavy laden cast  
All their load on Thee;  
When the troubled, seeking peace,  
On Thy name shall call;  
When the sinner, seeking life,  
At Thy feet shall fall;  
Hear then in love, O Lord, the cry  
In heaven, Thy dwelling place on high."

\* \* \*

### In Five Weeks

In five weeks we must finish the year's work, for we are asked to get the fourth quarter's report off to the conference officers by December 15th.

We have a number of things to do in these weeks:

We must finish our fall study of "The Church and America's Peoples."

We must elect our officers for the new year of 1944.

We must plan our programs for the new year, using the new material "The Lord's Song in a Strange Land," and arrange for the approved studies and special events.

We must check our standing by the Efficiency Aims of 1943:

1. Did we have 50% of our members present at ten of the regular meetings when we used the programs from "A New Earth Wherein Dwell Righteousness?" If we did not, what was the trouble? Suppose we discuss this and plan to make this point next year when we present the programs from "The Lord's Song in a Strange Land."

2. Did we have a net increase in our membership over the number reported at the close of the fourth quarter of 1942? If not, why not? Can we increase our membership next year? How can we interest new members?

3. Did we do anything to increase the spiritual life of our society during the year? What? With the Secretary of Spiritual Life taking her place in the executive committee and on the program and study committees in 1944, we should greatly increase the spiritual life of our society.

4. In every society we have had a series of studies during this year. We have faced the facts in our communities, our state, our nation and our world. Have we done anything about conditions we discovered? What? We know that "unless worthwhile action grows out of a study" it is failing in its purpose. There are still five weeks to do something.

5. Did you have three approved study courses this year? If you had "Will a Man Rob God?", "The Work of the W. S. C. S." and "The Church and America's Peoples," you did. Or if you had one more approved study this year than you had last year, you meet this point. However, you do not receive Jurisdiction Recognition for "Will a Man Rob God?"

6. What per cent of our members receive the "Methodist Woman" and the "World Outlook?" Do we find them on the table in the living room? Just what magazines do we find on the living room table in the homes of our church women?

7. From reports we have been hearing, we hope the Mississippi Conference ob-

served the Week of Prayer and Self-Denial 100%. We have also heard encouraging reports concerning the offering. Many women were unable to attend the services, but do not let them miss the joy of sharing in the offering. During these five weeks, contact them and let them make a gift.

8. Have you sent more money to the conference treasurer this year than you sent last? You will remember that last year we gave "over and above" that which was asked. Let us not do less this year when God has so wonderfully blessed us.

9. What about a Girl's Interest Group—or a Youth Interest Group, including the boys from the local church serving from "Greenland's icy mountains to India's coral strand," we have an ideal opportunity to catch the interest of our young people with the work we are doing in these lands.

10. Have you assisted the workers in the Children's Department of the church school to put on the missionary units this year? What do you know about these units?

Let us be "busy about our Father's business" during these five weeks and make the record for the Mississippi Conference the best in years.

\* \* \*

### The Church and America's Peoples

For those of us making the study of "The Church and America's Peoples" here in this conference, the article in the November issue of "The Progressive Farmer" on page 10, "100% American," is most interesting.

It very effectively answers one of the questions: "Can America depend on her minority groups in this crisis?"

\* \* \*

### Conscription of Women

The Austin-Wadsworth National War Service Act (S. 666 and H. R. 1742) provides for the conscription of women for the first time in American history. If this bill is passed, all women between the ages of 18 and 50 will be subject to conscription. Probably many of the younger women will face induction into the military women's organizations, WACS, WAVES, SPARS, etc., and older women will be sent into war industries.

This is not the only legislation dealing with the conscription of women. The Manpower Commission has prepared one bill and the Byrnes Committee has recommended another to the President. Representative J. Percy Priest, of Tennessee, has introduced an over-all service bill conscripting both persons and property, without exemptions, and others are expected to develop.

Any act which is passed would probably follow the British system and conscript women with children of fourteen. The largest amount of juvenile delinquency is in the adolescent group. In Philadelphia, for example this past year, delinquency has increased 82% among girls under sixteen years of age. Premature responsibilities on these young people always create fertile soil for fascist propaganda. Financial stress will continue to make mothers of young children volunteer from the lower income group. Taking mothers from the home will increase the rising divorce rate.

There are a number of prominent women, among them Dr. Georgia Harkness of our church, who are convinced that the extension of conscription to another 50% of the population would greatly endanger, if not destroy our democratic system. They believe that women have a special responsibility for maintaining those constructive influences in the home and community—the church, the school, and organizations for public welfare—necessary to the future of our country, and fundamental to the kind of life which our men are fighting to maintain.

What do you think? You might write your congressmen and tell them.

\* \* \*

### Would You Be Willing?

Today we are observing World Community Day—ten million church women are studying the "Price of an Enduring Peace."

Would you be willing:

1. To instruct your senator and your representative in Washington to vote for a bill which would authorize the United States to join a world organization for the purpose of insuring a just and durable peace and share in its expense and all other responsibilities?

2. To continue for a period after the war such wartime regulations as the rationing of food, gasoline, and the restrictions of travel, etc., if such were necessary to relieve distress, restore order, and help other nations to recover from their war damages?


Are we willing to pay the price for an enduring peace?

The front door-bell was out of repair. Mother instructed John to put up some sort of notice to that effect. John is better at athletic games than punctuation. He finally evolved the sign, which a startled neighbor presently brought in to mother:

"Please Knock the Door Bell Out of Order."—Selected.

Although we deal with a somewhat pagan age, it nevertheless is a dissatisfied and wistful age. It has not the answers—and knows it. It knows the folly of unrestraint; it distrusts the idea of restraint for restraint's sake, for it is not ascetic; and at heart it is seeking the basis on which it can make its way to contact with reality, and with the purpose and power that can make life come to its highest fulfillment. After all, what can the church ask than is better than this, if it can really give the answer and show the source of power which can lift life to its remade level? Our ability to do it will give us our own strength, and will make others conscious of the reality of the things that we profess.—From "Remaking Life," by Albert W. Beaven.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

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Copy for this page failed to reach us.—Editor.

## THE LOCAL CONGREGATION AND THE MAN ON FOREIGN SOIL

By Wm. R. Arnold, Chief of Chaplains

1. Coming from the pastorate directly into the Army as a chaplain, I spent fifteen months learning to lean heavily upon the help of civilian churches near my post. The pastors and members knew what they were about: Their city had long been known as an "Army Town." It was a pleasure to know that I could keep such contacts and use them for the work I was trying to do.

2. Then there were eight months of wartime duty with the Hawaiian Department, in which I found the same willing pastors and church members, supplemented now by missionaries who busied themselves with soldiers and sailors in addition to their other fields. There were also several servicemen's organizations under Christian leadership. All this was in a place where the war had had reality for all the people from the very beginning. There was still a chance for lots of civilian help and I used it.

Now for many months I have not seen a civilian church except for the native chapels far in the bush from our organization's unit camps. The only religious program is the one the Army sponsored through days of training now come to life in long days of combat and island defense.

4. That is why I have written a number of Christian workers to ask them the question, "What can the local congregation do for the man on foreign soil?" From a dozen answers received from twice as many requests I am passing on the following suggestions. These have come from people who feel that the churches are the same important units of Christian activity which they have always been. They believe that the progress of Christianity cannot be separated from the churches. I am grateful to those who have written to me out of their experience and deep personal interest.

5. None of these is my own, but I pass them on in the name of chaplains who are glad to be representatives of the churches.

(a) **Pray for them.** In personal devotions and congregational worship remember them in prayer. One writer mentioned a "convoy of prayer" being sent this way. A church secretary sent a copy of a suggested family worship service program centering about a loved one absent at war. There were several suggestions from those who had various kinds of prayer calendars for men in service.

(b) **Write to them.** A state missions secretary mentioned that many pastors write to their service men at least once a month. One suggestion was for the church to "devise some way of keeping the names of the men constantly before its members and letting the members choose their own correspondents—even at the risk of leaving some

out." The same person also wrote with insight when she said, "Please, no letters which say, 'We drew names at church and I happened to get yours, etc.'" An editor writes, "Send them all the news, facts about people they know, things with which they are familiar and the little trivial events which make community and church life interesting. I know of nothing that will more readily cheer a fellow than the neighborhood 'gossip' about interesting and amusing things."

(c) **Write to their chaplains.** Only one person made this suggestion, but it is a most excellent one. One can readily see how important it is for the chaplain to know about the man's former church life.

(d) **Send the small devotional helps.** The pastor of a very large church tells of sending copies of "Strength for Service." Church bulletins are always interesting, especially when enclosed in a personal letter. In one church the bulletin is dedicated once a month to servicemen and sent to all of them. Many mentioned sending "On Duty for God and Country" (the Sunday School lessons bound in a pocket-sized quarterly).

(e) **Keep in touch with their families.** A seminary professor writes to send this helpful suggestion, "Keep in touch with the families of men overseas, strengthening their morale and rendering every possible service to them. It gives the man away from home a great sense of comfort if he knows that the folks at home are being looked after."

(f) **Honor them in stated services.** The director of a state training union department says, "Once each quarter we ask the men—especially those on foreign soil—to write us a letter which can be read before the congregation at a worship service." Another sent this, "One church has from four to five hundred people present every Wednesday night when the servicemen's roll is called, special prayers for them are offered by name, and communications from them are read."

(g) **Show interest in those returning.** "When a man has opportunity to come home on a furlough, see that he is given suitable attention. This, of course, applies especially to those who return because of wounds or illness."

(h) **Keep their churches worth returning to.** A pastor writes, "I am praying that when these men return to this land of home they will find a church that is ready to give them a place in its life to work out in the times of peace the truths so stamped upon them in those hours of danger. The danger that will be upon us then is that the church at home, at ease and in comfort, will not realize the call that has come to many of the men out there to a better life, and will allow them to be overcome by the careless indifference of the things that were so prevalent among us after the other war." And another, "I want my church to be vigorous and strong, one to which the men will be proud to return when the war is

over." A teacher says, "Let the men know that the churches are giving much thought to peace and to conditions following the war."

## ON A FELLOW POET'S INGRATITUDE

By Ethel Green Russell

I helped her up the hill of syllables,  
And cleared a pathway for her lyric thought,  
Repeated patiently the old, old rules,  
Counted accents—the awkward lines, re-wrought.

I helped her to the crest of new-found words  
Until at last she caught the sun's bright ray—  
Time-strengthened, she might have reached  
for my hand—  
But Oh, she leveled the Hills at my Doorway!

Yet, I shall seek unto the last for one  
Whose heart and thought and mind attend  
a school  
Upon the highest summit of the soul—  
Who measures lyrics by the Golden Rule!

Monroe, La.

Temptation to littleness of accomplishment is a universal temptation in the spiritual world.—G. A. Hodgkin.

When you go to preach in the city, wear you best suit. When you go to the country to preach, take your best sermon.

—Dr. Broadus.

The beginning of greatness is to be little, the increase of greatness is to be less, and the perfection of greatness is to be nothing.—D. L. Moody.

Real joy comes not from ease or riches, or from the praise of men, but from doing something worthwhile.

—Dr. Wilfred Grenfell.

Our forgiveness of others is not the condition of God's willingness to forgive us; it is the condition of our ability to receive the forgiveness of God.

—Ernest Fremont Tittle.

At a time when precision, speed, alertness, endurance, competence of body and mind are at a premium as the essentials for preservation of our form of government and a stable society, it must be evident that tolerance of alcohol which invariably dulls the mind and slows the body, weakens the conscience, and makes men vulnerable to disease is at least unpatriotic and under some circumstances actually treasonable.—Haven Emerson, College of Physicians and Surgeons, Columbia University.



# THE CHRISTIAN FIRESIDE

## GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!—Selected.

## ANIMALS' AGES

The oldest animal is probably the Galapagos Island tortoise. While figures on the longevity of animals are not very accurate, it is estimated that these giant tortoises live to the age of 200 years.

The natural life of horses is from 18 to 25 years; for cows, from 14 to 15 years.

A cat reaches extreme old age at 15; a rat is very old at 7. Beavers sometimes attain 50, and squirrels live only 8 to 9.

Canary birds and sparrows, as well as chickens and doves, may live up to 20 years.

It is popularly believed that elephants reach miraculously old ages, from 100 to 200 years. This is a popular fallacy, for the elephant is old at 75 and rarely lives much longer than that. The huge hippopotamus lives about 20 years. Lions, leopards, jaguars, and hyenas live to be approximately 25.

It is extremely difficult to estimate the age of fish. Various authorities have reckoned the carp's age at 150 years, the pike's life duration at 100 years, while the salmon lives only about four years.

The age of insects is hard to determine. Many insects live only a few hours, though ants may live as long as several years.

Monkeys live to be approximately 17. However, apes confined to a cage age very rapidly.—Fact Digest.

## PETER'S LITTLE FEET

Peter is a little boy about six years old. His mother and he are great chums; they read stories and play games together. It

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does not seem as if this can be true. One day not long ago Peter stamped his feet at his mother. It was the first time he had ever done such a thing, and his mother was so surprised and grieved that she could hardly keep back the tears.

Peter ran off to the garden to play, but he could not be happy. He thought for some time what he should do, then he went back to mother and told her how sorry he was to have been so naughty.

His mother took him in her lap, took off his sandals and socks. She wished to look at those little feet that had stamped so angrily. It did not seem possible to her that they could have been so unkind. She told Peter that the first time she ever saw them they were wee, wee feet, so tiny and weak that they wrapped them in a blanket to keep them warm. For almost six years she had taken care of those little feet. She had washed them and kissed them. She had bought shoes and stockings for them. She had warmed and cuddled them when they were cold; she had dried them when they were wet. She had watched those little feet grow bigger and bigger. She had helped them to take the first steps. She had taught them to walk in the right way, the safe path, that when he disobeyed his mother he was a disobedient child, even though she did not find it out.

Peter sat very still as mother talked and held on to the little feet, about which she was talking.

At last he reached up and threw his arms around her neck and promised her the little feet should ever be good.—Unknown.

## WITH THE PASTORS

## THE CHURCH BULLETIN: ORDER OF WORSHIP

By Charles O. Ransford

The Methodists are not a ritualistic people, but they do have forms of worship which are an aid in their devotions. John Wesley modified and developed numerous forms from the Anglican Church, which he gave to his early followers. In the primitive days in America, with plain forms of service attended by an untrained people, most of Wesley's forms were in neglect. Each preacher had his own form of service, whether in a family residence, church, schoolhouse, or camp meeting. For an extended period the Methodists practically were without a regular order of worship. Some pastors and people, not having yet learned, follow forms of their own devising. For the most part, however, in established congregations the preachers and people follow the forms in the Discipline and Hymn Book.

Our Discipline, which contains the authoritative laws and orders of the Church, using thirty-two pages (547-578), presents four different Orders of Worship with extensive Aids to Individual and Congregational Devotion. In the beginning of this chapter the Commission on Ritual and Orders of Worship, said, "But while liberty is given in the use of these Orders of Worship, it is urged that all ministers and congregations make use of some one of these Orders." They conclude the chapter by say-

ing, "We call upon all our ministers to make faithful use of the forms and orders herein provided, without other deviation than is here indicated."

Our Methodist Hymnal has four Orders of Worship, and forty pages are devoted to "Music for the Holy Communion, Responses, Doxologies, Ancient Hymns, and Canticles."

The Methodist Church has a complete Ritual for all public worship services. They are not optional but are urged to be used, and they are used, by all established congregations.

Order is heaven's first law. St. Paul said, "Let all things be done decently and in order." Nothing so much adds to a public worship service as quietness and orderliness. In the beginning of the service the choir usually sings, "The Lord is in His holy temple; let all the earth keep silence before Him."

In most congregations using a bulletin without announcements the congregation immediately arises and unites in singing the first hymn. Then, according to the Order of Worship, the service proceeds. There may be occasions when portions of the service are announced, but usually with the bulletin in a well-trained congregation there are no announcements.

Announcements are often a distraction. God can speak through the bulletin as well as by the words of the preacher. The people come to worship and to hear a man of God preach. They prefer to maintain a worshipful spirit.

A church service should have as much study with respect to its form as the pastoral prayer or sermon. A preacher has only one hour for his service. In some churches the period is extended for special music and the time required to receive the offering. In that hour the minister must lead his congregation in spiritual devotions and in a meditation on God's goodness, love, and grace.

The world and all worldly thoughts should be shut out of the service. A spiritual intensity should characterize both minister and people. Most ministers realize in this one hour per week they must organize and direct a spiritual hypnosis to get the attention and manifest any control of their auditors. That the writer does not mean put them to sleep should be obvious. That is another device of the adversary of our souls the minister must combat.

The order of worship, the preacher's manner, his tone of voice, his personality, and his message, to be effectual, must have no interference. Surely it is worth while for a man who, as has been said, has only thirty minutes to raise the dead, to study and devise every possible aid for worship. Too much attention cannot be given to the study of our Orders of Worship and all the Aids to Worship.

## How To Relieve Bronchitis

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## RESOLUTION

Whereas, God has seen fit, in His wisdom, to remove from our midst our beloved pastor, Rev. T. M. Bradley; therefore, be it

Resolved, by the Fourth Quarterly Conference of the Inverness-Isola charge, that in his death we have been called upon to part with one of the best loved and most loyal pastors who has ever served these churches. Rev. Mr. Bradley had been a member of the North Mississippi Conference for many years and served well as pastor many of the churches in this Conference. He also served as presiding elder of the Sardis district. Faithfulness to the work of his Church was always his first concern. While our church has suffered a loss no one can estimate, we bow in humble submission and thank our Father for giving to our church such a man as our pastor. The memory of his noble Christian life and service will linger with us throughout the years. Be it further

Resolved, that a copy of these resolutions be placed on file in the records of the Fourth Quarterly Conference of the Inverness-Isola, Miss., charge, that a copy be sent to the New Orleans Christian Advocate, and a copy be sent to his family.

B. A. WRIGHT,  
R. J. VANLANDINGHAM,  
W. F. FLEET,

Committee.

Read and adopted by the Fourth Quarterly Conference, held at Isola, Miss., October 24, 1943.

## RESOLUTIONS

Whereas, our Heavenly Father, in His infinite wisdom and mercy, has summoned unto Himself a most faithful and loyal member of the Berean Sunday School Class of Hawkins Memorial church, Meridian—Mrs. Ada Martin.

Whereas, by her passing the class and church have lost a faithful member, and her children suffered the loss of a devoted and loving mother. Therefore, be it

Resolved, that we, the members of the Berean Class extend to the family our deepest sympathy in their hour of sorrow and, with them, bow in humble submission to our Father's precious will, knowing that He doeth all things well.

Resolved, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and a copy be spread on the minutes of the Class.

Respectfully submitted by

MRS. N. L. ROGERS.  
MRS. D. D. COLEMAN.

## RESOLUTIONS

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst our beloved member and friend, Mrs. E. R. Chamblin.

We Methodist members of the W. S. C. S. wish to express our appreciation of her Christian life and influence.

"Aunt Molly," as she was called by her close friends, was called home on October 18, at the age of 86, after a long illness.

We realize that God always knows best, and we bow in humble submission to His will. We shall sorely miss her. She was a loyal member of the Methodist church for over 75 years and taught a class in Sunday School for 25 years or more. She was al-

ways a staunch friend to the church, ever ready to give to its support.

We realize she has gone to the goodly reward she so beautifully wrought out. So we would say, as she would:

"Sunset and evening star,  
And one clear call for me.  
May there be no moaning of the bar  
When I put out to sea."

We resolve that as our beloved member set such a good example for us all these years, to live a better and more loyal life.

Hereby we resolve that one copy of this resolution be sent to the Southern Reporter for publication and one sent to the New Orleans Christian Advocate, which was a constant visitor in her home for years.

MRS. A. N. WRIGHT,  
MRS. J. A. KELLEY,  
MRS. G. L. NICHOLAS.

## CHRISTIAN EDUCATION MAGAZINE

"Personal religious living has been a major emphasis from the beginning of the Student Christian Movement in 1877," says Miss Helen Dawn Strickland, Director of the Wesley Foundation, Southwest Louisiana Institute, Lafayette, La., in an article entitled, "The Stimulation of Personal Devotion," which appears in the November-December, 1943, issue of the *Christian Education Magazine*, just off the press.

Students today are groping for satisfying religious experiences, Miss Strickland points out. Workers with young people will find in the article numerous suggestions which will be helpful to them in their guidance of students in helping them to grow in their devotional life.

The recent issue of *Christian Education Magazine* is the special Student Recognition Day number having suggestions for its observance on December 26. The interpretative organ of the Division of Educational Institutions of the Board of Education of the Methodist Church, it has a very widening circulation, now exceeding 41,000. The next issue will be the Race Relations Day number.

## PHILIPPINE MISSIONARIES RE- PORTED SAFE

Officers of the Board of Missions and Church Extension, who have for months been out of contact with Superintendent Ernest E. Tuck and other missionaries in Japan-held Philippines, are greatly encouraged by a message received from Manila, through the International Red Cross, saying: "Inform Ralph Diffendorfer, 150 Fifth Avenue, New York City, all well. Inform families. Cable Ernest Tuck. Enquirer Philippine Resident."

The first sentence means that all the missionaries of the Board in the Philippines are safe. The second sentence, while not entirely clear, is considered to mean that Dr. Tuck is not an internee, but a "Philippine resident"—who makes this "enquiry" through the Red Cross. It is also presumed that if Dr. Tuck is not interned, other missionaries may also be considered and treated as "Philippine residents," presumably living in Manila and having at least a degree of liberty.

O, the depth of the riches both of wisdom and the knowledge of God!—Paul.

## THE COUNTRY CHURCH

Dear Sir: Thank you for your editorial, "The Country Church," in the September 23, 1943, issue of the New Orleans Christian Advocate. I fear that oftentimes the value of the country church is overlooked, and it seems that even some of our pastors fail to realize the importance of these churches. Only last summer I heard a certain preacher tell of his decision to spend most of his time in self-improvement for a better place rather than giving his entire efforts in successfully carrying out the regular activities of his churches. Self-improvement and advancement are well and good, and these churches are doing a kind deed in supporting the pastor and his family while he is qualifying for a better place. But what about the spiritual welfare of the churches themselves, for which he is responsible? What about those fine boys and girls who need the interest and guidance of a sympathetic and understanding pastor-friend to enable them to become shining lights for God? And what about those parents who are facing many problems and trials? Is not the rural church a great field in which to work, or is the country church fast becoming only a stepping-stone for the advancing preacher? It seems to me we need our best preachers in these fields, where the advantages and opportunities are few. Anyway, I'm glad you appreciate the country church.

PERSONAL LETTER.

## THE CHRISTIANS OF JAPAN

By the Hon. Joseph C. Grew, former Ambassador to Japan.

We Americans are united today in the solemn and terrible task of winning this war.

But that is not enough. We must have spiritual faith in Almighty God as the ultimate ruling force of our lives and our destinies. It is this spiritual dynamic which has been ever-present in the progress of our nation down through its history, and we must give more than lip service to God, not merely during the war but thereafter, if we would win the sort of peace we profess to desire.

It was not the Christians of Japan who brought on this terrible war, but the military leaders who profess faith only in themselves and their military schemes.

Christianity is deep-rooted in Japan. I do not believe that it can ever be crushed, and when the war is over and the military clique is no longer in power there, it is my conviction that a great opportunity and responsibility will again be offered the churches.

Each one of us has his part to play in this spiritual task to which the churches call us today. We ought to thank God that we can do our part in and through the churches of our choice and not through force and coercion. And each one of us ought to give freely of his time, his abilities and his money so that we will not again be guilty of doing too little too late when it comes to faith. We must be worthy of the spiritual strength which this day and this hour of fierce war and destruction demand.

Professor: I will use my hat to represent the planet Mars. Is there any question you wish to ask before I go on?

Student: Yes, is Mars inhabited?

—The Watchman-Examiner.



## STRENGTH FOR THE DAY

By Mrs. Irvin Rowland

"The Lord will give strength unto his people."

"Lord, 'tis strength for the day that I pray, not for some future tomorrow; for if I live successfully today, I shall be stronger for the morrow."

Today is what counts most with us—if we fail today, it shall be easier to know failure tomorrow, but with every day lived unto the Lord and in His strength, our own reserve is built up to cope with future trials. So, let us be concerned with how we use each individual day. Let us ask God to bless our use of it and help us to use it to the best advantage.

Physical strength alone is far insufficient to meet the needs of this modern, war-torn world. It must be overshadowed by that great strength of character which comes from being daily associated with the Giver of all strength. Then only can physical strength be most triumphant, as it is subordinated to the spiritual.

With spiritual strength comes understanding and wisdom, and we must have these in our struggle to live the abundant life. Youth and old age alike need this guiding strength from an Almighty Power. Many petty differences would be peacefully solved if there was more understanding and more love toward one another. Many of life's greater problems would be settled more easily if we could face them with courage. All of life would be easier met if we would do so with divine help. So I pray, "Lord, give me strength for this day."

## A JUST AND DURABLE PEACE

One hundred speakers have been mobilized for addresses in ninety-nine cities in forty states this month to help local church leaders discuss and plan organization and programs to develop opinion favorable to American participation with other nations in establishing an international organization based on Christian principles to assure a just and durable peace.

This picture of the peace effort of six great cooperating Protestant agencies was given by the Rev. Paul G. Macy and Dr. Walter W. Van Kirk as the Christian Mission on World Order which they directed got under way this week, to continue through November 20.

The speakers, including many prominent men and women drawn from such varied fields as the church, education, and government, will emphasize the part individuals, churches and communities can play in the effort to win the peace as well as the war.

The Missions are under the joint sponsorship of the Federal Council of Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement, and the United Council of Church Women.

The keynote was sounded by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, at the mass meeting October 28 in the Cathedral of St. John the Divine, New York, launching the nationwide Mission.

"The essential is that people find the way to do together works of creation," Mr. Dulles said. "That war can never be found and followed by a nation unless it has first become the way of the individuals who make

that nation's policy. . . So if we would be a nation of creative faith, we must be individuals of creative faith."

Mr. Dulles also suggested, "For guidance let us turn to Jesus Christ, who revealed to men not only the way of spiritual salvation, but how to create a fellowship on earth. For that He sought for men four simple and very practical qualities: to see, to understand, to reason, and then to act."

Establishment of church groups to study and emphasize post-war planning for peace is among the most important of the Christian Mission's objectives, and speakers are urging that the leaders carry on an educational program to reach many groups in the community.

Speakers at the Missions follow:

### Louisiana

Shreveport, November 2.—Dr. James A. Crain, Indianapolis, Executive Secretary, Social Welfare and Rural Work, Disciples of Christ; Dr. Mary Alice Jones, Chicago, Director, Children's Work, International Council of Religious Education; Dr. John A. Mackay, Princeton, N. J., President, Princeton Theological Seminary; Dr. Homer P. Rainey, Austin, Texas, President, University of Texas.

New Orleans, November 11.—Douglas Arant, Birmingham, Ala., Attorney; John B. Ketcham, Chicago, Field Secretary, International Council of Religious Education; Dr. O. Frederick Nolde, Philadelphia, Professor, Lutheran Theological Seminary; Rev. Edgar T. Nooe, Nashville, Tenn., Pastor, Vine Street Christian Church; Arthur Mosher, New York, missionary and head of Extension Department, Allahabad Agricultural Institute, Allahabad, India, now on furlough.

—Christian Mission on World Order.

## BOOKS

"When Christ Controls, Stewardship Messages, by John M. Versteeg. Abingdon-Cokesbury Press, New York, Nashville, pp. 148. Price \$1.50.

Dr. Versteeg was born in the Netherlands and came to this country at the age of 11 years. He was led to dedicate his life to the ministry at an Epworth League Institute, and was trained for the work at Drew University. He is still a pastor, and his writings indicate a profound appreciation of spiritual values in every Christian effort and relation. In these messages on stewardship, he takes a theme which is ordinarily made a drab and uninspiring subject and causes it to leap into flame as did Moses' bush on the pastures of Midian.

In imagination and literary expression he is an artist and he transfers the splendid images of his mind and soul to the printed page with the accuracy and skill of a master artist who conveys his vision with brush and canvas. These brief sayings represent both his depth of feeling and his literary style. "There can be no immortality without generosity. Men live forever only if they give forever." "The gods and the goods of this world have blinded us." "When you quit thinking in terms of God, you commit the sin by which the angels fell. . . . They secularized the spiritual. . . . They belonged to hell while they lived in heaven." "The power of the gospel lifts you from repenting to representing, from getting to giving." "Culture is a need rather than a fact."

Lighthouses don't ring bells and fire guns to call attention to their light—they just shine.—Exchange.

## IN GOOD FAITH

### Drifting from Our Moorings

It has taken ten years, since the rise of Hitler, to make us see that men who renounce sound moral principles have only the alternative left of acting like animals in response to the demands of their unbridled passions and instincts. Hitler denied the validity of the Christian principles and the existence of universal moral law and taught the German people that their destiny lay in obedience to the promptings of their blood. We have witnessed the results. From all corners of Europe comes the same story of wild and unrestrained violence, pillaging, looting and massacre. The latest evidence is now before us. From what are called unchallengeable sources, the *New York Times*, for October 26th, reported the story of how the Nazis began on January 18th to destroy the Jews of the Warsaw Ghetto, and how they did not stop until not one Jew of the 500,000 in the Ghetto remained.

This is not recorded as a means for inciting hatred of the Germans, for hatred is as futile as it is false in principle. It is recorded to remind us that men everywhere, who renounce the moral law which proceeds from God, will have nothing to resort to as a basis for living except the demands of their passions which can never produce life in terms of love and justice, but only life in terms of hate and pillage and massacre.

What has happened in Germany can happen in America, if we neglect to educate children in the knowledge of the moral law and if we flout it ourselves. In spots, it is already happening in America, exactly as it began to happen in Germany some years ago, by the spread of malicious gossip about the Jews, followed now—as in Boston—by open and violent attacks upon them. This is not the work of grace in men's hearts. This is sin reigning in men's mortal bodies. This is not the work of men who yield themselves to God "as instruments of righteousness." This is the work of men who yield themselves to sin "as instruments of righteousness."

The attack upon the Jews is not something with which they alone should be concerned. It is something with which Christians should be concerned, because Anti-Semitism is an invitation to men to act contrary to the truth of God for which the Church stands, and to act in accordance with the passions that war against the souls of men whom Christ came to redeem. There is nothing to be gained by refusing to face this situation. These acts of wanton violence in the world are evidence that men are drifting away from their moorings in Christ. In a situation so grave and so full of meaning for all Christians, there is nothing left for the Church to do except to brand Anti-Semitism, as well as all other manifestations of immorality, as sin against God and, having done that, to show men how, in Christ, they can be restored, like the Gadarene Demoniac, to their right mind.

Prayer is never an isolated thing. Whenever anybody prays for you, it means that he bears you on his heart. When a mother prays for her boy that is a prodigal, that is a token that she loves him. When a sister prays for a brother who is careless, that means that he is very dear to her. Prayers are mockeries that do not lead to action. True prayers issue in endeavor.

—G. H. Morrison.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Underlying the disorder in the outer world, there is disorder in the spirit of man. . . . Only the consciousness of a purpose that is mightier than any man and worthy of all men can fortify and inspire and compose the souls of men.

—Walter Lippmann.

## THE PRAYER-ROOM TODAY

Come, Lord Jesus, in the fullness of Thy virtues, destroying in me all that displeases Thee, and working in me all that Thou desirest for Thy glory. Come, in the sanctity of Thy Spirit, detaching me from everything which is not of Thee, uniting me perfectly with Thyself and leading me in Thy ways. Come, in the purity of Thy Ways, performing in me, whatever the cost may be, all the designs of Thy pure love for me, and perfecting happily in me that which Thou hast so mercifully begun. Amen.

Mississippi College Library  
Jan 14 1944

## God's Way of Working

The mightiest forces in the universe are the stillest—Destruction ever crashes on its way, like the express which tears through the little wayside station. The roar of the Autumn sea! The vehemence of the hurricane hurtling through the forest! The crackling of the devouring fire! The thunder, the earthquake, the volcano! But who can hear the day break?—or detect the footfall of the spring stepping through the woods, scattering flowers? Who thinks of listening to the pulse of the law of gravitation, or the thud of the forces that redden the grape, golden the corn, and cover the peaches with their delicate bloom?

Stand on an eminence and watch the effect of a long summer day on an English landscape. There is no sound, but the far-away bleat of the sheep, the low of the cattle, or the lazy murmur of the bee, by which the effect of the silence is rendered still more intense. Nature seems to be asleep under some drowsy spell of slumber. The hours move slowly, as if loathe to leave their merry dance in the woodland glade. But all the while, as you lie in a delightful reverie, you are aware that mighty chemical processes are at work, by which the juices of the earth and the elements of the air, the dew and the sunshine, are being elaborated for the sustenance of man.

So, God works in the hearts He loves. He does not strive, nor cry, nor cause His voice to be heard in the streets of the inner city. It is sometimes difficult to detect His working, and impossible to say, Lo here! or Lo there! His touch is so gentle; His voice so still and small; His breath so zephyr-like. When He is most at work within we think that we are making no progress, and even that we are going back. Comparing the experiences of some others with our own, we are inclined to imagine that we have not been the subjects of His spirit's work; or that His operations have come to a standstill because there is nothing sensible to record. The presence of the ozone in the air can only be detected by the most delicate tests, a faint color on a piece of litmus paper—that is all. And the presence of God in the soul is only apprehended when the bloom of perfect health becomes apparent as its result.—F. B. Meyer.





# WALLET OF THE WEEK



A RUBBER LUNG is the newest addition to the assortment of artificial lungs which medical science has developed. It is an appliance which being strapped to the back or the stomach adheres to the body by suction. It is operated by raising and lowering a handle and its use is to produce artificial respiration and the stimulating of the muscles until they become strong enough to function without artificial aid. The appliance was developed by the E. D. Ballard Company.

\* \* \*

THE TOTALITARIANISM of the Roman Catholic Church is posed in a listing of the cardinals, the supreme council of the Church. Of its fifty cardinals, thirty are Italian and Italy has thirty-four million people. Four are French, two are Spanish, two are German, two are American, and America has one hundred and thirty million people and more than twenty million of them Catholics. Belgium, Poland, Hungary, Portugal, England, Austria, Syria, Ireland, Canada, and Argentina have one each. Italy has the Pope into the bargain.

\* \* \*

SEVENTY-THREE MISSIONARIES have embarked from the United States for posts in Africa and Asia in the past eight months, according to Dow J. Mickle, secretary of the Foreign Missions Conference. Of this number, thirty have gone out within the past few weeks. More men than women have gone because travel restrictions for women are greater than for men. In all cases there have been delays because it has not been easy to secure direct passage to ports of destination. The outlook brightens for an early strengthening of the missionary personnel on many fields.

\* \* \*

AN ACCIDENT OF ARCHITECTURE is a term used to account for the fame of Pisa, a city of nearly seventy-five thousand inhabitants. This description refers to its beautiful bell tower which is about sixteen and one-half feet off center. The fame of Pisa really was achieved from 900 A.D. to 1400 A.D., during which time it was one of the cities which held maritime supremacy in the western world. It was the Pisan navy which kept the Saracens from overrunning Italy. The Pisans helped to take Jerusalem during the Crusades, and they established banks, warehouses and consuls in every western port.

\* \* \*

IGNATIUS TIMOTHY TREBITSCH-LINCOLN was a son of an orthodox Jewish family of Austria, and his death in a Shanghai hospital on October 7 ended a strange career of adventure, politics, national citizenship, and religion. In the sixty-four years that he lived, he ran away from Berlin, became a Protestant, trained in Montreal at the Anglican seminary and became a Presbyterian missionary in Canada; then a German secret agent; next financial adviser to Marshal Wu Pei Fu of China, then adviser to Pu Yi, Jap puppet ruler of Manchukuo; and completed his hectic circle of change by becoming a Buddhist monk in 1926. As a Buddhist, he marches on toward Nirvana.

A TEMPERANCE DRIVE is being promoted by the Mexican Government against the consumption of "pulque" and other intoxicating drinks. Posters appearing in all parts of the country, pointing out the evils of intoxicating drinks, are reported to have substantially decreased the use of alcoholic beverages. It appears that the promotional activity is being conducted largely through the pupils of the schools under the direction of the National Committee Against Alcohol with the aid of the President of Mexico and the Department of Health.

\* \* \*

GYPSUM, a material of lime content, was used by the Egyptians to line the vaults of the Pyramids and has long been used for making plaster of Paris. It is now being put to the new use of making moulds for metal castings. It is said that the smoothness and the high degree of accuracy of the moulds practically does away with the necessity for machining the castings, as is the case with castings formed in ordinary moulds. This does away with the need for precision tools and saves much time in making castings.

\* \* \*

THE NONCONFORMIST CHURCHES of England have borne a consistent testimony throughout the war's progress against the unrestrained and unlimited drink evil. It has been, and still is, a menace to both the morals and the health of the English people; it has been responsible for a large share of the alarming delinquency and crime among youth; and it has caused the scandal of foodstuff waste while people go hungry. The liquor interests prosper while the country looks to the outside for a supplemental supply of food for bringing its ration up to standard.

\* \* \*

USHANT ISLET is a quaint little dot of land off the western coast of France. It has approximately six square miles of flat surface and its rocky headlands have been a peril to shipping for centuries. It is twenty-five miles west of the harbor of Brest, and is only twelve miles from the French mainland. In much the same manner that Gibraltar guards the entrance to the Mediterranean, Ushant stands guard at the south side of the entrance to the English Channel. It was the scene of naval battles in 1779 and in 1794.

\* \* \*

AMERICAN PROTESTANT CHURCHES are undertaking the tremendous responsibility of raising one million eight hundred and fifty thousand dollars during 1943-1944 for overseas relief and reconstruction. The Church Committee of Overseas Relief with its twenty member organizations will raise the money, which in turn will be distributed in the war areas by eight organizations: American Bible Society; Bureau of Inter-Church Aid; American Friends Service Committee; International Missionary Council; Y. W. C. A.; Y. M. C. A.; and the Church Committee for China Relief.



# New Orleans

# CHRISTIAN ADVOCATE

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## EDITORIAL

### LOUISIANA ANNUAL CONFERENCE

The ninety-eighth session of the Louisiana Annual Conference convened in First Methodist Church, Lafayette, on Tuesday evening, November 9, 1943, with Bishop A. Frank Smith in the chair. Following a brief preliminary service, the Sacrament of the Lord's Supper was administered. The Conference was then organized. Dr. R. H. Harper was elected secretary following the completion of the roll, and the staff of assistants was elected. Dr. D. B. Raulins, secretary of the Cabinet, read the nominations for boards and committees, and other matters preparatory to the work of the Conference were attended to, after which the Conference adjourned to meet at nine o'clock Wednesday morning.

#### Wednesday

The Conference met at the appointed hour and, following the devotional service, took up the schedule for the day. The first item of business on the agenda was the reception of the class into full connection, and that was followed by the call of the other classes. Eleven ministers were received into full connection. Only two were retired: Dr. N. E. Joyner under the age limitation, and Rev. C. F. Sheppard on account of impaired health.

After the completion of the call of the classes, the next business was a ballot for delegates to the General Conference, and Jurisdictional Conference. After several ballots the delegation was completed as follows: W. L. Doss, Jr., Guy M. Hicks, W. W. Holmes, B. H. Andrews, clerical delegates to the General Conference; and Dana Dawson, V. D. Morris, F. M. Freeman, R. R. Branton, and W. H. Giles, clerical delegates to the Jurisdictional Conference. Lay delegates to the General Conference: E. L. Walker, Mrs. J. B. Pollard, Mrs. G. S. Sexton, R. J. O'Neal, and to the Jurisdictional Conference: Paul M. Brown, J. J. Davidson, Jr., E. C. Gibson, Mrs. W. M. Ledbetter, and J. H. Carter.

Next the resolution for changing the time for the holding of the Annual Conference, postponed from the session a year ago, was taken up, and Rev. S. A. Seegers presented the matter in a brief statement, and the Conference voted to hold future sessions in late August, same to become operative in 1945.

Then followed the consideration of the "Resolutions and Recommendations of the Louisiana Annual Conference, Incorporated," also postponed from last year. This paper had to do with an active supervision on the part of the Conference of corporations through which various Conference interests are administered. A resolution was read by Rev. B. H. Andrews, W. L. Duren made a brief

statement and moved its substitution for the original paper, and Dana Dawson made a like statement in seconding the motion to substitute. The substitute resolution was then passed unanimously and without debate.

The afternoon session was occupied with routine matters and various addresses. A number of chaplains of the Army and Navy were presented and spoke of their work. Dr. B. L. Schubel addressed the Conference for the Missouri Corporation of the Board of Pensions, and as a representative of the Board of Education. Dr. Neal, president of Haygood Institute for Negroes, spoke briefly and breezily for his work and received a collection of \$151. This brought the session to a conclusion.

Dr. C. M. Dannelly was the invited speaker at the evening hour which was devoted to Lay Activities. Judge E. L. Walker, Conference Lay Leader, presided.

#### Thursday

The sessions of Thursday were taken up with many matters pertaining to the business of the Conference. Among these was the memorial service, in which memoirs were read for Cleanth Brooks, K. W. Dodson, B. F. Rogers, H. W. Bowman, H. N. Brown, Mrs. P. H. Fontaine, and Dr. Pierce Cline, a layman whose presidency of Centenary College for the past ten years, entitled him to be accorded a place among those remembered in this service.

The evening service was devoted to a consideration of the work of Missions and Church Extension. Dr. Franklin N. Parker presided and Dr. B. P. Murphy was the speaker of the occasion.

#### Friday

The Conference turned into the last day of the Conference with the major part of its work finished. Various reports were presented and passed, and the deacons and elders were ordained in the course of the morning. Some Conference interests were presented in connection with the reports, and the final items for the completion of the work of the session were transacted. The statistical reports were not ready but permission was given to make the tabulations a part of the record of the session, and the minutes were approved.

At this point Bishop Smith arose and made some brief but pertinent observations, following which he read the appointments for the year, and a very delightful session of the Conference passed into history.

Rev. W. H. Giles and his people left nothing undone for the comfort of the delegates. It should be said that the splendid entertainment was all the more praiseworthy because of the difficulties under which they were com-



pelled to operate. Along with the Methodists, the other churches shared in the entertainment and in the appreciation of the Conference.

### ANTI-POLL-TAX AGITATION

It is not our purpose to indulge in political discussion as such, but we are interested in what appears to us to infringe upon the guarantees of Constitutional Government, and the right of individual states to establish such laws as are within the powers reserved to the states by the Constitution. We believe that the effort now being put forth is less a gesture of social interest than of dictation in the affairs of people who have a right to determine their own procedure in such matters, a right which has been recognized from the establishment of our Government. It seems to be part of the systematic encroachment upon American liberty which has already swept many of the safeguards of our heritage of freedom out of existence.

Louisiana has a no-poll-tax law, and it is our opinion that it has done more to promote political corruption than it has to safeguard individual freedom. It is not an academic question in Louisiana, but a matter of political and social experience. It is not easy to achieve constructive government, or to maintain a high standard of social righteousness where the balance of power is in the hands of a class of people who are too indifferent or too loosely connected with the social fabric to make a nominal contribution to the support of government. It means that they are just as indifferent to the issues of social life, and its whole tendency is to fashion a tool for the use of selfish and unscrupulous demagogues. The dollar-mark may operate as a bar to the exercise of the franchise, but its removal will not guarantee the social integrity of those who set so little store by the highest privilege and the most responsible and sacred function of political citizenship. In our opinion, the measure now pending before Congress is without benevolent intention and has little prospect of promoting either good government or social progress. We oppose it as ill-timed, autocratic, and as tending toward national despotism. We oppose it because we feel that it is a piece of political opportunism and an effort to do by negative means what other and more positive means have failed to accomplish. The values of citizenship must be written into character, not inscribed by political restraint. We are opposed to every form of national meddling in affairs which have been reserved to the states by the Charter which gave the national government, not the states, existence.

### ANNUAL CONFERENCE

In the Methodist ministerial household the Annual Conference, spelled with capital letters, is the conference of the whole year that means most. Of course, the General Conference is the one that makes the laws, and ranks as tops in connectional Methodism. Election to it is still the highest honor in lay and clerical circles alike. Here the laws are passed that make Methodist polity; here the Discipline is revised and all the rules that concern the people called Methodists are laid down or revoked, rules which ultimately reach out to the remotest ham-

let or mountain cove and tell us what we have to do for the next quadrennium.



Dr. A. P. Hamilton

But greatest in the minds of many is that junior General Conference, known as the Jurisdictional Conference, because here the bishops are elected, and the office of bishop is the very *sine qua non* of earthly bliss to many of the rank and file, and highbrows, too.

The awesome peaks of Sinai hardly held the respect of the ancient sons of Israel any more than the giddy heights of the *mons episcopalis* do for the average Methodist today.

But to get back to our text, the Annual Conference. Here is where you will find the heart of Methodism. Here is where we live and breathe, and have our being. It is our typical Conference, and has been since the time of Mr. Wesley.

Who of us has not heard from childhood that famous story of how Mr. Wesley at Annual Conference lined out the old hymn, "Wrestling Jacob," soon after the death of his brother, Charles, and as he read the line, "My company before is gone," broke into sobs?

In the old days when the circuit-rider came to Conference, after meeting and escaping death in a thousand forms during the year, it gave his soul a sense of release to meet with his brethren and sing with tears running down his cheeks, "And are we yet alive, and see each other's face," and to partake of the Love Feast on Sunday morning. Yes, the General Conference might claim his head, but the Annual Conference had his heart, and still holds it. There are still enough privations and hardships in the Methodist ministry even in this streamlined age to start the tear and choke the voice when the modern circuit-rider looks into the eye and grasps the hand of his brother itinerants after a year's separation in different parts of the Lord's vineyard.

And what of the minister's household back in the parsonage? With what hope and fears commingled do they speed him on his Conference-bound journey! Only after the last payment on the quarterage has been brought in; sometimes in the form of a side of bacon or a jug of molasses with a corn-cob as stopper. We used to be inclined to look askance at such payments in kind. But in these piping times of points and rationing who would scorn such gifts?

And most important of all, the Annual Conference used to be the scene of the year's greatest spiritual awakening and revival—a fact that, more than any other, made it the typical Methodist gathering. Here inspiration was gained for another year of challenge and spiritual victory. In the heart of many a pastor were lit, here, the fires which he was to carry back to his charge to spread among the multitudes of hungry souls groping for the light.

Is it too much to hope that we may somehow recapture the "lost radiance" of Methodism? And thus make the Annual Conference once more the source of power it used to be for all the succeeding months of the year?

A. P. H.



## RECOMMENDATIONS TO THE LOUISIANA ANNUAL CONFERENCE

Whereas, efforts have been made or intentions expressed to revise the charters of the various corporations and institutions which are carrying the work of the Methodist Church in the bounds of the Louisiana Annual Conference, South Central Jurisdiction, the Conferences acknowledges with satisfaction and gratitude this spirit of cooperation on the part of our Conference institutions.

Whereas, it is desirable that as much as possible this work of amending and revising charters should follow a consistent and fixed policy, in order to guide and assist our various institutions in this task, the Conference makes the following suggestions and recommendations:

1. We respectfully request that the charter of every institution, organization and corporate body existing in the State of Louisiana under the auspices of, and for the benefit of, the Methodist Church be amend so as to provide:

(a) For the election of all directors, trustees, managers by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, upon the nomination of the respective Conference Boards to which they are related; and so as to provide:

(b) That the said corporations, institutions and organizations shall be operated in conformity with, and all rules, regulations and by-laws and action of said organization shall be in conformity with, the Discipline, laws and regulations of the Methodist Church.

2. That the Board of Trustees of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, be hereby instructed to certify to the Conference when these several actions have been consummated.

3. Be it also resolved that the Conference hereby expresses its appreciation to our organizations, institutions and corporations for the evidences of cooperation in the carrying of these measures which are intended for the strengthening of the ties and the promotion of harmonious relations between the Conference and all its institutions.

## TRIBUTE TO TOPISAW

By Albea Godbold

A Minister Descendant of John Felder

I congratulate the Felder community on one hundred years of noble history. On Topisaw and Bogue Chitto rivers in Pike county, Mississippi, there has developed during the past century as fine, clean, wholesome, lawabiding, honorable and pious a neighborhood as one can find anywhere. The people in this section are descendants of John Felder and a few other families of similar integrity and godliness.

John Felder was my great-great grandfather. He died twenty years before I was born, but I knew personally my great-grandfather, Gabriel Felder, and my grandfather, Ira L. Felder. My mother, Ella Felder Godbold, still lives, and at nearly 76 years of age is one of the oldest of the Felder family now with us in the flesh.

What has held the Felder community together and made its one hundred years of history worthy of remembrance? Without doubt, the answer is religion and the church. John Felder was a man of solid piety. He

gave the land for the Topisaw Campground, and he helped to build and support the church. He and his house followed the Lord. His children, and their children after them, have been, almost without exception, men and women who feared God and kept the commandments.

True Christianity is the greatest force for good in human life. This religion has been preached, honored and lived out in the lives of the people in the Felder community. The church at Topisaw, with its blessed ministry throughout the year, and the campmeeting, with its reviving power during the month of August, have literally moulded the community life and made it upright, neighborly, and godly.

I understand that Topisaw is the strongest rural church in the Mississippi Conference. May it continue to hold first place.

I pay tribute to the influence of the campmeeting in my own life. In my youth, I attended this significant religious function every year. Since that time I have worshipped in some of the most magnificent cathedrals ever built by human hands. But in none of them have I ever felt that I was more surely standing on holy ground or more truly in the presence of the Most High than when in a service under the tabernacle at the Campground. Topisaw is still a sacred place to me and, I am sure, to hosts of others.

In my youth I was told that no descendant of John Felder had ever been convicted of crime. I hope that the same can still be said of this fine family.

Ours is a noble ancestry. Ahead of us were men of faith, honor, integrity, and true neighborliness. May we keep the faith of our fathers and bequeath the noble heritage to those who come after us.

May God's blessings rest upon the Topisaw Methodist church, the annual campmeeting, and the community, as they celebrate one hundred years of worthy achievement. May the year 2043 find the church and the campmeeting still flourishing and witnessing to the power of the gospel to save from sin and to build character that will endure while the ages roll.

## A REPORT ON THE REVIVAL HELD IN FAYETTE

I hesitated about writing this report. I did not want to appear to brag; such is not the purpose of the columns of our Advocate. But I believe I would be doing you an injustice, as well as failing God to some extent, if I did not lend you the encouragement of the results of the revival held at Fayette this year—August 22-29.

Rev. Andrew F. Gallman did the preaching, and God unusually endowed his messages with power and conviction. No limitations as to method or procedure were placed upon Bro. Gallman. The altar filled on several occasions. At the close of the last service I invited all who had definitely accepted Christ during the revival to kneel at the altar. It quickly filled, for between twenty and thirty, all but one of whom were already members of the church, had previously found him at the same altar. I then asked the parents, for many at the altar were young men and women, and Christian friends who would back them up in their new stand for Christ to come and stand behind them. About twenty-five came. Of these parents and friends, over twenty raised their hands in promise to establish family altars in their homes. The service

closed with a prayer by Bro. Gallman, dedicating lives and homes to God.

Is it lasting? Our Sunday night services have averaged about 70 since the revival; before the revival 35 or 40 was the average; 12 was a good crowd at the Youth Fellowship before; about 25 is the average now. We had our 8-12 out at the mid-week prayer service previously; now it seldom falls below 30, about half of whom are young people, and almost all of whom will pray in public. I am reasonably sure that family altars were not the order before the revival. On a proposition I made recently, after a message on "Why a Family Altar?" about 25 came forward, indicating they either had a family altar in their home or would establish one. I know that a goodly number have been established since the meeting, for I have assisted in establishing some. And I do not believe it is over yet.

Immediately following the revival there was started a campaign to raise sufficient funds to completely remodel the church auditorium. To date, over \$4,500 has been raised, and it is believed the goal of \$5,000 will soon be reached. On top of a much increased budget, the church is paying its entire askings for World Service for the first time anyone can remember.

And it all ties in together. A good revival gives impetus to the whole program. Yes, it really happened at Fayette.

M. H. WELLS, Pastor.

## FIFTH SUNDAY SERVICES

Dear Dr. Duren: Tell the fellows to give that unlucky 5th Sunday to the charge lay leader. Where they have two churches, let them alternate. Where they are near enough, let them have joint meetings.

We have been doing this the past year. The last Sunday before Conference was the 5th, and the attendance was like Easter.

Our lay leader is superintendent of Church School, teacher of a class of boys, and State Senator. He has been pinch-hitting for the preachers at Cleveland, Rosedale, Ruleville, Rome, and for his own pastor.

He has private business enough to keep some of us "too busy," but he has time to look after repairs and improvements at the church and parsonage. One thing he does seem to be a little short on—time to complain about things. When the children want him they call him "Oscar Wolfe."

You may pass this along if you think it worth anything to anyone.

WALTER W. JONES.

## LEESVILLE, LA., PARSONAGE BURNED

The parsonage at Leesville, Louisiana, was burned to the ground on last Friday. Rev. A. A. McKnight and his wife were on the way to the Conference at Lafayette when they received the information that their home had caught fire and burned with almost a total loss of the contents. We are not informed as to what insurance was carried, but it is stated that Brother McKnight lost practically all that he had. A collection was taken to assist him in tiding over the disaster. We presume that a full account of the incident will be furnished later.

Knowledge, like everything else of the highest value, is not to be obtained easily.

—Arnold.



# CONFERENCE NEWS AND PERSONALS

Rev. J. L. Cady, retired member of the Louisiana Conference, who has been living at Crowley, La., is now located at 1340 Grand Avenue, Beaumont, Texas.

Sgt. D. H. Boddie, son of Rev. and Mrs. D. B. Boddie, of Morgan City, La., who has been stationed at Camp Wheeler, Ga., is now at Fort Leonard Wood, Mo.

Chaplain A. M. Ellison expects to attend the Mississippi Conference on detached service and visit his parents while so doing. Mrs. Ellison plans to live in Gulfport, Miss., until the war is over.

Chaplain L. R. Nease, Jr., adds to a business note: "By the time this reaches you Conference will likely be in session. This will make the second session of the Louisiana Conference that I shall have missed, and I do 'miss' them." For his information, the label on his paper will be changed as soon as the mailing list can be revised.

The Board of Trustees and Faculty of Scarritt College for Christian Workers, Nashville, Tenn., announce the inauguration of Hugh Clark Stuntz as President of Scarritt College on Monday, November 15. Bishop Paul B. Kern, president of the Board of Trustees, presided and made the presentation of the new president.

## OSYKA AND FERNWOOD CHARGE

We are closing the year on the Osyka and Fernwood charge in a most excellent way. Every item of the church budget will be overpaid at the forthcoming Annual Conference at Jackson, Miss., November 18.

Without exception, the churches are in better condition, in many ways, than ever before, and are moving forward to greater things in the task of strengthening the Kingdom of God in this section of our great Conference.

It has been a high privilege to serve among these warm-hearted people. They have made it easy for us to serve them. "We thank God and take courage."

Blessings upon you in your labors of love, I am,

HILARY S. WESTBROOK, Pastor.

## GIFTS FOR CHILDREN IN COLORADO, NOT IN JAPAN

A million Methodist women thank Walter Winchell for the correction he made, both in his syndicated column and broadcast, of an erroneous Associated Press dispatch to which he had previously given wide circulation.

Mr. Winchell, without other comment than a caption, "Remember Pearl Harbor Department," quoted an A. P. item from the Holyoke (Mass.) Transcript Telegram describing an offering which the New Hampshire Methodist Conference Women's Society of Christian Service took as being destined for Japan where Christmas gifts for Japanese children were to be purchased.

Investigation by the director of Methodist Information, and others, revealed the true purpose of the offering, viz: to buy gifts for little tots in a relocation center in Granada, Colorado, virtually all of whom are American citizens. The reporter from the

paper in Concord, N. H., where the meeting was held, was not present when the matter was first discussed and jumped at conclusions. The Associated Press learned of the error and teletyped a corrective to their member papers a few hours after sending out the story, but not before the Holyoke paper had gone to press.

The efforts of Methodist officials to have the misleading story corrected met with full cooperation from the editors involved, the Associated Press, Mr. Winchell himself, and his sponsor, the Andrew Jergens Company. While the retraction of a damaging error might seem only normal, Mr. Winchell's fairness and courtesy in using some of his limited time to right a wrong for which he was not personally responsible is eliciting numerous letters from appreciative Methodist women throughout the country.

Commentator Arthur Hale, on his own initiative, also corrected the story in his "Confidentially Yours" broadcast over the Mutual Network, November 2.

## RESOLUTION

Whereas, the Rev. B. H. Andrews, district superintendent of the Lake Charles District, Louisiana Conference, having served the allotted term of six years in that important office, will, at the approaching session of the Annual Conference, be assigned to other fields of spiritual activity, and

Whereas, the present regular session of the fourth quarterly conference of the Abbeville, La., charge, being the last session of the fiscal year for this charge to be presided over by Bro. Andrews, and,

Whereas, the official board of the Abbeville charge, recognizing the faithful and efficient performance of the duties pertaining to the office in a partisan and Christian-like manner, and by such performance of duty has endeared himself to the pastor in charge, as well as all officers and members of the Abbeville church, therefore, be it

Resolved, that we do hereby express our deep and sincere appreciation and extend gratitude to the Rev. B. H. Andrews for the faithful and efficient performance of the duties which devolved upon him as presiding officer. His leadership has added materially to the advancement of the Lord's work in this church and we regret his going; be it further

Resolved, that we do hereby pray that the Heavenly Father richly bless Bro. Andrews personally, and in his work, and grant to him many years of useful, happy faithful ministry in the Lord's Kingdom covering any field of labor to which he may be assigned, meriting the same spiritual suc-

cess and advancement that the Lake Charles district has enjoyed under his leadership. Be it further

Resolved, that this resolution be spread on the minutes of this quarterly conference, a copy be given to Bro. Andrews, and a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,

V. L. CALDWELL,

Chairman of the Board of Stewards:

G. P. SLEDGE,

Secretary of the Board of Stewards.

## THANKSGIVING AND THE METHODIST HOME

Dear Friends:

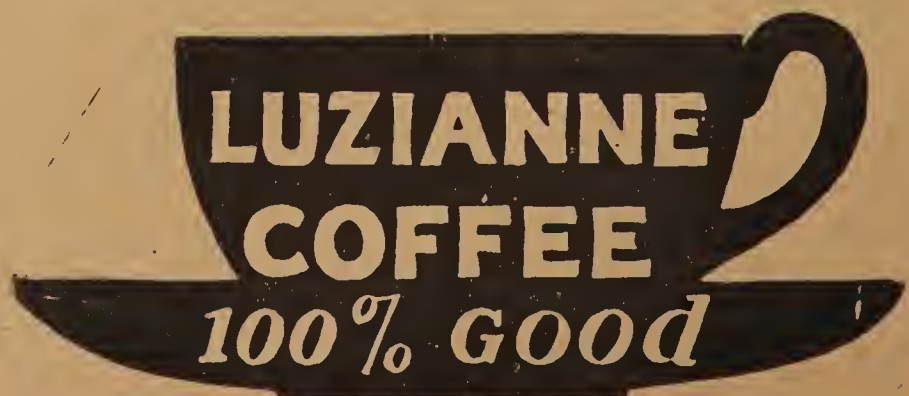
It is a happy situation that Thanksgiving has developed into what was originally intended. We used to think of this day of appreciation in terms of groups of nations and the larger the combined number returning thanks for God's blessings, the greater seemed the sense of acknowledgment.

But today, as it should be, Thanksgiving is a more personal matter and individuals have taken upon themselves the pleasurable task of thanking God for His love, His grace and His kindness to His people. If the motives that prompt your daily remembrance of the children in the Methodist Orphans' Home could be inoculated into the lives of all creation, greed and hate would disappear, war would be abolished, and the Prince of Peace would be universally acclaimed.

Nowhere in the wide world can the personal Thanksgiving or the personal plea be more plainly felt than in an institution whose commission is the care and development of those who, through unfortunate causes, have been deprived of the supervision and training of the home where the mother and father are the directors.

Children have a much better insight into certain things than adults. Their very natures being fresh from God are uncontaminated and their joys and their sorrows are pure and instinctive. A small measure of meal to a child is a greater boon than a talent of gold to an adult.

My pleasure and my joy have been to witness the smiles and to hear the unspoken words of the children when their friends remember them, especially at this universal Thanksgiving period of the year. The date on the calendar may mean little to the innocents, but they seem to have a foreknowledge of the coming of the times set aside for special observation. Thanksgiving day or week or month has a hallowed meaning





in their hearts and they look forward to the remembrance of their friends.

Our Methodist people, and their friends, are responsible for the fires that light the eyes and burn in the hearts of the children in the Methodist Orphans' Home. Your gifts and your donations, whether in money, clothing, foodstuffs, soap-wrappers, or anything that spells welfare for the children, have made little humans happier and have charged them with spiritual and physical strength throughout the days.

Free cars on most of the railroads throughout our state will run through your town from November 19th to December 6th. If you have not appointed your "Orphanage Committee," please appoint a "Solicitation Committee," and make your contributions most liberal. Please remember, if you cannot send food, clothes, supplies or feedstuff, **send us money**, as we are supplied with sufficient points to secure what is needed in the care of our children. Mark all donations, "The Methodist Home," and please do not omit placing your name on donation sent, as we always delight in sending acknowledgment for all contributions sent the children.

Remember, our needs are great. If you cannot send food and clothing, a portion of your means, in whatever form, will be "bread cast upon the waters." A channel of love will be opened and through it will pour the contents of homeless children's hearts. Children's prayers and Thanksgiving will go up to the Throne through the medium of the friends who remember them at this time of the year.

It is my personal, sincere assurance that our children think of you in fondest terms. They look to you for whatever it is in your power to give and their thanks and mine have already taken wing and are traveling fast to anticipate your continued and deeply appreciated good will.

Yours sincerely,  
FRED J. McDONNELL,  
Superintendent.

### RESOLUTIONS—MRS. O. B. HUGHES

Whereas, God, in His love and wisdom, has seen fit to call from our midst our beloved member, Mrs. O. B. Hughes, and

Whereas, the Woman's Society of Christian Service of the Itta Bena Methodist church is grateful for her beautiful Christian life and influence and for the happy associations through the years. Our lives have been made richer by having known her and the memory of her devoted life will always linger with us. Therefore, be it

Resolved, first, that we bow in humble submission to God's will, and

Resolved, second, that we extend our deepest sympathy to the devoted family, and pray God's richest blessings of comfort upon them, and

Resolved, third, that a copy of these resolutions be placed on the minutes of the W. S. C. S. and a copy sent to the family, and a copy be sent to the New Orleans Christian Advocate.

The Itta Bena W. S. C. S.,  
MRS. L. E. BARRENTINE,  
MRS. R. T. HOLLINGSWORTH,  
Committee.

After polishing brass articles such as buttons and buckles, coat them with colorless nail polish to protect and preserve the luster. Colorless nail polish serves well to protect and waterproof bottle labels.

### WITH THE PASTORS

### USING THE HYMNAL: CONGREGATIONAL SINGING

By Charles O. Ransford

The Methodists have not only given the world a new religious experience, but a new hymnology. Their new life in Christ broke forth in songs of praise to His name. A new hymn book was required to record their experiences and to contain their hymns. Every period of advance in Methodism has been marked by the publication of a new hymn book.

The personal experiences of Charles Wesley were expressed in song. Every sermon he wrote was appended by a new hymn.

From 1739 to 1785 Charles Wesley produced no less than 4,644 hymns. The people of every denomination sing them. His hymns are among the first translations in all mission lands. Wherever Christ's name is known Charles Wesley's hymns are among his first interpreters.

The hymns of the Wesleys have made the Methodist faith and experience universal. They speak the common language of every creed and doctrine.

The Methodist Hymnal now everywhere used contains fifty-four hymns by Charles Wesley and seven hymns and translations of hymns by John Wesley.

John Wesley prepared for his co-workers in the ministry a modest hymn book. Every itinerant carried his hymn book in his saddle bags. He lined the hymns and taught the assembled worshipers, and soon all Methodist converts by heart knew all the hymns. The wilderness and the solitary places were made glad by their hymns of praise.

Singing is essentially a part of religious worship. The Hebrews first knew God in their tabernacle worship as they sang their inspirational psalms and hymns. There were chief singers in all congregations. The patriarchal fathers led their households in singing. Every synagogue had its own cantor.

Singing is not a prelude, nor an interlude, nor a gap-filler in a religious service. Singing is religious worship, prayer, and praise.

The worshiper approaching the altar of God sings:

"Come, Thou Fount of every blessing.  
Tune my heart to sing thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise,  
Teach me some melodious sonnet  
Praise the Mount! I'm fixed upon it,  
Sung by flaming tongues above;  
Mount of Thy redeeming love."

Some folk speak of lively songs. There are such, but some are not strictly worshipful. True hymns of the Christian faith are always lively because they give expression to a living faith and joyous praise.

The hymn book in the congregation will be just what the leaders of worship and preachers make of it. Some pastors permit their congregations to select any sort of song book instead of a Methodist hymn book. This ought not to be. The Methodist hymn book has done more to interpret and make intelligible to the congregation the Methodist experience than much preaching.

An awakening in song and praise in any congregation will be a prelude to a revival of religion. It is doubtful whether any congregation can have a revival until the people from their hearts begin to sing God's praise.

Limiting the number of hymns in public worship is a serious mistake. Anthems by the best trained choir cannot take the place of the religious uplift to a congregation in hymn singing. The united praise of a large congregation is like the music of heaven.

Every preacher should conscientiously study his hymn book and for every service make a careful selection of his hymns. The people really enjoy singing and will respond to his leadership. With new religious experiences in their hearts, they will bring a revival to the church.

### "THROUGH THE AGES ONE ETERNAL PURPOSE RUNS"

What follows has nothing to do with beasts of the field or birds of the air. It has to do with the men and women among whom we live and of whom we are a part. Its purpose is to face actual facts in these troubled times when religions and morals sometimes seem to be steadily fading out of our national life as redeeming factors. Shall we become confirmed pessimists, offensive cynics, or is there another side to the picture, and have we a right to believe that there is more good in the world than evil, and so think and live accordingly?

There are in this land of ours, it is safe to say, at least 130 million people. From the office of American Prison Association we learn, through direct correspondence, that there are today in our State and National jails and prisons, penitentiaries and reformatories, approximately 119,118 men and women—that is, out of the entire population of 130 million, only **one-tenth of one per cent** have been found guilty of such offenses and crimes as have caused their conviction and imprisonment in our State and national jails.

From the Census Department in Washington, we learn that the number confined in city and county jails and workhouses, added to those in our national and state prisons, adds to the one-tenth of one per cent practically one-hundredth of one per cent.

How often do we think of the tens of millions who, out of their meager earnings and savings, help support our churches, our innumerable charitable organizations throughout the land; or of that multitude of humble, lowly women who, at the close of a hard day's work, drop in to some unfortunate neighbor's home to care for a sick mother, it may be, and her child? The deeds of such bring no glaring headlines in our public press, but the evildoer, the lawless disregarder of his fellows' rights—the story of his crime is front-page news, from sea to sea.

Ought we not to think oftener of this side of the picture—this side where the many millions of law-abiding, kind and humane people are living out their lives, remembering that it is only nine-tenths of one per cent of these 130 millions who are spending their days behind the bars of our prisons, our jails and our reformatories?

Judge of humanity's progress not by decades or centuries, but by the thousands of years of man's history—from the caveman to the man of today—and then we may confidently hold to our faith in that

"One far-off divine event  
To which the whole creation moves."

—Our Dumb Animals.

You can judge a pilot in a storm, a soldier in a battle.—Seneca.



## PERSONAL NOTES AND INCIDENTS

The Mississippi Conference, the last of our patronizing Conferences to meet, is now in session at Jackson, Miss., and will continue through Sunday.

Dr. W. A. Tyson, who now begins his sixth year at Tupelo, Miss., is very happy in his work and begins with the faith that this may be the best year yet in his splendid pastorate at that place.

Rev. J. H. Felts writes that he is greatly improved and that those competent to express a judgment think that he may soon be stronger than he has been at any time since his breakdown several years ago.

Mrs. Frank C. Collins, wife of the pastor at Gilbert, La., was called to the bedside of her mother who is very critically ill in California. On account of the absence of Mrs. Collins, Bro. Collins failed to reach the Conference in session in Lafayette.

Rev. W. R. Goudelock, retired member of the North Mississippi Conference, did not take work at the recent session of that Conference. He is moving from Corinth to 203 Fifth Avenue, Cleveland, Miss., where he will make his home for the future.

Rev. Hubert A. Gibbs, pastor at Istrouma, La., began the year by the dedication of his church. Rev. R. R. Branton, the former pastor, preached the sermon, Dr. W. L. Doss, Jr., read the ritual dedication, and Revs. J. A. Alford, J. H. Bowdon, W. H. Royal, and H. L. Johns took part in the service. Rev. W. H. Royal preached on Sunday evening.

The Methodist Challenge, successor to Bob Shuler's Magazine, carries as a part of the masthead: "Published in defense of the Methodist EVANGELICAL position in matters of doctrine and to promote true Methodist EVANGELISM." Volume 1, Number 1, gives every indication of a militant crusade for the ends announced.

Reports to the recent session of the Louisiana Conference indicate that our church indebtedness is rapidly approaching the vanishing point. We are on the way to the complete liquidation of the debts which have greatly embarrassed our work for more than a decade, and plans for future expansion are commendably cautious, but they are also forward looking as shown by the savings now being made for needed improvements.

The retired preachers' fund of the Missouri Conference has non-productive investments in the sum of sixty-eight thousand dollars, and the income since 1930 has been cut from \$9,000 to \$5,000. One investment in the sum of \$17,457.50 is in an undesirable business of Kansas City and was recently appraised at \$7,500—a loss of approximately ten thousand dollars. These figures are from the report of the Conference Trustees.

## LOUISIANA CONFERENCE APPOINTMENTS

### ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent  
Alexandria—B. C. Taylor.  
Ball—W. F. Ragsdale.  
Boyce—J. E. Selfe.  
Bunkie—A. W. Townsend.  
Campti—J. L. Lay.  
Colfax—J. M. Alford.  
Elizabeth—Brooks M. Waggoner.

Ferriday—J. H. Sewell.  
Glenmora-Melder—A. D. George.  
Jena—W. F. Roerts.  
Jonesville—J. A. Knight.  
Lecompte—F. J. McCoy.  
Marksville—R. E. Carter.  
Melville—Clyde Shaw.  
Montgomery—Lula Wardlow.  
Mount Zion—Tillman Brown.  
Natchitoches—Carl F. Lueg.  
Oakdale—J. C. Sensintaffer.  
Opelousas—E. C. Dufresne.  
Palestine—J. B. McCann.  
Pineville—R. M. Bentley.  
Pollock—David McCartney.  
Rochelle—G. H. Corry.  
Sicily Island—H. B. Teer.  
Trout-Goodpine—J. J. Davis.  
Tullos-Urania—Jerome Cain.  
White's Chapel—J. A. Jones.  
Weaver—Murrell Gunn.  
Winnfield—H. B. Hysell.  
Chaplain U. S. Army—W. F. Howell.  
Chaplain U. S. Navy—R. W. Faulk.  
Chaplain U. S. Navy—T. T. Howes.  
Chaplain State Hospital—R. M. Bentley.  
District Missionary Secretary—F. J. McCoy.

### BATON ROUGE DISTRICT

W. L. Doss, Jr., District Superintendent  
Amite—A. T. Law.  
Angie—C. J. T. Cotten.  
Baker—Harry D. Watts.  
Baton Rouge:  
First Church—L. N. Stuckey; assistant—J. B. Koelemay.  
Istrouma—H. A. Gibbs.  
North Baton Rouge—D. T. Williams.  
University—W. E. Trice.  
Blackwater—J. P. Bonnacarrere.  
Bogalusa:  
Columbia Street—T. V. Peters.  
Elizabeth Sullivan Memorial—G. W. Pomeroy.  
Clinton—Fred S. Flurry.  
Covington—J. C. Rousseaux.  
Denham Springs & Slaughter—R. H. Jamieson.  
Fisher—H. B. Crammer.  
Franklinton—Ira W. Flowers.  
Gonzales—Allie Ellender.  
Greensburg—R. T. Pickett.  
Hammond—H. D. Marlin.  
Jackson—W. B. Hollingsworth.  
Kentwood—A. P. Boyd.  
Live Oak—O. C. Stapleton.  
Lottie—C. M. Morris.  
Pearl River—To be supplied.  
Pine Grove—J. R. Strozier.  
Plaquemine—E. E. Sylvest.  
Ponchatoula—H. T. Carley.  
St. Francisville—M. D. Felder.  
Springfield—A. W. Coody.  
Tickfaw—P. W. Sibley.  
Walker—E. W. Corley.  
Zachary—B. A. Galloway.  
Chaplain U. S. Army—H. B. Varner.  
Chaplain U. S. Army—J. L. Beasley.  
Chaplain U. S. Army—Wesley Ralph Cain.  
Chaplain U. S. Navy—Luther L. Booth.  
District Missionary Secretary—B. A. Galloway.

### LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent  
Abbeville—Otis W. Spinks.  
Bell City—C. W. Rodgers.  
Cameron—B. F. Roberts.  
Church Point—Harold Hine.  
Crowley—C. E. McLean.  
DeQuincey—W. T. Gray.  
DeRidder—D. W. Poole.  
Ebenezer—C. J. Thibodeaux.

Eunice—A. A. Collins.  
Gueydan—C. W. Quaid.  
Hornbeck—E. H. House.  
Indian Bayou—A. M. Martin.  
Iowa—Sam Nader.  
Jeanerette—Harley McCall.  
Jennings:  
First Church—E. P. Drake.  
Tabernacle—J. W. Waltrip.  
Kinder—T. D. Lipscomb.  
Lafayette:  
First Church—W. H. Giles.  
Davidson Memorial—W. H. Giles.  
Lake Arthur—J. W. Waltrip.  
Lake Charles:  
First Church—J. H. Bowdon.  
Simpson—E. R. Haug.  
Leesville—A. A. McKnight.  
Many—R. T. Pynes.  
Merryville—W. C. Barham.  
New Iberia—R. H. Staples.  
Raymond—C. B. Krumnow.  
Rayne—D. F. Anders.  
Sulphur—L. E. Douglas.  
Vinton—J. A. Bell.  
Welsh—W. H. Bengtson.  
Westlake—Martin Hebert; assistant, A. D. Cavanaugh.  
Chaplain U. S. Army—Don Wineinger.  
Deaconess Rural Work—Sheila Nuttall.  
Chaplain Charity Hospital, Lafayette—W. H. Giles.  
Chaplain St. Patrick's Hospital, Lake Charles—Martin Hebert.  
District Missionary Secretary—D. W. Poole.

### MONROE DISTRICT

H. M. Johnson, District Superintendent  
Bastrop—J. B. Harper.  
Bonita—J. D. Huff.  
Collinston—Ollie H. Jones.  
Columbia—W. R. Wendt.  
Columbia Circuit—Lea Joyner.  
Delhi-Crowville—E. L. Tatum.  
Gilbert—F. C. Collins.  
Grayson—G. A. LaGrange.  
Lake Providence—A. C. Lawton.  
Mangham—J. P. McKeithen.  
Mer Rouge—F. A. Matthews.  
Monroe:  
First Church—A. M. Serex.  
Gordon Avenue—W. C. Mason.  
Stone Avenue—I. L. Yeager.  
Newellton—W. A. Reeves.  
Oak Grove—J. E. Hearne.  
Oak Ridge—J. F. Dring.  
Olla—E. M. Mouser.  
Pioneer—C. L. Moore.  
Rayville—J. H. Midyett.  
Sterlington—H. E. Pfost.  
Sunrise—I. A. Patton.  
Tallulah—H. A. Rickey.  
Watproof—C. M. Hughes.  
West Monroe—P. M. Caraway.  
Winnsboro—O. L. Tucker.  
Wisner—W. H. Carroll.  
Chaplain U. S. Army—M. D. Fulkerson.  
Chaplain U. S. Army—Wm. J. Reid.  
Superintendent Good Samaritan Home—J. R. Downs.  
Missionary to Korea—J. M. Norris.

### NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent  
Berwick—T. F. King.  
Donaldsonville—W. W. Perry.  
Franklin—W. D. Milton.  
Golden Meadow-Lockport—C. B. Powell.  
Houma:  
First Church—A. S. Hurley.  
French Mission—L. A. Bodie.  
Lutcher-Reserve—S. J. McLean.  
Morgan City—D. B. Boddie.  
New Orleans:



Aldersgate—Robt. B. Crichlow.  
 Algiers—Donald M. Risinger.  
 Canal Street—J. T. Harris.  
 Carrollton Avenue—Elmer C. Gunn.  
 Church of the Redeemer—Phillip Palotta.  
 Chalmette—J. W. Booth.  
 Eighth Street—Dana Dawson, Jr.  
 Felicity—W. D. Boddie.  
 First Church—N. H. Melbert.  
 Gentilly—C. R. Hardy.  
 Gretna—A. R. Hoffpauir.  
 Munholland Memorial—Karl Tooke.  
 Napoleon Avenue—R. H. Harper.  
 Parker Memorial—E. B. Emmerich.  
 Rayne Memorial—H. L. Johns.  
 St. Mark's—R. L. Clayton.  
 Second Church—A. L. Smith.  
 Slidell—M. S. Robertson.  
 Chaplain U. S. Army—Oakley Lee.  
 Chaplain U. S. Army—Alvin P. Smith.  
 Chaplain U. S. Army—Oliver Risinger.  
 Chaplain U. S. Army—David Tarver.  
 Chaplain U. S. Navy—J. E. Reaves.  
 Chaplain Charity and Marine Hospitals—J. A. Alford.  
 Director Religious Education, First Church, Texarkana—Ruth Nuttall.  
 Professor Candler School of Theology—F. N. Parker.  
 Editor New Orleans Christian Advocate—W. L. Duren.  
 Superintendent Memorial Mercy Home Hospital—J. G. Snelling.  
 District Missionary Secretary—K. B. Tooke.  
 Deaconess St. Mark's—Emma Vogel.  
 Deaconess MacDonnell School—Ella K. Hooper.  
 Deaconess MacDonnell School—Lillie Hendricks.  
 Deaconess MacDonnell School—Elizabeth Covington.

#### RUSTON DISTRICT

D. B. Raulins, District Superintendent  
 Arcadia—R. M. Brown.  
 Athens—B. P. Durbin.  
 Bernice-Dubach—J. W. Ailor.  
 Bienville—To be supplied.  
 Calhoun-Downsville—A. G. Taylor.  
 Chatham—J. T. Garrett.  
 Choudrant—C. L. Elliott.  
 Claiborne—R. H. Hearne.  
 Clay-Ansley—Jack Shaw.  
 Cotton Valley—J. W. Lee.  
 Eros-Antioch—F. L. Hearne.  
 Farmerville—J. F. Stone.  
 Gibsland—N. E. Joyner.  
 Haynesville—Louis Hoffpauir.  
 Heflin-Brushwood—A. M. Wynne.  
 Hodge—J. F. Kilpatrick.  
 Homer—V. D. Morris.  
 Jonesboro—J. B. Grambling.  
 Lisbon—Jeff Paul.  
 Minden—B. H. Andrews.  
 Quitman—Roy Grant.  
 Ringgold—E. W. Day.  
 Ruston—J. J. Rasmussen.  
 Shongaloo—Percy Hoffpauir.  
 Sibley—Rex Squyres.  
 Simsboro—L. P. Moreland.  
 Springhill—W. D. Kleinschmidt.  
 Chaplain U. S. Army—Wm. O. Byrd.  
 Chaplain U. S. Army—R. E. Walton.  
 Chaplain U. S. Navy—Beverly E. Bond.  
 Superintendent Louisiana Methodist Orphanage—C. B. White.  
 Superintendent Emeritus—R. W. Vaughan.  
 Deaconess Student Work, Louisiana Tech—Florence Jones.  
 Missionary Secretary—J. W. Ailor.

#### SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent  
 Belcher-Gilliam—J. W. Matthews,

Bossier City—J. F. Wilson.  
 Coushatta—S. S. Holladay.  
 Grand Cane—W. L. Watson.  
 Greenwood—A. D. St. Amant.  
 Hall Summit—To be supplied.  
 Haughton-Doyline—F. H. Harrison.  
 Ida-Hosston—Thurmon Spinks.  
 Logansport—W. O. Lynch.  
 Mansfield—M. S. Monk.  
 Mooringsport—Van Carter.  
 Oil City—Marvin Corley.  
 Pelican—James Stovall.  
 Plain Dealing—L. A. Carrington.  
 Pleasant Hill—T. J. Holladay.  
 Provencal—To be supplied.  
 Rodessa—Jack Cooke.  
 Shreveport:

Broadmoor—R. Leonard Cooke.  
 Caddo Heights—L. W. Smart.  
 Cedar Grove—G. A. Morgan.  
 First Church—Dana Dawson.  
 Mangum—C. K. Smith.  
 Noel Memorial—F. N. Freeman.  
 Park Avenue—S. A. Seegers.  
 Wynn Memorial—B. D. Watson.  
 Summer Grove—S. S. Bogan.  
 Vivian—Bentley Sloane.  
 Zwolle—D. L. Dykes.  
 Chaplain U. S. Army—A. F. Vaughan.  
 Chaplain U. S. Navy—Al M. Brown.  
 Chaplain U. S. Navy—George Pearce, Jr.  
 Chaplain U. S. Navy—James T. Whitaker.  
 Professor Centenary College—R. E. Smith.  
 Educational Executive Secretary—G. W. Dameron.  
 Chaplain Charity Hospital—R. T. Ware.  
 Deaconess First Church—Grace Gatewood.  
 Deaconess Business Girls' Inn—  
 District Missionary Secretary—Van Carter.

### METHODIST SERVICES BUSY IN CROWDED CHUNKING

By W. W. Reid

"All departments of the Methodist Hospital in Chunking are full to overflowing due to the strain of the war and widespread malnutrition," reports Dr. C. Bertram Rappe, Methodist missionary-in-charge in this crowded West China city. "Tuberculosis is increasing rapidly.

"At our Sanatorium, located on the mountains amid beautiful surroundings, we have seventy-six tuberculosis patients and have had some remarkable cures. On the invitation and help of the Government we are now expanding the capacity to one hundred beds.

"At our hospital staff meeting recently the Ministry of Social Affairs submitted a proposition that we set aside forty more beds for children and promised to give us the necessary equipment and to help with the running expenses. The war has brought about an unusual amount of sickness among the children of the poor, hence this appeal. This expansion will mean an extra lot of work to an already overworked staff, but when such faith is shown in us we cannot but accept the challenge and do our best.

"Recently diplomas were granted to a class of sixty-six in the Chi Chin High School and to a class of thirty-five young men and women in the Chiu Chin Commercial College. This last-named institution is comparatively new and this was the first graduating class. 'Chiu Chin' means 'Seeking the Highest.' There is such a demand for well-trained young people of character and ability that each one of these graduates was offered two or three positions. This speaks very well for the institution and will result in a larger number of applications for admission in the fall.

"Fifteen years ago there was an intense persecution of the church and of all Christian institutions. Today our institutions are turning people away and our churches are crowded. Grace Community Church (new since the war), where I worship most of the time, has outgrown its present place of worship. Recently Bishop Chen of our Church baptized the youngest son of Generalissimo Chiang Kai-shek. The Generalissimo had the son read Dr. Fosdick's 'The Meaning of Faith,' saying, 'You must know what you believe.' Then he presented him with the same author's 'The Meaning of Service,' calling his attention to the fact that if he wanted to be a real Christian he must learn to be of service. Lastly, before the boy left for the front, he gave him a Bible, admonishing him to read it daily as he would need its inspiration and guidance.

"Famine has taken a fearful toll of lives in Honan and Kwangtung Provinces, but we here have sufficient to eat. There are many things which cannot be had at any price, but we are learning that there is much with which we can do without and that a simple life is good for us. In the more than two years that I have been back in China, all that I have purchased outside of my food is a fifty-cent fan.

"The housing problem in this great city is as difficult as that of Washington, D. C. We now have twenty-two organizations on this campus. All are overcrowded. Therefore, I am now superintending the erection of four new buildings. One is an apartment house for families of our college faculty; another is a school building for the first two years of Junior High; and two are for the use of the Embassy. In between times I attend meetings of several relief organizations, of which I am treasurer, listen to heart-rending appeals and decide on grants. Then there are scores of visitors to be seen. Having lived here for thirty-five years, people think I know it all. They come for every conceivable reason, things having nothing to do with my work, and all must be seen and helped if possible. . . .

"Works of reconstruction and rehabilitation are in progress everywhere, and in this I am happy to say that the Chinese have the help and support of American experts. It takes courage and stamina to do this in the midst of a war that has been going on for six long years. Seldom has the world seen finer examples of faith, courage and fortitude than the Chinese have exhibited. It is a privilege to be associated with them."

#### QUARTERLY CONFERENCES

(In part)

##### Columbus Dist.—First Round

First Church, Columbus, Nov. 21, a.m.  
 Central Church, Columbus, Nov. 21, p.m.  
 Macon Station Nov. 28, a.m.  
 Shuqualak, at Shuqualak, Nov. 28, p.m.  
 Chester, at Nebo, Dec. 5, a.m.  
 Ackerman, at Ackerman, Dec. 5, p.m.  
 Brooksville, at B., Dec. 12, a.m.  
 Artesia, at Artesia, Dec. 12, p.m.  
 V. C. Curtis, D. S.

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 New Orleans Oldest and Best  
 Department Store  
 CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Anything, God, but hate. . . .  
I have known it in my day,  
And the best it does is to scar your soul  
And eat your heart away.  
We must know more than hate  
As the years go reeling on,  
For the stars survive  
And the spring survives. . . .  
Only man denies the dawn.  
God—if one prayer be mine—  
Before the cloud-wrapped end . . . .  
I am sick of hate and the waste it makes—  
Let me be my brother's friend."

\* \* \*

### The Price of an Enduring Peace

We hope that those societies which failed to use the program, "The Price of Enduring Peace," on November 11th, will use it as a program at some other meeting during this month—or in the early part of 1944.

This program challenges us as church women—women of all faiths and creeds—and follows the trend of all the studies being made by our societies and the church at large.

What price will you be willing to pay for an enduring peace?

We think it would be interesting if each woman who has a son, or brother, or husband, in the armed forces would write and ask him to tell her what he thinks should be done, when the guns cease firing, to ensure an enduring peace. Not what he thinks should be done to win the war, but to win the peace. These letters might be used in a discussion group.

Many boys are learning to appreciate the time and money which "Mother" has put into the missionary society through the years, as, in far-away places, they find the foot-prints of the missionary.

\* \* \*

### Advance Information

Dear Co-workers:

We wish to share with you some of our concerns as we approach the end of another financial year. During the first and second quarters we had an increase in finances from regular Conference income for appropriations of about \$135,000; the third quarter shows a decrease in this same column of about \$23,000, which leaves us an increase for the three quarters of \$112,000.

Under normal conditions we might feel that this was making progress, but these are not normal times. Since the appropriations

for the year were made living expenses have greatly increased. Every one of our institutions in America finds its food costs soaring. We cannot feed one hundred children today on what it took to feed them one year ago. Our responsibilities are vastly multiplied in war-ridden countries. For example, we must add \$5.50 a day to the salary of every missionary in China just to meet the cost of the barest necessities of life. See *The Methodist Woman* for December for further data in telegram form.

We all like advance copy of important news, hence we share with you some vital information which will appear on a special page in *The Methodist Woman*, illustrated by a thermometer. Please relay to your local societies at once:

### "Financial Temperature—Woman's Society of Christian Service"

We cannot sing the Lord's song on a pre-war budget.

Let us close the year with our pledges fully met and overpaid.

Appropriations for the year.....	\$3,471,643.00
Total income for three quarters	
from Conferences for calendar	
year .....	\$2,213,235.48
From other sources .....	\$ 159,783.55

\$2,373,019.03

Amount which must be raised	
during last quarter of this	
year .....	\$1,098,623.97

What can you do about it?

1. Scrape your Conference treasury bare except for cultivation funds.

2. Give honorary memberships for Christmas (missionary? Deaconess? Officer? Oldest member?)

3. Urge every member to express personal thankfulness by additional gifts.

Methodist women, make this hour of extremity your hour of opportunity and give that others may live!

Yours in fellowship of service,

MRS. J. D. BRAGG,

President;

INA DAVIS FULTON,

Treasurer;

MRS. V. F. DeVINNY,

Secty. Organization & Promotion.

\* \* \*

### What Does "Paid in Full" Mean?

At the beginning of each year our society makes a pledge to the Conference. This pledge includes a number of items:

1. Conference pledge (undirected).
2. Scarritt College.
3. Wesley Houses.
4. Bethlehem Center.
5. Rural Worker.
6. Cultivation Fund.

Suppose your society made the following pledge:

Conference pledge .....	\$150.00
Scarritt College .....	25.00
Wesley Houses .....	10.00
Bethlehem Center .....	5.00
Rural Worker .....	5.00
Cultivation Fund .....	2.50

Total.....\$197.50

Your society may pay-\$197.50, but it will not be paid "in full" unless the money was itemized as we have illustrated. All money sent to the Conference treasurer which is not itemized is credited to "Conference pledge." So, in making out the report for the treasurer be sure to state to which item the money is to be credited.

Some societies make a practice of sending in one-fourth of their Conference pledge each quarter, then taking certain other items, one a quarter—or two. This divides the special items.

Let's check and see which items we have not paid, so we can be marked "paid in full."

It is thrilling to hear of the "over and above" gifts which are being made throughout our Conference; our treasurer writes that already \$3,000 has been given in Life Memberships, nearly a thousand dollars more than was given all of last year, and many women are being made happy by the gifts to missions in their name.

The Week of Prayer and Self-Denial offering will possibly be larger than last year, but it does not apply on the total of our Conference pledge—it is an "over and above" gift.

\* \* \*

### Resolutions

Whereas, we, the members of the Woman's Society of Christian Service of the New Augusta charge, desire to extend to Mrs. H. B. Hilbun our deep love and appreciation for her faithfulness to our society these four years.

Whereas, we feel that we have been greatly benefited under her capable leadership as president of our W. S. C. S. the past two years.

Whereas, we have received inspiration from her gracious manner, charming personality and generous hospitality in the parsonage home, and that she is held in high esteem by each member of our society. Therefore, in token of our appreciation, be it

Resolved, that a copy of these resolutions be given Mrs. Hilbun, a copy spread upon the minutes of our society, and a copy sent to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. R. L. McKAY,

MRS. C. O. BACKSTROM,

MRS. R. M. O'NEAL.

October 30, 1943.



## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Corinth, Miss., Nov. 8, 1943.

Dear Women of the North Mississippi Conference:

I am wondering if we realize the grave responsibility that living during such days as these places upon us. I am wondering if we consider seriously the privilege that is ours in helping build for world peace.

Women have a place all their own to fill, and when we speak of the status of women we do not refer to the old idea of "equal rights." We have a very special responsibility to see that all things that affect us will really help us to be a contributing force in lifting the standards of living in our homes, our communities, and in the world-wide social order.

"Ye have not chosen me, but I have chosen you, and ordained you that ye shall go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." We belong to God, and as we become more aware of this fact, and as he becomes more real to us and takes central place in our lives, we will want a part in his work. Let us be prepared for that work—for any service we may be called on to render for the good of mankind and for the glory of God.

There has never been a time when real homes were more necessary to the stabilization of our nation than now. May God help us to make our homes what they should be! There are those in our communities who are starving for gestures of love and friendship and who need, perhaps, just the word of encouragement that some of us may be able to give. May we follow the example of Mary in showing this hospitality. Services that afford spiritual strength for facing tasks of the day are necessary. Someone must lead them. Perhaps some of us should be the Lydia of the occasions. We may be called, as were the women at the tomb, to "Go, tell my disciples." Some will be the Carrie Parks Johnsons of tomorrow to blaze the trail in interracial understanding, and certainly each of us should do her best in helping lay the foundation of the peace for which our Saviour died that the world might know.

Many are the ways in which we may serve in his name, but no one can do her best unless she is prepared. That is our need today. So, let us study our work and be prepared to answer the call that is sure to come to us. May we in our own field, wherever that may be, be interpreters for God so that we may hear him say, "She hath done what she could."

I am hoping to hear from the chairman of Status of Women in each local society before the year closes. You will find listed below a number of questions. Please answer them in your report.

MRS. W. R. McCORMACK,  
Status of Women Chairman.

1. Number of members in your local society .....
2. Number of meetings held during year .....
3. Average attendance .....
4. Have you a copy of the Status of Women Handbook? .....

5. Number of times you have reported your work in your local society .....

6. Are you making a scrapbook of activities of women of your society? .....

7. Have you made a survey of your church women to discover potential abilities? .....

8. How did you make use of this survey? .....

9. Have you noted a better understanding of the work in your society? .....

10. Number of members on official board of your church .....

11. Number of women members on this official board .....

12. Have you had a study class, using the Status of Women as the subject? .....

Please report any activities engaged in under the leadership of your committee on Status of Women.

\* \* \*

Dear Mrs. Ratliff:

I thought you might be interested in hearing that Wood Junior College lost no time in getting started on the appointed date, and we are now in our seventh week of school, and faculty and students have gone to work with a real zest. If we cared to compile unusual facts about our group we could, for, to begin with, we are from ten different states. We have two brides and one bride and groom.

Under direction of Mrs. Waggoner, fall care of shrubs and roses, and general campus landscaping, is going forward. If any of you would like to add to our campus shrubs and flowers, I suggest you write Mrs. Waggoner.

The first issue of our student paper, "The Breeze," is off the press, and proves the ability of our editor and her group of helpers.

Our Chapel programs so far have been entertaining and inspiring. For our Armistice Day our new Service Flag was dedicated. We shall also observe Week of Prayer in Chapel.

Some changes that are definite improvements have been made in our Chapel. These were done at the suggestion of the Departments of Music and Religion, so that our a cappella choir may share more definitely in our Friday chapels. Come over some Friday at ten o'clock and hear them.

Miss Martha Waggoner is leaving on the 29th to enter Millsaps College. We shall all miss her, for she is truly a real part of our Wood Junior College family.

A few boxes of supplies have come in and have found hearty welcome.

If plans now under way are successful, you who come next summer will probably find a different kind of drink of water, as Mr. Waggoner feels that the company who is to do the work will find really good water.

We wish all of you could see our campus now, for it is really beautiful as it is taking on its fall colors. And, too, our roses have been very pretty this fall. Come by sometime to see us.

With all good wishes for you and your work, I am

Sincerely,  
SALLIE PARNELL.

### FAVORITES

Anton Dvorak, the great composer of hauntingly beautiful Czech music, loved the chirpings of feathered friends so well that he made bird sounds the main theme of his First Movement in his attractive composition, the G major quartet.

But of all birds, pigeons were Dvorak's special favorites. He gave more time to them than to any other interest outside of his music and his family.

In his garden, the great musician raised pigeons. His care of them was his favorite topic of conversation. Whoever enjoyed hearing about his pigeons, endeared himself to the great composer immediately. If he were entertained at dinner where the host unwittingly served pigeons at the meal, Dvorak would at once leave the dining room. He was known to have done this on more than one occasion.

When the composer visited the United States, he enjoyed nothing so much as a walk through Central Park and a visit with the pigeons there. It helped to alleviate his spells of homesickness. He frequently had chats with them just as one would have with a person.

In 1896, in Vysoka, Dvorak composed music to the words of Erben's poem, "Wood-pigeon," which resulted in an ambitious symphonic offering. Another gem of musical charm, as were so many of this Czech composer's works. And it gave him the opportunity of actually immortalizing his feeling for his beloved pets.

In the "Woodpigeon," Dvorak imitated perfectly in musical effects the language of his favorites, both tame and wild. Only an intimate friend of pigeons could have made so matchless a translation of their feelings.

Needless to stress the humane aspects of Anton Dvorak's character. Kindness toward one type of pet bespeaks understanding of the needs of all dumb creatures.

—Mary Agnes Colville.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

"Once more the liberal year laughs out  
O'er richer stores, than gems of gold."  
Except the Lord build the house, they  
labor in vain that build it.—Ps. 127:1.

\* \* \*

### Harvest Time

The year is fast coming to a close. Are we ready? If not, then let's get busy. So much depends upon how we close out the year. Not only must we meet all obligations and responsibilities for this year, but we must be actively concerned with setting the house in order for the coming year.

This has been a good year this far. Have we done our best? If not, there is still time.

"Do the best you can, with what you have, where you are, today."

\* \* \*

### Some "Do's" for Fourth Quarter

1. Observe the "Week of Prayer and Self-Denial" with an offering.
2. Check your society by "The Seven Keys to Progress."
3. Wherever possible, observe "World Community Day" with the excellent program material prepared for same.
4. Send all reports on time.
5. Renew subscriptions and secure new ones.
6. Pay Mission Pledge and Cultivation Fund in full.
7. Elect officers for new year.
8. Send list of officers to district secretary as soon as elections are held.
9. Plan Study Program for new year.
10. Order new program material, record books, Revised Guide, and Officers' Hand Books.

\* \* \*

### Echoes from Over the District

"Week of Prayer a blessing in every way."

"Women of all faiths are entering into the program planning of World Community Day."

"The study, 'We Who are America,' is what a lot of us have been needing."

"We miss the zone meetings when we do not have them."

"We have made Mrs. So and So a Life Member."

The district secretary welcomes any of the above echoes. Write her of the progress of your society, and call on her when you feel she might help you.

\* \* \*

### Zone Work

Mrs. W. R. Whitaker is a new zone leader for Zone 3. New as a zone leader, but by no means new in the work of the Church and being very active in her own society, she has taken hold of zone work with the same zeal and enthusiasm. This page will carry one of her programs and another is already planned for November 19 at Downsville.

\* \* \*

### Zone Leaders—Ruston District

1. Mrs. L. I. Gaddy, Springhill, La.
2. Mrs. A. E. Woodard, Ringgold, La.
3. Mrs. W. R. Whitaker, Farmerville, La.
4. Mrs. John C. Michaud, Hodge, La.

5. Mrs. F. M. Hood, Simsboro, La.

Local societies: If you would like to have the zone meeting, ask for it.

\* \* \*

### Zone Meeting—Calhoun, La.

The meeting was called to order by the zone leader, Mrs. W. R. Whitaker.

Song—"Guide Me, O Thou Great Jehovah."

The house was in order for nomination of a zone secretary.

Mrs. J. F. Stone was elected.

Devotional—Mrs. A. G. Taylor.

Roll Call: Each society was asked to answer with the number present and to make a short report.

There was no unfinished business.

New business.

It was decided that the societies in this zone would present one life membership to a member in this zone before Annual Conference. Mrs. A. G. Taylor was appointed to be in charge of details in connection with this.

The district parsonage fund was discussed and the zone secretary was instructed to write to Mrs. S. B. Ritchie with regard to this fund.

It was unanimously decided to have another zone meeting this year. Downsville was selected tentatively as the place, and the secretary was instructed to contact Mrs. Robert McGehee, president of the Downsville W. S. C. S., for consent and notify the other societies of arrangements. It was decided that each society present be asked to contact one of the societies absent before the next meeting and urge that they be present. These societies are to be notified as to which they shall contact later.

Mrs. McDonald and Mrs. Laskey gave a report on the Adult Camp at Caney Lake.

Song—"A Charge to Keep."

"Importance of all the Work of the Society," Mrs. Laskey.

Prayer in remembrance of boys in service—Mrs. Whitaker.

Report—Mrs. McDonald, district secretary.

Introductions.

Announcements.

The minutes were read and approved.

Song—"My Faith Looks up to Thee."

Worship—Mrs. Meredith.

Benediction—Mrs. Hicks.

\* \* \*

### Zone 2—Meeting

Zone 2 of the Ruston district, Mrs. A. E. Woodard, leader, held its third quarterly meeting in the Ringgold Methodist church. The program was as follows:

Soft music, Mrs. H. E. Davenport; Silent prayer; Song, "Are Ye Able?" led by Mrs. Ellis Martin; Prayer by Mrs. L. D. Kinard; Welcome, Mrs. G. R. Weaver, Ringgold; Response, Mrs. P. T. Lowe, McIntyre; Spiritual Life Work in Societies, Mrs. Wynn, Heflin, Mrs. W. J. Cox, McIntyre, Mrs. G. R. Weaver, Ringgold.

Following these discussions, a signed covenant was entered into by the members to observe daily devotion at 9 a.m. and read daily the Upper Room; also distribute five copies during the fourth quarter.

At this time a very unusual occurrence took place. Mrs. Hamilton Wilson was presented a Life Membership by her husband,

H. Wilson, and family. Mrs. W. A. Givens received one given by her husband and sister, Mrs. E. B. Gillon. Mrs. E. B. Gillon was presented one by her sister, Mrs. W. A. Givens. Mrs. A. E. Woodard was recipient of one given by her husband and children, Mr. and Mrs. E. S. Woodard and Mrs. Robt. Mitchell, Jr., and friends of the W. S. C. S. This makes six adult memberships given this year, the other two being Mesdames C. J. Frye and Mrs. G. O. Thomas.

The quiet hour was indeed a treat to all present.

Vocal duet, "Moment by Moment," Mr. and Mrs. Lavelle Kennedy; Poem, "Does This Mean You," Mrs. Marshall Pearce, Heflin; Piano Solo, "Liebestraum," Mrs. H. E. Davenport; Vocal Solo, "Hold Thou My Hand," Mrs. Ellis Martin; Poem, "When I Met My Master Face to Face," Mrs. E. B. Gillon.

Devotion on Faith, Rev. J. J. Rasmussen, Minden; Consecration hymn, "I Surrender All," Mr. and Mrs. Levelle Kennedy; Benediction, Rev. Mr. Wynn, Heflin.

\* \* \*

### Week of Prayer

Ruston, Homer, Jonesboro, and Hodge give an interesting report of the observance of the Week of Prayer. In each of these, the programs were so planned that the W. S. G. could enter into the services.

Homer closed the observance with a "Love Feast," ably led by Mrs. Guy Kinnebrew.

Jonesboro held a Spiritual Life Retreat on Sunday afternoon, all the women of the church being invited to attend.

Ruston's program follows:

Monday afternoon—

In connection with the Mission Study for the afternoon the devotional from the Week of Prayer program, entitled "The Kingdom Without and Within," was used.

Wednesday—10:30 a.m., 2:30 p.m.

10:30-11:20: Quiet Hour—Mrs. Hicks.

Theme: "The Sweet Singers of Israel," a beautiful service of music and the reading of some of the Psalms filled this hour.

11:20-12:00: Presentation of Foreign Specials: Meditation, Mrs. Nixon; China, Mrs. Neilson; Malaysia, Mrs. Fuller; Burma, Mrs. Ben Smith; Philippines, Mrs. Cunningham.

Presentation of Sacrificial Offering—\$195.

Prayer of Dedication—Mrs. Cole.

12:00-1:00: Covered dish luncheon.

1:00-2:30: Presentation of Home Projects. Meditation, Mrs. W. F. Manning.

Six students from Tech presented in a most interesting way the six home projects.

1. Leisenring Community Center.
2. Acadians in Louisiana.
3. Community Centers for Negroes.
4. Wesley Center at Norfolk, Va.
5. Ponca Indian Mission.
6. North Barre Community House and Chapel.

MRS. WALKER McDONALD,  
Secretary Ruston District.

The worst agony I know is to lose Christ and then attempt to keep up the camouflage with an empty heart.—Gipsy Smith.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

## CHURCH SCHOOL LESSON NOVEMBER 21, 1943

By Rev. W. C. Newman

### CHRISTIAN STANDARDS OF HONESTY

**Lesson Text:** Exodus 20:15; Leviticus 19:11, 13; Luke 19:1-10, 45-46.

**Golden Text:** Thou shalt not steal.

—Exodus 20:15.

A group of small boys in our town have become habitual thieves. It is a shocking thing. They are driven out of stores; they have stolen from people who have gone to great trouble and expense to help them; they have become a serious problem before they have reached the teen age; and there is no prospect for them except the life of criminals.



W. C. Newman

But I wonder who are the real thieves in this instance? The "accident" of birth robbed them of the environment and the training of a Christian home; unworthy parents robbed them of a child's divine right to be respected; an indifferent society, city, county, and state government, found no way to handle them except as mature criminals are handled; and the church has done nothing to evangelize them for Christian training and living.

### There Are Few Honest People

Since practically every citizen of this community belongs either to society, the church, or government, or to all three, the conclusion is that nearly all of us have been dishonest toward these little boys who must suffer terrible consequences as long as they live.

For honesty is not merely a matter of how one acquires property or money. Honesty has to do with every single phase of a man's life; with his thinking, his conscience, his motives, his citizenship, his relations with other people, his religious duty, his time, and his influence.

So true is this that one had better not lightly boast that he is an honest man. It is one of the most difficult of all virtues to attain.

### From Whom We Steal

The simple definition of stealing as "tak-

Now Many Wear

## FALSE TEETH

With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

ing something that belongs to another" is, like all oversimplified ideas, a very dangerous basis for building a life philosophy. And it is dangerous because in the popular mind we confuse ownership with possession. What a man has is his, we think.

But this is not true. For one thing many of us have possessions for which we never worked a day, while many another person has worked like a slave, and has received little. Some of us have too much for our own good, more than we could ever use honestly, while others have so little that they haven't a dog's chance to make a decent life. And some of us have made what we have by the labor of others, because we have set up a false standard of values in our world which decrees that certain kinds of labor are "menial" and unworthy of adequate remuneration.

One of the most commonly heard complaints among my people today is that wages have risen so high that Negroes and poor white people will not any longer work for us at the old, unfair prices. We cannot get cooks any longer for three dollars a week, 43 cents a day.

We begrudge the good fortune which makes it possible for the poor to improve their condition because thereby we must either pay more of our money for servants or else do our own work.

We do not have to go to a man's house or store or bank, and knock him in the head and take his money in order to steal. We may simply set up an unfair and unjust system by which a man, or a group of men, or a race of men do not receive the same justice we want for ourselves.

We steal from all whose suffering, or poverty, or labor helps to make us richer, while they are willfully denied the sharing of our privileges.

### Queer Inconsistency

There are among us some who would not for any price steal money from a cash drawer, or corn from a crib, but who have no hesitancy about taking all of God's blessings without even returning thanks to him who is the giver of all we have; or who benefit by the work and influence of the church in their communities, but give the church none of their time and little of their money.

Yet they would be indignant at the suggestion that they are not entirely honest.

So easy it is to steal, either from God or man; so hard is it to be really honest, even with one's self, that this eighth commandment ought to be "in thine heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up."

God is looking for men who are big enough to be small enough to be used in a big way.  
—Religious Digest.

## WISE OR OTHERWISE

By Rev. James H. Felts

"DeMarigny Wins Acquittal, . . . But Jury Recommends Deportation," would seem to be a very unusual verdict. He didn't murder his wife's father, but his conduct and character unfit him for citizenship.

Blessed is the man who can suffer financial collapse without spiritual loss. Equally blessed is the man who can realize great financial income without spiritual loss.

Did you ever think what the "smart fellows" would do if there were no ordinary fellows to make a living for them!

The man whose "hair is whitening unto its last pillow" should at least be tolerant and generously kind.

Putting God at the center of men's thinking requires such an attitude to God and men as to be easily understood.

It isn't easy to teach others to believe what you yourself do not hold with definiteness.

This statement was found in our Conference Organ of August 5, 1943, "Combination Worker Wanted." In my boyhood days a "combination horse" brought top price.

If it is patriotic to fight the black market why isn't it equally patriotic to fight the "bootleg market?"

If you haven't judgment enough to care for yourself you should at least be courteous enough not to worry your friends about it.

Since old age has come my way I have made this addition to my prayer life; "Lord, deliver me from transparent broad-mindedness."

True or false? A bishop should respond to all calls regardless of his health.

Starts INSTANTLY to relieve

## SORE THROAT

Caused by Colds

Just rub on Musterole—it's made especially to promptly relieve coughs, sore throat and aching chest muscles due to colds. Musterole actually helps break up local congestion in the upper bronchial tract, nose and throat.

IN 3 STRENGTHS

# MUSTEROLE

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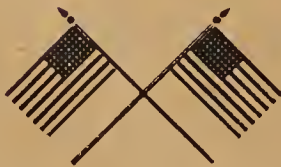
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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.—Phillips Brooks.

## THE PRAYER-ROOM TODAY

I thank Thee, Lord, for the comfort of knowing that the presence in which I ever stand is the presence of infinite Love. Yet help me not to presume. Let me see a little of Thy vision of what I am meant to be, Thy grief at what I am. Set me free from the love of men's praise that I may more eagerly long for Thine, and from the fear of men's blame that I may fear only to be unworthy of Thy love and disappointing to Thy heart. Amen.

Rev. J. B. Carr

Oct 14

## Thanksgiving Day

By Will Carleton

We thank Thee, O Father, for all that is bright—

The gleam of the day and the stars of the night,

The flowers of our youth and the fruits of our prime,

And the blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—

The sob of the tempest, the flow of the tear;

For never in blindness, and never in vain,

Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, of all, for the power

Of aiding each other in life's darkest hour;

The generous heart and the bountiful hand,

And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be,

For hopes that our future will call us to Thee.

Let all our eternity form, through Thy love,

One Thanksgiving Day in the mansions above.





# WALLET OF THE WEEK



THE ISLAND OF MALTA, for a long while the most-bombed spot in the world, has petitioned for a new constitution to make it a fully self-governing partner of the British Commonwealth of Nations. The island had self-government from 1921 to 1936, when it was reduced to a Crown Colony. This is said to have been made necessary on account of the interference of Vatican and Facist influences, which made it impossible to hold orderly elections. What the outcome of their petitioning may be is not indicated in the report.

\* \* \*

AMERICAN STORAGE TANKS, located at strategic coastal points and naval outposts, are bombproofed and lined with thiokol synthetic rubber to prevent the alkaline in the concrete construction from gumming the high octane gasoline the tanks are to hold. These enormous tanks are designed to store large quantities of gasoline for use by the armed forces and it is important that they be bomb-resistant and that the octane number shall not be lowered by the change which would be affected by alkaline absorption from the tank walls.

\* \* \*

COEDUCATION IN SOVIET RUSSIA has been abolished for boys and girls between the ages of twelve and eighteen years. This means that all secondary schools will be for either boys or girls, not for both sexes, except for small country schools where the maintenance of separate schools would be impracticable. Primary grades will still be coeducational. Under the new system, girls will be taught subjects particularly applicable to family life and the making of a home. Boys and girls will continue to meet in holiday camps, clubs, and pioneer movements.

\* \* \*

ROMAN CATHOLICS in Wisconsin are not overlooking the meaning of country people in the developments of the future. A meeting of representatives of the National Grange and the Farmers' Union was participated in by the National Catholic Rural Life Conference and many non-Catholic delegates. Msgr. Luigi G. Ligutti, Executive Secretary of the Rural Life Conference, was a leader in the meetings. What the Catholics are doing in Wisconsin others should be doing throughout the whole country. Country people drawn into the swirl of urban life will need the fortification of both religion and educational culture.

\* \* \*

GRATUITIES FOR RESTAURANT SERVICE are an insignificant thing to the patron of cafes and hotels, but in the aggregate it is really big business. Miss Grace E. Smith, President of the National Restaurant Association, estimates that the total sum paid in "tips" during 1942 was not less than two hundred million dollars. This amounts to nearly nine per cent of the cost of food and service. In European cities such gratuities are expected by theater ushers, elevator operators, and even for drink service at soda fountains. It is one of the nuisances of tourist travel.

CHURCH ATTENDANCE SURVEYS have developed rather eccentric and apparently contradictory trends in various sections of the country. According to estimates of the Ministers' Union of Rhode Island, war conditions have caused a sharp falling off of church attendance except in a small percentage of neighborhood churches. This was accounted for by army and industrial enlistments. In the midwest section an increase in church attendance is explained by a seeking of solace and anchorage in these times of stress and change.

\* \* \*

THE THREE IDENTIFICATION TAGS for Army Chaplains were C (Catholic), P (Protestant), and H (Hebrew). This oversimplified classification went well until there appeared theological distinctions which had not been anticipated. The new factors were various branches of the Greek Orthodox religion. In order to preserve the distinction between Roman and Greek Catholics, it was necessary to add another religious marking for chaplains not included in the original Army dog tags. O (Orthodox) was added at the suggestion of the emissary of the "Ecumenical Patriarch of Constantinople."

\* \* \*

AN EXPERIMENTAL FARM CENTER has been established on a small tract of land along Sarasota Bay on the West Coast of Florida. The object of the center is to bring about the exchange of plants between the United States and China. The project is under the direction of the staff of Lignan Agricultural College, where experiments are being conducted in the growing of the Lychee, the Matai, Chinese ginger, Chinese vegetables, and the Canton rose with the view to introducing them into this country.

\* \* \*

GRACE EPISCOPAL CHURCH, in lower Broadway, has experienced a strange evolution in its 100 years of history. In architecture it has developed from a frame structure to the present rather ornate piece of Gothic architecture. In theology it has journeyed from a low-church congregation with liberal leadership to the staunch championship of social service. Originally it was the church of the elite of that communion, including names of many nationally famous people. It was at the altar of that church that the marriage of P. T. Barnum's midgets was celebrated in 1863, in the presence of a capacity house. It raised a furor in New York religious circles.

\* \* \*

DR. GEORGE A. BUTTRICK has been named chairman of the special Committee of Conscientious Objectors recently set up by the Presbyterian Church, U. S. A. The committee is to serve as a link between the Church and Presbyterian C. O.'s. Dr. Buttrick is a former president of the Federal Council of Churches and one of the most eminent ministers of the nation. His leadership of such a committee is a guarantee that it is to be no tangential and unconstructive enterprise. He will doubtless render a great service to the conscientious objector and to the nation.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### WOODEN INDIANS

Just before reading the appointments at the recent session of the Louisiana Conference, Bishop Smith made some remarks in which he made us of our caption and other figures which we are using here. He is in no way responsible for our elaboration of his suggestion. He was only using the immobilized Indian Chief as an illustration of facts and attitudes in church life. The wooden Indian is a symbol of ecclesiastical liabilities, unchurchly attitudes, and unorthodox interpretations of truth. The label is not always used, neither does every reference include all groups which belong to such a classification. Whatever the immediate reason for using the figure, all other manifestations of the disarmed energy and terror of pioneer days are not far to seek.

Wooden Indian applied to a preacher means a "dud" in ministerial effectiveness. The designation usually omits a consideration of his virtues and exaggerates his deficiencies. He is not personally popular, and is classed as a poor propagandist and lags in the promotion of the church program—especially its financial phase. As often as not, devotion to evangelistic ends and spiritual fervor are totally disregarded in estimating his value. The Indian at the cigar store had an invisible meaning, or he would not have been there. But the preacher thus described is looked upon as a liability and often no real effort is put forward to account for his presence or contribution.

Along with this type of preacher, we place the cash-register layman. The "Wooden Indian" preacher is the surest element in Methodist polity for discovering and placing on exhibition the selfish, calculating, and utterly unspiritual layman. He seizes upon the "minimum salary" declaration, which a board is expected to make, to write in his own selfish desires by saying that the salary will be a certain figure for a particular man, but five hundred dollars less for all others. Such a layman is just another wooden Indian in the work of the Kingdom—a dummy simulating the terrors of Sinai and the passion of Calvary, but in reality bound to a local doorstep and ruled by selfish ambitions.

Of the wooden Indian type are certain men with critical conceits, who presume upon position or prestige as authority for the propagation of critical and streamlined interpretations of the charter of our religious life. Just as the Chief at the door of the cigar store has been robbed of the dash and energy of his savage career, so they offer us their impotent and redecored wooden Indians, going nowhere and offering nothing either satisfying or constructive.

In our opinion, cash-register laymen and gilded pipers of the arrogant nothings of human conceit and a godless culture are justly entitled to be ranked with the ecclesiastical "duds" of our day—wooden Indians all, emotionless, and devoid of the energy and passion of a militant faith. Ecclesiastics, laymen and teachers alike, need a better grip upon the things of God, a baptism of the Holy Spirit, and a thoroughgoing reconsecration to the passion and ideals which made a place for Methodism in the Christianity of the last two centuries. On one side we need to know that heroics of martyrdom are not spiritual immolation, and on the other, that intellectual smartness is not vital piety.

### QUESTIONS AND ANSWERS

There is a feeling among a great many people that common knowledge of the Bible is not as widespread as it was in former days. It is the great book of all the ages and should have a place in our daily reading and study. Just for pastime, I am submitting a few questions



B. P. Brooks

to test your knowledge. These questions are of the objective type emphasized at present by armed forces authorities. The answers will be found at the bottom of this column or elsewhere in this issue of the Advocate. Each question merits five points. I suggest that a grade of 60 indicates a fair knowledge of the Bible, 70 average, 80 good, 90 excellent. Don't look at the answers until you have tried all these questions. If the reader likes this type of program, others will follow. Answer each question with one or two words.

1. Who committed the first murder mentioned in the Bible?
2. Who is the generally accepted author of the Pentateuch (the first five books of the Old Testament)?
3. How many books are there in the Old Testament?
4. Is the book of Hezekiah in the Old or New Testament?
5. Were all the original twelve apostles Jews?
6. Was the first Christian Martyr a Jew?
7. What Old Testament hero was sold for twenty pieces of money?
8. For how many pieces of money was Jesus sold?
9. According to our calendar in what year was Jesus born?
10. About how old was Christ when crucified?
11. How many "wise men from the East" visited



Jesus while He was still in the manger at Bethlehem?

12. Who was Emperor of Rome at the time Christ was put to death?

13. How many days was Jesus in the tomb following his crucifixion?

14. To whom did Jesus first appear after his resurrection?

15. What man had the oldest father and the oldest son who ever lived?

16. Who were the natural grandfathers of Jesus?

17. Are Noah's Ark and the Ark of the Covenant the same?

18. What Biblical character was said to be "without father, without mother, without descent?"

19. How many persons definitely mentioned in the genealogy of Christ were not Jews?

20. Whose daughter was Noah?

#### Answers

1—Cain. 2—Moses. 3—39. 4—Neither. 5—No. 6—No. 7—Joseph. 8—30. 9—4 B. C. 10—33. 11—Unknown. 12—Tiberius. 13—1½. 14—Mary. 15—Enoch. 16—(a) Hedi (b) Jacob. 17—No. 18—Melchizedek. 19—Four. 20—Zelophehad (Num. 26:33).

B. P. B.

### MISSISSIPPI ANNUAL CONFERENCE

The one hundred and thirty-first session of the Mississippi Annual Conference convened in Galloway Memorial Methodist Church, Jackson, Mississippi, on Thursday, November 18, 1943, with Bishop J. Lloyd Decell in the chair. After a devotional service including the Sacrament of the Lord's Supper, Rev. W. B. Jones, secretary of the last session of the Conference, called the roll and the organization was completed. Rev. S. F. Harkey was elected secretary and Rev. W. B. Jones secretary emeritus. Revs. George H. Jones, A. W. Wilson and H. B. Hilbun were elected assistants along with R. F. Moore and the staff of statisticians.

The first item of business was the call of the class of the second year, and the admission of seven ministers into full connection. Then the Conference proceeded to the balloting for delegates to the General and Jurisdictional Conferences. Clerical delegates elected to the General Conference are, B. L. Sutherland, T. M. Brownlee, and Van R. Landrum; to the Jurisdictional Conference, Otto Porter, B. M. Hunt, T. O. Prewitt, J. W. Leggett, and J. F. Campbell.

Lay delegates elected to the General Conference: T. L. Bailey, Governor-elect of Mississippi; B. M. Stevens, and J. M. Sullivan. To the Jurisdictional Conference, Curtis Youngblood, Mrs. Paul Arrington, R. L. Hunt, Mrs. W. F. Mahaffey, and R. E. Selby. Following the completion of regular delegates, reserve delegates were chosen for both the clerical and lay groups.

Nine young men were admitted on trial. They were: Charles S. and A. Miller Schultz, sons of Rev. C. A. Schultz, James S. Conner, J. Noel Ulmer, W. Ellis Williamson, R. Stewart Smith, Julian Roger Cameron, Roy C. Delamotte, and Robert L. Peyton. Revs. G. P. McKeown and W. L. Blackwell were retired automatically. Rev. L. J. Snellgrove was granted a year's sabbatical leave, and L. M. Reeves the superannuate relation.

The session on Thursday evening was devoted to a consideration of educational and missionary interests of the Church. Dr. C. A. Bowen spoke for the educational and Dr. C. K. Vliet for the missionary interest. Dr. Franklin N. Parker was present as the representative of Emory University and spoke twice before the Conference.

Friday's session was taken up with minute business of the Conference, except that G. L. Morelock, General Secretary of the Board of Lay Activities, spoke in the interest of that very important phase of the work of the Church. Mr. R. L. Ezelle addressed the Conference in behalf of the movement for the gathering of funds for the construction of a Christian center at Millsaps College when the war is over. The plan contemplates the purchase of war bonds of the "F" and "G" series in the name of the College. The special feature of the evening service was the presentation of the World Service program.

Saturday found the Conference rounding toward the conclusion of its work. Various reports were submitted.

At the Memorial Service in the morning, Dr. J. T. Leggett presided, and Dr. C. W. Crisler preached the Memorial Sermon. Those who have died are H. G. Roberts, C. F. Emery, and W. H. Lewis. Two happy incidents of the day were the address by Governor-elect Thomas L. Bailey, and the announcement that the son of Bishop U. V. W. Darlington, formerly reported "missing in action," is a prisoner in Bulgaria.

Announcements were made for the services in the various churches of the city, including the "love feast" led by Rev. L. E. Alford, and the sermon by Bishop Decell at Galloway Memorial Church. The ordination service was the main feature of the session on Saturday night.

At the beginning of the session, Bishop Decell showed very perceptibly the effect of his recent illness, but he grew stronger as the work progressed and he will doubtless be equal to the normal program of work which he is expected to carry for the months ahead. His presidency was characterized by the considerateness and the spirit of fair play, which are persistent graces of his life.

Dr. Clovis G. Chappell, always a delightful and genial gentleman, was at home in the role of Conference host. The work of caring for the meeting had been carefully planned and there were no evidences of occurrences which sometimes disturb the equanimity of those who have the responsibility for the entertainment of such a body. In 1944, the honor of being host and host church goes to Rev. J. W. Leggett, Jr., and Capitol Street Church respectively. This occasion will mark the centennial of the most momentous and far-reaching event in the history of American Methodism, the disruption of the Church at the General Conference in May of that year, in Green Street Church, New York. It is to be hoped that a new spirit of unity and the deepening of the spirituality of Methodist multitudes may make this a truly historic year.

The session on Sunday afternoon was brief. Concluding items of minute business were attended to, the Committee on Resolutions made its report, and the appointments for the next year were announced by the Bishop. This brought to an end a busy but delightful meeting of the Methodists of the Mississippi Conference.



## MISSISSIPPI ANNUAL CONFERENCE APPOINTMENTS

### BROOKHAVEN DISTRICT

V. R. Landrum, District Superintendent  
 Adams—F. M. Casey.  
 Bassfield—D. H. McKeithen.  
 Barlow—N. A. Dickson.  
 Bogue Chitto—F. O. Lewis.  
 Brookhaven—J. F. Campbell.  
 Crystal Springs—J. W. Sells.  
 Foxworth—V. S. Coleman.  
 Gallman—D. W. Ulmer.  
 Georgetown—W. Bayliss Alsworth.  
 Harrisville—George Harkins.  
 Hazlehurst—C. W. Wesley.  
 Magnolia—J. E. Gray.  
 McComb:  
 Centenary—J. W. Moore.  
 LaBranch Street—F. E. Dement, Jr.  
 Pearl River Avenue—Roy Wolfe.  
 Meadeville & Bude—Wesley Ezelle.  
 Monticello—T. M. Ainsworth.  
 Nebo—J. N. Lambert.  
 Osyka & Fernwood—H. S. Westbrook.  
 Prentiss—W. S. DuBose.  
 Sartinsville—J. W. Courtney.  
 Scotland—J. Noel Ulmer.  
 Silver Creek—S. C. Moody.  
 Summit & Felder—T. E. Nicholson.  
 Tylertown—O. H. Scott.  
 Utica—E. E. McKeithen.  
 Wesson—W. S. Cameron.  
 Chaplain U. S. Navy—W. N. Thomas.  
 Chaplain U. S. Army—A. C. Walley.  
 District Missionary Secretary—Roy Wolfe.  
 District Secretary, Evangelism—W. S. Cameron.

### HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent  
 Bay Springs—P. O. Nix.  
 Bonhomie—W. R. Irving, Jr.  
 Bucatunna—W. E. Williamson.  
 Clara—Percy Emanuel.  
 Collins—T. R. Holt.  
 Cross Roads—D. P. Yeager.  
 Ellisville—J. M. Jones.  
 Hattiesburg:  
 Broad Street—J. D. Slay.  
 Court Street—L. D. Haughton.  
 Main Street—B. M. Hunt.  
 Hattiesburg Circuit—W. W. Pittman, accepted supply.  
 Heidelberg—J. B. Vardaman.  
 Laurel, First—R. H. Kleiser.  
 Laurel, Kingston—L. M. Sharp.  
 West Laurel—A. B. Smith.  
 Magee—B. H. Williams.  
 Montrose—W. T. Mangum.  
 Moselle—J. A. Bridewell.  
 Mount Olive—S. W. Granberry.  
 New Augusta—Harlan B. Hilbun.  
 Ovette—C. Y. Higginbotham.  
 Petal—A. M. O'Neil.  
 Richton—R. M. Matheny.  
 Sanatorium—H. E. Raley.  
 Sumrall—J. E. J. Ferguson.  
 Taylorsville—T. E. Hightower.  
 Waynesboro—J. H. Jolly.  
 Waynesboro Circuit—T. A. King.  
 Williamsburg—F. W. Thompson.  
 Chaplain U. S. Army—M. F. Lytle.  
 Chaplain U. S. Navy—E. J. Barksdale.  
 Sabbatical Leave—L. J. Snellgrove.  
 District Missionary Secretary—J. D. Slay.  
 District Secretary, Evangelism—Seth W. Granberry.

### JACKSON DISTRICT

Otto Porter, District Superintendent  
 Benton—A. L. Meadows.  
 Bolton and Raymond—D. T. Ridgway.  
 Brandon—G. L. Oliver.

Camden—J. H. Grice.  
 Canton, North Side—Dorsey Allen, accepted supply.  
 Carthage—J. S. Noblin.  
 Carthage Circuit—Percy Vaughan, retired supply.  
 Clinton—M. E. Burnett, accepted supply.  
 D'Lo—J. W. Holston, accepted supply.  
 Fannin—W. F. Baggett, retired supply.  
 Flora and Benton—A. M. Broadfoot.  
 Florence—E. H. Blumer.  
 Forest—C. A. Schultz.  
 Harpersville—W. J. Walters.  
 Homewood—R. E. Case.  
 Jackson:  
 Bessie Shands—C. E. Downer.  
 Capitol Street—J. W. Leggett, Jr.  
 Galloway Memorial—C. G. Chappell.  
 Glendale—J. A. Wells.  
 Grace—W. B. Alsworth.  
 Millsaps Memorial—H. A. Gatlin.

Lake—A. M. Schultz.  
 Lena—J. H. Dillard.  
 Madison and Pocahontas—L. T. Nelson.  
 Mendenhall—L. P. Anders.  
 Morton—A. S. Oliver.  
 Pelahatchie-Shiloh—R. I. Moore.  
 Raleigh—Murray Cox.  
 Ridgeland—Norman Purvis.  
 Sharon—To be supplied.  
 Terry—T. A. Carruth.  
 Vaughan—J. C. Jackson.  
 Walnut Grove—J. W. Loundenslager.  
 Executive Secretary, Conference Board of Education—L. H. Sells.  
 Co-ordinate Associate Editor Church School Publications—C. A. Bowen.  
 President Millsaps College—M. L. Smith.  
 Chaplain U. S. Navy—Phil H. Grice.  
 Supt. Mississippi Children's Home—J. L. Sutton.  
 Professor Garrett Biblical Institute—R. P. Ramsey.  
 District Evangelist—O. C. Hull, accepted supply.  
 Deaconess William E. Johnson Bethlehem Center—Ruth Carryer.  
 Student Emory University—F. A. Sutphin.  
 Student University of South—J. W. Roberts.  
 District Missionary Secretary—J. W. Leggett, Jr.  
 District Secretary Evangelism—T. A. Carruth.  
 Home Missionary—Charles Assaf.

### MERIDIAN DISTRICT

C. H. Gunn, District Superintendent.  
 Andrew's Chapel—Bryan Broadus, accepted supply.  
 Choctaw Indian Mission—To be supplied.  
 Chunky—J. H. Cameron.  
 Cleveland—N. S. Loftus.  
 Collinsville—R. L. Langford.  
 Decatur—J. R. Grisham.  
 DeKalb—A. F. Gallman.  
 DeSoto—Roger Cameron.  
 Enterprise-Stonewall—Guy Sigrest.  
 Hope—Y. A. Smith.  
 Lauderdale—W. H. McRaney.  
 Matherville—To be supplied.  
 Meridian:  
 Central—T. M. Brownlee and B. B. Rogers.  
 East End—J. O. Ware.  
 Fifth Street—T. J. O'Neil.  
 Hawkins Memorial—W. L. Hamrick, one to be supplied.  
 Poplar Springs—G. E. Allen.  
 Wesley—W. R. Murray.  
 Newton—H. L. Daniels.  
 Pachuta—G. E. Jones.  
 Philadelphia—H. C. Castle.  
 Philadelphia Circuit—C. S. Schultz.  
 Porterville—E. M. Lane.

Quitman—V. G. Clifford.  
 Rose Hill—J. A. Lindsey, Jr.  
 Scooba—James S. Conner.  
 Shubuta—C. H. Strait.  
 Southwest Kemper Circuit—Bryan Judge, accepted supply.  
 Union—Roy L. Lane.  
 Vimville—To be supplied.  
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 Chaplain U. S. Army—J. B. Shearer.  
 Chaplain U. S. Army—L. S. Gaddy.  
 Chaplain U. S. Navy—A. M. Oliver.  
 Student Emory University—R. S. Smith.  
 Student Drew University—H. B. Oliver.  
 Conference Evangelist—J. M. Smith.  
 Rural Deaconess, Kemper County—Catherine Ezelle.  
 Deaconess, Meridian Wesley House—Maude Fail.  
 District Missionary Secretary—G. E. Allan.  
 District Secretary Evangelism—T. J. O'Neil.  
 Editorial Secretary, General Commission on Evangelism—G. H. Jones.

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 Americus—C. A. Broadus.  
 Bay St. Louis—E. E. Samples.  
 Biloxi, Main Street—M. L. McCormick.  
 Brooklyn-Bond—M. L. Davis, accepted supply.  
 Carrier—R. C. de la Motte.  
 Coalville—J. H. Moore.  
 Columbia—J. B. Cain.  
 Escatawpa—S. B. Watkins.  
 Gulfport, First Church—C. C. Clark.  
 Handsboro—Donald O'Connor.  
 Hickory Grove-Hub—J. P. Nix, accepted supply.  
 Kreole—J. P. Payne.  
 Leakesville—W. L. Elkin, Jr.  
 Logtown—W. B. Jones, retired supply.  
 Long Beach—T. M. Dye, Jr.  
 Lucedale—W. C. Fulgham.  
 Lumberton—F. L. Applewhite.  
 Mentor—M. N. Howell, accepted supply.  
 Moss Point—A. J. Boyles.  
 Ocean Springs—W. C. M. Baggett.  
 Pascagoula, First Church—E. W. Ulmer.  
 Pascagoula, East Lawn—Q. C. Roberts, Jr.  
 Picayune—J. H. Morrow.  
 Poplarville—S. F. Harkey.  
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 Vancleave—G. H. McBride.  
 Wiggins—N. U. Boone.  
 Chaplain U. S. Army—R. L. Walton.  
 Chaplain U. S. Army—A. M. Ellison.  
 Deaconesses Moore Community House—Sallie Ellis and Sophie Kuntz.  
 District Missionary Secretary—E. W. Ulmer.  
 District Secretary Evangelism—E. W. Scott.

### VICKSBURG DISTRICT

O. S. Lewis, District Superintendent.  
 Amite—D. H. Cassels, supernumerary supply.  
 Anguilla—E. A. King.  
 Centerville—D. M. Ulmer.  
 Eden—T. B. Winstead.  
 Edwards—L. L. Matheny.  
 Fayette—M. H. Wells.  
 Gloster—R. A. Allums.  
 Hermanville—R. L. Peyton.  
 Lorman—D. E. Vickers.  
 Louise & Holly Bluff—H. A. Wood.  
 Mayersville—E. C. Presley.  
 Natchez—H. M. Bullock.

(Continued on page 13)



# CONFERENCE NEWS AND PERSONALS

Chaplain H. W. F. Vaughan, who has been stationed at Camp Chaffee, Ark., notifies us that his new address is care Post Master, San Francisco, Calif.

Mrs. J. A. Leech, who has been living at Durant, Miss., is now making her home with her daughter, Mrs. Fred West, at Barnesville, Ga.

Mrs. J. C. Lowrey, of Mansfield, La., is spending the winter in Mobile, Ala. Mrs. Lowrey has long been a reader of the Advocate, her father having been a subscriber for more years than she can remember.

Friends of Rev. and Mrs. Ashley T. Law, Amite, La., will rejoice to know that their little son is better, and that there is hope for his complete recovery. We join with many others in the prayer that he may soon be restored to health.

Rev. E. M. Mouser begins the new year at Ollo, La., with high hopes for a forward march in all departments of the work. Plans have been formed by which funds for building a parsonage will be raised and the campaign for Advocate subscriptions has already been launched.

Mrs. W. B. Moreland, Powhatan, La., Advocate representative for the Natchitoches church, is the first to send in a list of subscriptions on this year's campaign. A list of ten renewals is her opening contribution, which, judging from past years, is but a beginning.

The new superintendent of the Aberdeen district, Rev. W. A. Baker, and Mrs. Baker are settled in their home in Aberdeen. They attended Bro. Sharp's church on last Sunday and received a royal welcome from the people of that congregation. On Monday afternoon Mrs. Sharp and the members of the W. S. C. S. had a tea at the parsonage and the house was filled to overflowing with guests.

On Sunday evening, October 31, Pfc. and Mrs. Donald Covey, of Michigan, stationed at Jackson Barracks, New Orleans, gave a picture, Sallman's "Head of Christ" to the Aldersgate Methodist Church. A dedication service, in which the picture was unveiled and dedicated to greater experiences of worship, was held, with the pastor, Rev. Robert Crichlow in charge. Bro. Covey directs the young people's choir, with Mrs. Covey acting as pianist.

## BATON ROUGE DISTRICT 1942-43

The Baton Rouge district has made progress during the past year. There have been 1,039 received into the church, according to reports submitted to the district superintendent by the pastors. Of these, 334 were received on profession of faith. There was a net gain of 632. An approximate total of \$221,720 raised for all purposes. All salaries and all acceptances were raised in full. Debts have been retired at the First Methodist Church in Baton Rouge and also at Istrouma. A total of \$51,710 was raised on the payment of debts. Building and improvements had an expenditure of \$13,455. For the Orphanage \$7,354.51 was raised and \$689.82 for the Memorial Mercy Home-Hospital. The preachers of the district sent in 477 subscriptions to the New Orleans Christian Advocate.

A new church was organized by Rev. J. P. Bonnacarrere. This congregation has erected and dedicated a building suitable to their purposes.

On Easter, Bishop Smith dedicated the church at Amite and also the Educational Building of the Clinton church on the evening of the same day. He also dedicated the splendid First Methodist Church at Baton Rouge, where a long-standing debt was cleared earlier in the year. The Istrouma church was dedicated on the Sunday immediately after the adjournment of the Annual Conference. Rev. R. R. Branton, former pastor, preached the sermon on this occasion. Bogalusa has the distinction of being the only church in the district that accepted and paid the full askings for benevolences. It is hoped that there will be others to join this procession in the coming year. At Amite the support of a missionary in India has been assumed by the congregation. They have been assigned a son of Rev. A. I. Townsley, formerly a member of the Louisiana Conference. This young man is a native of our State and is now at work in India.

The new congregation in north Baton Rouge has raised approximately \$6,000 during the first year of its history. They have purchased a parsonage and also a building site. This congregation is now taking steps to come into possession of a building to be remodeled for use as a church until they can build after the war. The work at the University still moves along in a most challenging manner. We are expecting that Louisiana Methodists will rally to the effort to make adequate provision for housing this growing group of fine young Methodist people gathered from all parts of our great State.

Many salary increases have been made for the coming year and the Baton Rouge district is definitely on the forward march. Many other things and persons could be mentioned in the fine things that have been done in this district during the past year.

W. L. DOSS, JR.,  
District Superintendent.

## FROM TUPELO CHURCH BULLETIN

Just before moving to Tupelo your pastor began to change his ideas about the length of a pastorate. The old idea was to go to a place and engage in a very intensive program, burn yourself out, and then move on at the end of two, three, or four years.

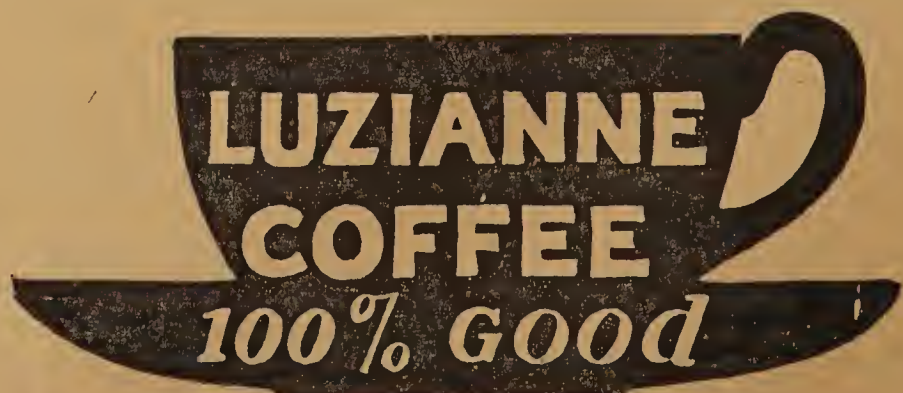
The frequent moves gave freshness, new people, new problems, and brought relief

from the old problems and the old familiar faces. That sort of a program almost resolved itself into a mere running away from something that seemed hard. As soon as the difficult spot was discovered it was to move—"been here long enough."

Many churches are "four-year churches," or less. They want a fresh voice, new ideas, and a different leadership. Much of that attitude resolves itself into a determination not to hear any voice, not to follow any leadership, and above all else not to have any new ideas.

Set over against that is the idea of moving when and **only when the job is done**, regardless of the calendar, or admitting that it can not be done. For the minister there are problems in all churches, and merely to move does not mean escape from problems. For the church, every minister has his weak spots, and merely to change does not mean to get rid of human weakness.

The shepherd heart does not come in its fullness in two, three, or four years of ministry. At the bedside of newly-made mothers to pray for blessings upon "the little bit of heaven" that has just come to the parents, and to pray for the parents; in the hospital to wait and pray with loved ones while an operation takes an hour or so; to go with the sorrowing to the cemetery and to try to be a comforting companion to the bereaved; to minister at the bedside of slowly dying friends; to be the first to carry tidings of sorrow which someone must bear; to prepare little children for church membership and watch them develop through high school and go away to college; to have the joyous and glorious privilege of marrying a handsome boy to a beautiful girl, and then baptize their little baby a few years later; to have little children say "he is my friend." when the minister's name is mentioned; to have numerous people develop a confidence in the minister's wisdom and sympathy (even when the minister knows he is "no good") and come in droves for consultation and words of advice and help; to be able to marshal the resources of a church and a community so that none seeking help fail to get it; for a community to see a minister tried and to have it proven that he will never betray a confidence through stupidity or carelessness; to be devoted to nearly 200 men in the armed service of America; to have affection develop, and affection which is real friendship is scarcely spontaneous, through a period of years; to be able to smile with those who smile, to be able to laugh with those who laugh, to be able to weep with those who weep, to be able to sit down with almost everyone in a city and be a part of his life—all of these and many





other things do not come with short pastorates. With some ministers and with some churches they never would come, and the length of pastorate can be determined by the mutual endurance—as long as such are able to stand each other. But with others the above relationships are really possible and really desired.

Next Sunday we will have an outline of the work of our church for the current year. Please let every steward, committee member, Church School worker, Youth Fellowship worker, Woman's Society officers of any kind, and everyone who has any kind of church work to do, or who is interested in the church, be present. The success of the future depends upon wise plans. You will be needed to help make those plans.

W. A. TYSON.

—Church Bulletin, Nov. 14.

## BISHOP CHEN EN ROUTE TO UNITED STATES

Cable advices from Chungking to the Board of Missions and Church Extension give the information that Bishop W. Y. Chen, episcopal head of West China, is now en route to the United States. Between the time of his arrival and the General Conference, he will probably be engaged in speaking on behalf of China in this country.

Just before leaving China, Bishop Chen attended a meeting of the National Christian Council of China, in the formation of which he had a leading part; baptized Captain Chiang Wei-kuo, second son of Generalissimo Chiang Kai-shek, and preached the sermon (which was broadcast internationally) at the "Double Tenth Service" in Chungking—the Chinese independence holiday.

## LOOKING TO STUDENT RECOGNITION DAY

As they look forward to the observance of Student Recognition Day on the evening of Sunday, December 26, pastors and other local church workers will be interested in the published material described below:

1. Christian Education Magazine, November-December, 1943, which is a special Student Recognition Day number.

2. "A Mission in the World," a service of worship, by Harold A. Ehrensperger. This service, together with practical suggestions for observance of the day, appears on pages 5-9 of the magazine mentioned above. Reprints in limited quantities may be had by writing the Department of Student Work, Board of Education, 810 Broadway, Nashville 2, Tenn.

3. An article in "The Adult Student," for December, on pages 9-11, by Harvey C. Brown, on the subject, "Student Recognition: a Project of Church and Campus."

4. An article in "The Church School," for December, on pages 628-629, by Harold A. Ehrensperger, on the subject, "Ambassadors of a Way."

5. An article in "The Highroad," for December, on page 22, by H. D. Bollinger, on the subject, "Student Recognition Day."

6. Pamphlets of the Methodist Student Movement, such as: (a) "The Methodist Student Movement"—Program emphasis for 1943-44. (b) "Christian World Brotherhood and the New World Order." This pamphlet is the Methodist Student Movement's statement of faith and method in the Crusade for a New World Order sponsored by the Council of Bishops. (c) "The Methodist Student Movement"—a pamphlet that contains a statement of the objectives, a de-

scription of the organization and a brief outline of the program of the Methodist Student Movement.

## RESPECT FOR OTHERS

By Mrs. Irvin Rowland

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

How well we like to make our own decisions and live our lives as we see fit! We do not like for another to tell us what we ought to do and always be giving us free advice. As grown-ups, we like to do our own thinking. True, we would often be benefited by the experiences of others, but we seem to prefer learning our own way. Yet, do we, who love independence so well, give our neighbor the same chance? Do we not often try to push our way of thinking upon him? Do we not like to judge or criticize him by our own standard? If so, are we showing the attitude toward him that we want him to show toward us?

Sometimes we wonder why people are not more considerate or more concerned about us. We think of self so much that we fail to plant the seeds of neighborly kindness and friendship which yield such harvests. We must give what we would like to receive.

We must constantly respect another's rights and privileges if we hold his love and admiration. This is especially true among our loved ones and closest friends. No one appreciates a prying critic even though he says it's in behalf of our own interest. We want love and understanding. Love, which is even stronger than hate, can do more toward moulding a life to the Christian way than any other force. We have salvation itself because of God's great love. Are we really doing unto others as we would desire they would do unto us?

## WITH THE PASTORS

## USING THE HYMNAL: PARTICIPATION IN WORSHIP

By Charles O. Ransford

The Methodists have always believed in a well-ordered service. They have always believed every religious service should have a purpose.

The forms of worship in the Methodist Hymnal are not restrictive, but are guides and aids in worship. Four different forms are given in the Hymnal. In the addendum, "Responses and Sentences," "Ancient Hymns and Canticles," and "Ritual and Responsive Readings," are given that may be used in other forms. For the most part, however, the established forms should be used.

Using these standardized forms of worship, a worshiper from California should feel at home when visiting a church in New York. One from the South should find these familiar forms in a church anywhere in the North and should feel himself among brethren of the Methodist faith.

In local congregations, whether large or small, the worshiper desiring to participate in the worship service prefers regularity in the order of worship. He is not otherwise prepared to respond as the service proceeds.

The Sabbath morning worship service is not just an occasion for the preaching of a sermon. It should be always and distinctly a service of worship. The complaints both preachers and laymen make about a lack of the spirit of worship among the people is

due more to the violations of this order than any lack of the desire for worship on the part of the people. Man is naturally a worshipping creature. He would commune with God and pray. He most desires to know he is in fellowship with God and souls of a kindred spirit. Worship should always take precedence over any religious exhortations or discourses.

The pastor is the leader of the congregational service. He must have a worshipful spirit and attitude. His manners in the church and his appearance in the pulpit should evoke a worshipful spirit. The pastor should be more a priest than a preacher. The reverence of the people in hierarchical churches is very much due to the priestly manners of their mediator before God.

Most church-goers prefer a quiet and orderly service. They are more impressed by the part they share in the service than what the leader or other folk may do. Their participation in the special worship features of the service is their best preparation to listen to a sermon.

Far too many religious services are ill-prepared or extemporized. The pastor who would lead his congregation in the highway of holiness and in green pastures beside still waters to refresh their souls must not defer his preparations until the hour of worship.

The true man of God must be always looking ahead. Every man of mature years with an established congregation should have a fertile mind pregnant with religious inspirations in travail for expression. The true man of God lives by his religious experiences and meditations and is always in a spirit of worship. He lives to serve, to teach and inspire his people.

He begins each day with prayer and meditations on God's word. He knows his own need. He knows the needs of his parishioners and he desires to help them and bring them near to God. He considers his ministry the spiritual cultivation of the souls of men.

We are always talking about the world's need of religion. The world will never get religion until godly men and women take upon themselves the responsibilities of religious leadership. The people without shepherds of their souls will never find God's way.

Paul, Luther, and Wesley were preeminently leaders in religious worship. The sermons they preached and the churches they established were the centers of worship and mother houses for the fellowships of their converts. The first disciples found Christ and their missions as his followers in their conventicles for worship. They could not otherwise have found God or discovered their own religious needs and responsibilities.

Many pastors are praying, "O God, give me Thy power." In the depths of their hearts they desire to know God. There is only one way to find God, that is in worship. Could these days see the turning of pastors and people to God's house for worship and instruction that power would come. With that power will come all graces and guidance in holy living. In the sanctuary of the Lord the Shekinah burns upon the altar and the hearts of the worshipers are strangely warmed.

A Massachusetts boy told his teacher that his sister had the measles. The teacher sent him home and told him to stay there until his sister got well. After he skipped joyfully away another boy held up his hand and said, "Teacher, Donald's sister, what's got the measles, lives in California."—Ex.



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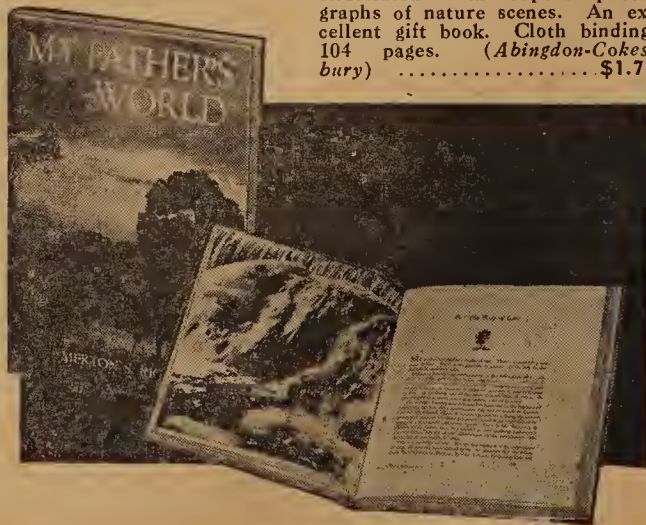
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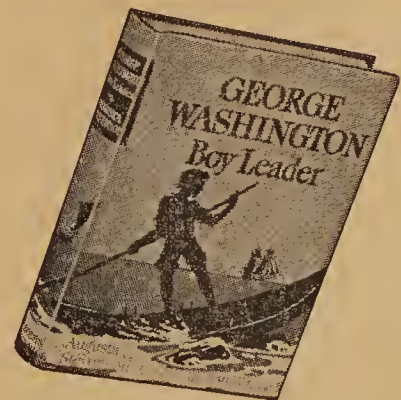
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### Prayer

"God of men and nations, Father of the children from all climes and nationalities, regardless of race or color, we thank Thee for this country, deplore our individual and collective shortcomings, and plead for the preservation of the faith of our fathers. 'Lord of the nations, thus to Thee our country we commend; be Thou her refuge and her trust, her everlasting friend.' In Christ's blessed . . . Amen."

—E. D. Kohlstedt.

\* \* \*

### Another Christmas Party

Recently on a Sunday evening broadcast, Walter Winchell, in a very sarcastic vein, announced that the Methodist women of a certain Conference were giving money for gifts for Japanese children, inferring that the gifts were to be sent to Japan. The next Sunday evening he apologized—the gifts are to go to Japanese children, American citizens, in Relocation Centers. Really, Mr. Winchell was a bit late with his news, for Methodist women sent gifts to these children at Christmas in 1942! Read "Another Christmas in Camp," page 12, November Methodist Woman.

What a beautiful way to put into action the study of "The Church and America's Peoples!"

Women of the Southeastern Jurisdiction are given the children in Camp Topaz, and gifts are to be mailed as soon as possible to Rev. S. Shimada, 31-9-E, Topaz, Utah.

The young people and children are also sending gifts, and Mrs. J. B. Cain, our Conference secretary, has asked us to give you the following information:

Many children throughout the Methodist Church will again wish to share the joy of Christmas with children in the Japanese Relocation Centers. An article entitled "Another Christmas in Camp," in the Methodist Woman for November, 1943, describes the needs of the families still in relocation centers, and suggests the type of gifts that should be sent to children. Articles in Child Guidance in Christian Living and other church periodicals have carried the same message.

#### Suggested List of Christmas Gifts

(Gifts should not exceed twenty-five cents)

Pencils, colored pencils, crayons, painting sets, drawing paper, coloring books, cutout books, scrapbooks.

Games, such as checkers, bingo, backgammon, Chinese checkers, etc. Puzzles of all kinds.

Equipment for games, such as handballs, baseballs, bats, gloves, rubber balls.

Sailing boats, model motor cars, airplanes, etc.

Scraps of wood for carving, knives, model airplane kits and pieces of wood for same; model sets of other kinds.

Harmonicas, drums, etc.

Stuffed toy animals, dolls, dresses for dolls, paper dolls and paper dresses to be cut out; doll houses and paper-doll houses, furniture sets, dish sets, and all kinds of playhouse sets.

Tablets, notebooks, and writing paper.

Pads, colored papers, pencil sharpeners, erasers.

All the favorite child classic books and magazines for children such as Jack and Jill, Child Life, Boy's Life, etc.

Soap, tooth paste and tooth powder, toilet goods.

Hair and clothes brushes and combs.

#### Directions for Sending Gifts

1. Select new gifts. Please do not send war toys.
2. Put your name and address on a Christmas card.
3. Tie the card to the gift.
4. Do not wrap the gift. Send ribbon and tissue paper with the gift. It will be wrapped at its destination.

Mail your gift as early as possible to one of the following Centers:

Camp Manzanar, care Rev. J. Fujimori, 35-13-4, Manzanar, California.

Camp Poston, Rev. Sohei Kowta, Block 19, Christian Church Office, Poston, Arizona, or Rev. Kohei Takeda, Block 211, Christian Church, Poston, Arizona.

Camp Minedoka, Christmas Gift Committee, 22-1-C, Hunt, Idaho.

Camp Topaz, Rev. S. Shimada, 31-9-E, Topaz, Utah.

Camp Granada, Federated Christian Church, Block 7-H, Amache, Colo.

\* \* \*

### Fifteen Life Memberships Presented

The Tri-County Zone, which embraces George, Green and Jackson Counties, held the fourth quarter zone meeting of the W. S. C. S. at the Kreole Methodist church Wednesday, November 10. There was an attendance of 85 members and visitors present, which included the pastors from nine of the ten societies represented. A welcome was accorded the recently organized society of Eastlawn church, Pascagoula.

Mrs. Eugene Wells presided in the absence of the zone leader, Mrs. E. W. Ulmer, who is convalescing following a serious operation at the Methodist Hospital at Hattiesburg.

The fourth zone program was interestingly and spiritually presented, members of the different societies taking part. A social hour was enjoyed at noon, during which the hostess society served a delicious plate lunch.

The afternoon was devoted to the presentation of Life Memberships, Miss Ina Thompson, Conference Life Membership chairman, assisted by the Life Membership chairman of each society, making the presentations to the 15 thus honored, as follows: 4 babies, two juniors, and 9 adults. Recognition was also given to 7 others who had been presented Life Memberships since the last zone meeting, making a total of 22 for the fourth quarter—49 this year, so far, honored. An increase in the treasury of \$864 through Life Memberships of the Tri-County Zone, Kreole society leading with 14 members, representing \$320. The meeting was brought to a close with a sweetly solemn consecration service led by Rev. V. S. Coleman.

\* \* \*

### News from Africa

Our November program from "A New Earth Wherein Dwelleth Righteousness" is

based on our work in Africa, so the following letter from Mrs. Bill Chappell, nee Mary Edwina Wood, to her parents, Mayor and Mrs. Geo. F. Wood, of Moss Point, Miss., will be of special interest.

Rev. and Mrs. Chappell left the States for their mission station on May 20, reaching Capetown, Africa, on July 20, following a period of travel by train, bus, boat, and air. Three weeks later they reached their destination. From two to three months are necessary for a letter from them to reach the States.

Congo, Belge, Afrique.  
M. E. C. M.-Lusambo,  
August 19, 1943.

Dear Folks:

How you would love to see Afrique and me tonight, and how I'd love to see you. Then I couldn't be any happier.

I thought working on the station was grand, and it was, but this path trip which we began Tuesday afternoon is the real thing, because we find that we get to know the people better by staying in their villages longer. We are glad that we will be traveling by bicycle for some time to come.

Hope you can read this letter, as I'm writing by the glow of some of the embers on which our supper was cooked.

On Tuesday, August 20, about 2:30, our ten box men started out with our paraphernalia for the village where we were to spend the night. I was supposed to be resting, but when I heard their chant, I jumped up to see what it was all about, and then got so excited it was no use to try to sleep. Two of the natives had our chop-box (food) strapped on a pole and each with the end of the pole on his shoulder. Two had our steamer trunk with our clothes and books in it; one the typewriter and a pail of stuff; two others, our bed—a three-quarter size spring cot with a straw mattress (we expect, soon, to have a cotton one); another, our dufflebag with sheets, blankets, and shoes in it, and another with buckets, pans, etc., and they were on their way.

As soon as a cloud came up and it wasn't so hot, Bill and I started out on our bikes. Our cook, Kata, came later, on a borrowed bike—O, and I forgot, the houseboy went along, too. He serves and sweeps and makes the bed. Most of the boys learn just one job, but Kata can cook, clean, type and sew. He calls himself our handy-man, which he has learned to say in English. He just made us a mosquito-bar with a frame over the top that extends out a foot on either side, so we can each have a small table inside, thus making the enclosure just like a second home without a stove.

We traveled the 12 miles rather quickly: the roads and paths were very good. We stayed at the State Rest House, which is a house kept for white people. They are kept clean and are very convenient—made mostly of poles and grass, with hard dirt floors. Each has a kitchen and an outhouse. At noon, the boys quickly set up our stove, a hundred gallon oil drum top, on rock-like ant-hills, and had supper going. That night we had a good service in the brick church there. Afterwards we had fun buying food for our twelve men.

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

## Cleveland W. S. C. S. Observes Week of Prayer

In observance of the Week of Prayer the Methodist groups met at the church Monday afternoon, with Mrs. F. C. Odom and her assistants presenting an inspirational program. Miss Perle Pearman, as organist, and Mrs. L. W. Walker, as soloist, were enjoyed. Mrs. Walker sang "The Lord's Prayer." Home and Foreign Mission projects were presented and explained. At the close, a free-will offering of \$46 was taken. Hostesses for the afternoon, who served mulled cider, ginger snaps and pickles in the church dining room, were Mrs. Mitchell, Mrs. Gewin, Mrs. R. L. Beevers, Mrs. W. L. Ross, Mrs. Nowell, and Mrs. A. L. Young.

### Program for W. S. C. S. and Day of Prayer, November 1, 1943.

Mrs. F. C. Odom, Leader, Miss Perle Pearman in charge of music.

1. Soft Music—Interlude—Miss Pearman.
2. Song—Sweet Hour of Prayer—Miss Pearman.
3. Invocation Sentence—Mrs. Odom.  
Call to Worship.
4. Song—Love Divine, No. 372—Audience standing, followed by prayer.
5. Prayer (printed) Mrs. F. C. Odom.
6. Love's Prerogative—Mrs. Troy Odom.
7. Special Song.
8. Home Mission Topic—Mrs. Jacks.
9. Song, "I Love to Tell the Story," No. 249—audience standing.
10. Devotional—Mrs. Herman White.  
(Soft music while scripture is read)  
(Prayer printed or personal).
11. Foreign Mission Topics.  
China—Mrs. Sam E. Dunn.  
Malaysia—Mrs. Leon Logan.  
Burma—Philippines—Mrs. Woollard.
12. Meditation—Mrs. Lalla Mitchel.  
Scripture—Poem—Personal Prayer.
13. Special Song—"The Lord's Prayer"—Mrs. Dakin.
14. Voice of Church in War Torn Lands—Mrs. Dakin.  
(Response from audience).
15. Voice of Woman's Society of Christian Service—Mrs. Sam Dunn.
16. Offering.
17. Prayer of Dismissal—Mrs. Bradley.

\* \* \*

## "The Metamorphosis of a Member"

Intercession.

Neighborliness.

Discover her talent and make use of it.  
Impart some good news of the coming meeting.

Facilitate her getting there.

Fetch her yourself if necessary.

Exhibit some of the circle's accomplishments.

Reassure her it is well worth attending.

Emphasize the need of her in the work.

Nominate other members to try to reach her.  
Try something else original you have thought of.

If you use all these suggestions you will surely find you have a very different member, and let me remind you that you do not want to make a very obvious or, we might say, ostentatious use of the suggestions but

let them come naturally from the heart, because the motive back of their use, if they are to bear results, must be two-fold—love for God and love for an auxiliary neighbor. And then there must be a new emphasis placed, not this time on the member under discussion, but on the part that "I," every member in the circle, must take in the work of making this "indifferent member" "different." As my young friend said, "See if you do not find her gradually growing into this sort of member."

Interceding for others.

Neighborly herself with others.

Taking part in the meetings.

Eager to be used.

Regular in attendance.

Expanding under fellowship.

Studying to be approved.

Trying to win others.

Enthusiastically working.

Dedicated for service.

\* \* \*

## Dedication Service, Moore Memorial Methodist Church, Winona, Miss., October 10, 1943

1. Silent prayer.
2. Hymn: "Blest Be the Tie that Binds"—one verse, congregation.
3. Scripture.
4. Invocation.
5. Anthem: "Recessional"—Choir.
6. Silent prayer.
7. Presentation of Flag.
8. Roll Call—Boy Scouts.
9. Meditation: "Our Flags and Our Boys."
10. Favorite Hymns (Selected by boys' parents)—Congregation.
11. Pledge to Christian Flag.
12. Hymn: "Onward, Christian Soldiers"—One verse, congregation.
13. Pledge to the Flag of the United States.
14. "America"—One verse, congregation.
15. Mizpah Benediction—Unison.  
"The Lord Watch Between Me and Thee  
When we are Absent from one Another."  
Amen.

Ushers—Girl Scouts.

## \$5,000 RELIEF GIFT SENT TO INDIA

The Methodist Committee for Overseas Relief, using funds contributed by thousands of churches throughout the country, recently cabled \$5,000 for relief purposes in the famine-stricken Bengal area of India. The money will be used by Methodist missionaries already in India to give relief especially to the Christian communities in this section.

"This is but a token of our sympathy with the famine sufferers and our desire to do something to relieve them," says Bishop Herbert Welch, chairman of the Committee. "I trust we will be able to do more for India in the near future."

Unkind language is sure to produce the fruits of unkindness—that is suffering in others.—Bentham.

## THE SACRAMENTS

By Allen F. Godat

A long while ago, when I was a lad in Sunday School, our pastor, Dr. Hill, a learned as well as a godly man, in a short address urging all those scholars who were members of the church to attend the service of the Holy Communion to be celebrated that morning, told us, among other things, that the term "Sacrament" is from the Latin "Sacramentum," the Roman soldier's oath of allegiance on enlistment. I have forgotten what else he said then, but that statement lodged in my mind, and from that time to this and from time to time, I have thought of it and its implications. The dictionary bears out what he said.

Formal oaths, or vows, obligations, pledges, or solemn promises, which are essentially the same things, are necessary and indispensable in all important relations in life.

Not only did the soldiers of ancient Rome take upon themselves the "Sacramentum," but the soldiers of our own country, and those of all other countries today must do the same—pledge their undivided loyalty and devotion to their country—and woe to them who are false to that oath.

And what we have said is as true in civil and social life as in military life. No matter how great may be a man's qualifications for the office of president, he does not—indeed, cannot—assume its duties and functions until he has taken the inauguration oath. No matter how indefeasible a king's title may be, he cannot be crowned until he has taken the coronation oath. No one can be fully admitted to church membership without taking the vows of such. Nor can one exercise the functions of the Christian ministry without assuming the required ordination vows. No one is admitted to the privileges of a fraternal order until he has assumed its obligations. Even in marriages, divine institution that it is, no matter how high may be a couple's mutual regard, nor how deep, and true, and pure may be their affection for each other, they are not married until they have taken the marriage vows. And there are other obligations which, though not formally expressed or assumed, are nevertheless implicit in the very nature of things.

And there is a mutuality to all obligations. Not only does the soldier's oath, or "Sacramentum," bind him to the state, but it binds the soldiers together in a common bond. It makes all for one, and one for all. And all this implies a reciprocal duty of the state to the soldiers. It assumes the supreme duty of caring for and equipping the Army with all things essential to the performance of its duty. The "Sacramentum," therefore, has a threefold application, the individual to the state, the individuals to each other, and the state to them all.

Now let us apply all this to the Christian sacraments. The sacraments of Baptism and the Lord's Supper are pledges of allegiance to God our Father, to Christ our

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. J. J. McKeithen, Conference Vice-President

O God, and Father of us all,  
Lift from our world its dark'ning pall;  
Forgive our madness, sin, and strife.  
Turn our goals from death to life.  
Create in us a zeal for right.  
Help us share our candle's light;  
Impel our hearts to seek Thy way.  
Guide us to peace, O God, we pray.

—Based on II Peter 3:13.

The above poem-prayer has become familiar to all members of the Woman's Society of Christian Service. It is the prayer for peace that Methodist women are praying throughout this country, and in all the other thirty-two units which make up the World Federation of Methodist Women. It is as timely for the present day as if it were only written yesterday, yet we have been praying this prayer, from the pen of Mrs. Thomas Nicholson, president of the W. F. M. W. for three years now.

You who are local vice-presidents, whose duty it is to promote World Federation in your society, have been asked, "What is this organization?" Have you answered by directing questioners to the pamphlet on World Federation of Methodist Women, available at Literature Headquarters, for the cost of only ten cents? Or have you been able to answer, "The World Federation of Methodist Women is recognized as an agency of the church organized to unite national units of Methodist women in the purpose to know Christ and to assist in establishing His Kingdom among all peoples in all areas of life?" (See paragraphs 1736 and 420, "Methodist Discipline, 1940").

\* \* \*

### "We Are as Young as We Feel"

The Woman's Society of Christian Service knows no age limit. Here, one's years of service are not measured by the number of one's birthdays. A recent issue of the *Christian Herald* carried an account of a visit to Henry Ford on his 80th birthday, by Dr. William Stidger. It is the finest sermon on the usefulness of a life dedicated to God one could hope to hear anywhere. We all know that doctors recognize the fact that some people are much younger than the number of years lived would indicate, and "vice versa."

Mrs. F. B. Godfrey, in her tour of our Conference, made this statement at several of her meetings, "One's age is not measured by the grey of the hair or the girth of the waist, but by whether or not she has to read her part on the program!" Then there was that authority on the "common cold," who said it this way, "Your age is not calculated by how many summers have passed over your head, but by how many colds have passed through your head." So, you see, after all we are "as young as we feel;" therefore, let each and every one of us forget our years and put our best efforts into making this organization, which was created for all Methodist women throughout the land, a real force for Christian service.

This poem of Edwin Markham's, written as he neared the age of eighty, should be as much of a challenge to us as Henry Ford

says it has been to him:

"I am done with the years that were—  
I am quits.  
I am done with 'the dead and old—  
They are mines worked out;  
I delved in their pits.  
I have saved their grain of gold—  
Now I turn to the future for wine and bread.  
I have bidden the past adieu.  
I laugh and lift hands to the years ahead:  
'Come on! I am ready for you!'"

\* \* \*

### Seven Keys to Progress for Vice-Presidents

In planning the year's work for 1943, those in charge of Promotion and Cultivation devised the idea of a poster showing a key chain on which hung seven keys. Many societies have not used that poster as it was meant to be used. Some societies haven't made use of it at all, but to hundreds of others it has proven of great value. Though no one of the seven keys was to be given to the vice-president for her keeping, yet, after a study of the leaflet that accompanied the poster, we find that she shares in the custody of several of them.

1. **Master Key.** As vice-president and member of Spiritual Life group, she will surely be a user of this key to the spiritual life of the society, along with the chairman of the Spiritual Life committee.

2. **Key to the Book Case.** She has a share in the keeping of the key to the bookcase as chairman of the program committee. A program successfully presented calls for a wide use of all the periodicals and other literature of the Woman's Society of Christian Service. Here she can promote the program of the World Federation of Methodist Women by encouraging the daily use of the Prayer for Peace and the use of the Prayer Minute for sister units of the Federation around the world.

3. **Key to the Bank.** This key is also a shared responsibility. Every vice-president uses this as she and the other members plan the January meeting, where pledges are made for the new year. Also she will be using this key as she unlocks the wealth of possibilities of giving through special memberships (the over and above gifts that prove our devotion to the cause of missions and our love of our fellow-workers).

When a vice-president has studied her responsibilities in the light of those Seven Keys, she will be convinced that no officer has a greater opportunity for service in the Woman's Society of Christian Service than she. As a result, she will be inspired to make greater effort to make her contribution of Prayer, Service, and Money worthy of her office.

\* \* \*

### Memberships

Every member of every society in the Conference is interested in the progress of our special membership campaign. Good news is a joy to the teller as well as a joy to the hearer. Our Jurisdiction goal, "An average of one Special Membership for each local society in the Conference," is rapidly being reached, and from all indications we will go "over the top." Following are some

comparisons that justify the prediction. Remembering that we have 248 societies in the Conference, compare our record of 1943 with that of 1942:

Year 1942—End of 3rd quarter, 58 memberships.

Year 1943—End of 3rd quarter, 172 memberships.

We gave 171 memberships in 1942 for the whole year, and to reach our goal of 248 memberships for 1943 we only have 76 more to place us "over the top." This added money for missions, used by our Division, will be the means of leading many to Christ and to a life of service to His cause.

\* \* \*

### Pastors, Notice!

Will you see that the vice-president of your Woman's Society of Christian Service has an opportunity to read this page? Thank you.

### WAR CHANGES POSITION OF INDIAN WOMEN

"The war is bringing forward the women of India—not step by step, but in great strides," says Miss Mildred Drescher, Methodist missionary in Bombay, India. "It is almost startling to see the changes the war has made in the position of women."

"Just as in other countries the women have stepped forward to do their bit to win the war, so in India they have been rapidly finding their places, even beside the men in the war effort. Indian women in uniforms are seen everywhere, and business concerns are increasing the number of women in their offices. More are taking business training."

"This year we have only five mission workers living in our hostel. The other occupants are from various castes and religions. One is a Gujarati Christian college student in her second year; another is a Marathi Brahmin studying for her M. A. degree. Four are Syrian Christians; three of them are working in rationing offices and a bank, while the fourth is studying shorthand and typewriting. Another is a South Indian Brahmin working in a rationing office; another is a Christian from Ceylon whose husband is a doctor in the Indian Navy."

"In the Y. W. C. A., on whose membership committee I am serving, the young women of Bombay have been assuming more responsibility until our organization is as flourishing as any to be found in the United States. The young women run the organization, plan parties for the troops, give plays and entertainments, raise money for worthy causes, carry on numerous clubs among members, and have recently begun work among juniors. Here we have an Australian secretary, but in some places there are only Indian secretaries and staff."

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON NOVEMBER 28, 1943

By Rev. W. C. Newman

### TELLING THE TRUTH IN SPEECH AND IN PRINT

**Lesson Text:** Exodus 20:16; 23:1,7; Matt. 5:33-37; John 8:42-45.

**Golden Text:** Wherefore, putting away falsehood, speak ye truth each with his neighbor; for we are members one of another.—Ephesians 4:25.

We live in a world in which one of our most important and difficult tasks is to sort the truth from the untruths and half-truths with which we are daily besieged. In advertising, propaganda, in business transactions, in social intercourse, even in religious discussions, we must learn this skill of discernment if we would live effectively. "I do not know what to believe" is the wail of a confused soul, and such confusion results in timidity, fear, cynicism, lack of poise, and—in the end—failure. It is our business as Christians to believe, and to know what and whom to believe.



W. C. Newman

#### Telling the Truth to One's Self

One of the most common sins among us is that of self-deception. Of course this arises out of the need to be content with one's self—a need that none can escape. So pressing is this necessity that we are continually blinding our own eyes, deafening our own ears.

Some of us cannot be content unless we feel superior to others—and therefore we are continually belittling others that we ourselves may appear greater than we are. Sometimes we must justify our cruelty, or our dishonesty, or our injustice to other people, and to do this we resort to the old lie of racial supremacy. Sometimes we must salve our hurting consciences, and this requires that we whitewash our sins

even in our secret thinking. Sometimes we must excuse our failures, and the only way we can do it is to blame another person.

Thus perhaps the most needful truth to be told is the truth about ourselves.

#### The Whole Truth?

James was realistic and graphic when he called the human tongue a wild beast which no man can tame. After twenty years in the ministry I have come to the conclusion that more of the world's unhappiness is caused by unChristian speaking than by any other one thing. Gossip, unkind criticism, angry speech, and lies and half-lies about other people account for most of this unhappiness which wrecks homes, splits churches, destroys reputations, and defeats the Kingdom of God in many places.

But perhaps of all the people most to be dreaded is the person who boasts that he (or she) always tells the whole truth no matter how it hurts.

The fact is that such a person seldom tells the whole truth at all. What he really means is that he always tells the worst truth—never the better. And this obsession with peddling about and enlarging upon man's frailties and misdoings is a deadly beast which inevitably devours both its victim and its possessor. For I have never known such a person who did not finally destroy his own usefulness and loveliness.

If you feel that you must tell the evil truth, see that you are equally as careful to tell the good truth with equal fervor.

#### Who Lies to God

Nor are we less prone to deceive ourselves than to deceive God—may he be merciful to forgive us! For while asserting our love for him we often do not make that love true with loving service and constant devotion. It is as if a man kept saying to his children, "I love you," but never made any provision for their welfare.

It may be true that a man can be as good a Christian outside the church as inside, walking in the woods or playing golf on Sunday morning as attending the church, but it would be difficult to make me believe a person loved me if he never showed any concern for my success and happiness.

"You cannot love God and mammon" is a word we need to keep in our hearts. It has to do with this matter of being truthful. It is no good to pretend to love God if we keep all our time and all our work, or even most of our time and most of our work for ourselves, giving God only the rag-tags.

### MISSISSIPPI CONFERENCE APPOINTMENTS

(Continued from page 5)

Oak Ridge—M. E. Sharp, accepted supply.

Port Gibson—J. B. Holyfield.

Rolling Fork and Cary—M. K. Miller.

Roxie—R. E. Alsworth.

Satartia—F. J. Jones.

Silver City—B. M. Lawrence.

Vicksburg, Crawford Street—T. O. Prewitt.

Vicksburg, Gibson Memorial—E. L. Ledbetter.

Washington—A. W. Wilson.

Woodville—E. A. Kelly.

Yazoo City—R. H. Clegg.

Chaplain U. S. Army—E. E. Price.

Chaplain U. S. Army—J. A. McRaney.

District Missionary Secretary—M. H. Wells.

District Secretary Evangelism—T. O. Prewitt.

### M. B. DePASS DIES

M. B. DePass, city architect for the past thirty years, died at his home in New Orleans on last Tuesday, following a long illness. He was seventy-five years of age, a graduate of Tulane University, was long connected with the parish school board, and was a staunch and devoted Methodist. His wife preceded him in death in February of this year.

Bro. DePass was an active and influential member of Second Church, New Orleans, for more than half a century, and in that church he reared his family in the true tradition of Christianity as interpreted by Methodism. He was Church School superintendent for many years, leader of the prayer meeting, lay leader, and active in the work of Methodism in the city.

In the field of architecture, he made a distinct contribution to the building of churches, Gentilly and other churches throughout the state, and always without charge for his services. The evidence of his artistic designing will long find expression in the architecture of many structures.

He was a good man, devoted in every way to the Christian ideal and his Church. He was not what might be called a popular speaker, but he was an effective advocate of the right, and in the support of what he believed to be right he did not know what it was to surrender. The writer had known him since 1920, and our appreciation of him grew with the years. Staunch as he was in his convictions, he was always amenable to reason, and he had great respect for law. We saw him in a difficult situation once when he supported a correct procedure against what he felt to be the best interests of his church. He did it freely and he lived up to his agreement to the letter.

He is survived by two daughters and a son—Mrs. A. J. Patterson, Mrs. Bertha Pembo, and Colonel Maurice DePass, now in service in China. Surviving also are seven grandchildren and six great-grandchildren.

W. L. D.

Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.—Mason.

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis



# THE CHRISTIAN FIRESIDE

## BUT WHERE HAVE THEY GONE TO?

Celery originated in Germany.  
The chestnut came from Italy.  
The onion originated in Egypt.  
The nettle is a native of Europe.  
The citron is a native of Greece.  
Oats originated in North Africa.  
The poppy originated in the East.  
Rye came, originally, from Siberia.  
Parsley was first known in Sardinia.  
The pear and apple are from Europe.  
Spinach came from Arabia.  
The sunflower was brought from Peru.  
The gourd is probably an Eastern plant.  
Walnuts and peaches came from Persia.  
Cucumbers came from the East Indies.  
The quince came from Crete.  
The radish is a native of China and Japan.  
—Selected.

## THANKSGIVING DAY

This is Thanksgiving Day. Its observance ought to be in the best sense religious. And it might be well to this end to review the feelings and emotions with which we approach it. Much of our thankfulness may be purely selfish. There are some with whom things have gone well this year. The family circle has remained unbroken. No wasting sickness has come into the home. Prosperity has left its blessings. The table is laden with plenty. There is meat in the larder and grain in the storehouse. Because of these things they imagine they are grateful; but such gratitude is of the essence of selfishness. It is dependent upon exterior conditions. It finds its basis in circumstances. It draws its inspiration from clear skies and smooth sailing, and hence it is fitful and evanescent as the alternations of sunlight and shadow. If these conditions of personal comfort and prosperity are in themselves the ground of thankfulness, where in the hour of adversity shall we find occasion for rejoicing? The record of the past has its graver side. There have been pain and losses and disappointments and bereavements and heartaches. Where in these things is there reason and ground for gratitude? Has the empty larder, the bare table, the desolate home, the vacant chair, the fresh mound in the cemetery, no place for thanksgiving? Ah, just here is the point of stumbling with many an earnest soul. We find in the bitter chill of adversity the true test of our gratitude. And that is true gratitude which, triumphing over conditions merely physical and external, finds its ground of thankfulness in God himself. It is independent of circumstances. It goes beneath the surface of life, whether sad or joyous, and founds itself upon God.

## WISE OR OTHERWISE

By Rev. James H. Felts

Church circle thinking that rises no higher than our "cultural heritage" and "our way of life" will not salvage much from the wreck of our global war.

A sentence from a mother's prayer for her soldier son: "Fail him not," and "may

he not fail you, his country, nor the mother who bore him."

When a few strong, experienced men warn us of the serious problems our reckless and unwarranted distribution of promises everywhere are creating we had better "stop, look, and listen."

After the flood Noah got drunk on home-made wine and was uncovered in his tent. It is to be hoped that better seed will be found after this global war.

An intelligent chaplain has found that "the home is the most positive factor there is in producing total abstinence."

The difference between professional theory and bullproof fact is being so constantly and definitely shown that the next generation should know a few things.

The greatest humanitarian is the man

who helps the largest number of people help themselves.

"An orderly life cannot come out of a disorderly mind." No more can a good life come out of an impure heart.

Success is not a destination but a journey that absorbs the seen and gives out the unseen.

The man who gets the most out of life is outstandingly successful.

If a man's patriotism ends when he salutes the flag he is conspicuously commonplace.

True or false? Old people are harder to live with.

It was a wet day, and as the pretty girl entered the crowded car, a man rose to his feet.

"No, you must not give up your seat; I insist," said the young woman.

"You may insist as much as you like, miss," was the reply, "I'm getting out here!"

—Christian Observer.

## Your Choice of Lessons in the December Issue . . . .



### 1. UNIFORM LESSONS

#### "The Ten Commandments and the Teachings of Jesus"

. . . . last four of thirteen lessons which seek to help the student interpret the Ten Commandments in the light of Jesus' teachings. Edwin Lewis, professor of systematic theology, Drew University, writes the lesson expositions. Lesson applications by G. Ray Jordan; text studies by Lyndon B. Phifer.



Trimble



Lewis

### 2. SPECIAL COURSE

#### "Good Will"

. . . . four lessons to study the conditions under which good will may be promoted in the world, and especially to direct attention of adults to ways by which they may establish good will in life's relationships. Writer of the course is Henry Burton Trimble, dean, Candler School of Theology, Emory University.

## Plus . . . .

Sharing Christmas . . . . . Charles Pinckney Hogarth  
The Young Adult Fellowship Forums for December.

Budget the Family Reading . . . . . Clarence Seidenspinner  
A Methodist pastor discusses ways of making the classics in mankind's literature more meaningful to the family.

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Adult Student is a 64-page monthly (pocket size); 20¢ per quarter, \$1.00 a year for single copy subscription mailed to individual address.

*The Methodist Publishing House*



## THE SACRAMENTS

(Continued from page 11)

Master and King, through the Holy Spirit, our Sanctifier and Comforter, and Enabler. This is not only implied in our rituals for such services, but is especially recognized in our liturgy for the Holy Communion, for in the concluding prayer, after invoking God's acceptance of the service, we say, with the minister, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, living sacrifice unto Thee," (and then, conscious of our own weaknesses and inability to serve God properly) we continue, "Humbly beseeching Thee that all we who are partakers of this Holy Communion may be filled with Thy grace and heavenly benediction."

This is our part, and God will surely perform His, for, as we have said, that behind the soldier, behind the soldiers, stands the whole power of the state, so behind the Christian stands the whole power of the Godhead. Many scriptures might be cited, but it is highly significant that Christ did not give His disciples the Great Commission until He had first told them "All power is given unto me in heaven and in earth," then He said, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;" and then He added, "And, Lo, I am with you always, even unto the end of the world."

Each of us for Christ, all of us for each other, and God for and over all of us. If we could each of us realize this in some measure, how much better we and our whole church would be.

I sometimes think that our hymnists can express great spiritual truths better than our theologians, and what we have been trying to say is most effectively and beautifully brought out in the words of that hymn which an English minister, Rev. John E. Bode, wrote to be sung at the Confirmation service of his son, Charles E. Bode, who himself afterwards became a minister:

"O Jesus, I have promised  
To serve Thee to the end;  
Be Thou forever near me,  
My Master and my Friend.  
I shall not fear the battle  
If Thou art by my side,  
Nor wander from the pathway  
If Thou wilt be my Guide.

"O Jesus, Thou has promised  
To all who follow Thee,  
That where Thou art in glory  
There shall Thy servant be;  
And, Jesus, I have promised  
To serve Thee to the end;  
O, give me grace to follow,  
My Master and my Friend."

This Sacrament, this Sacramentum, is historic and prophetic. Historic in that it points our minds back to that great event of over nineteen hundred years ago when

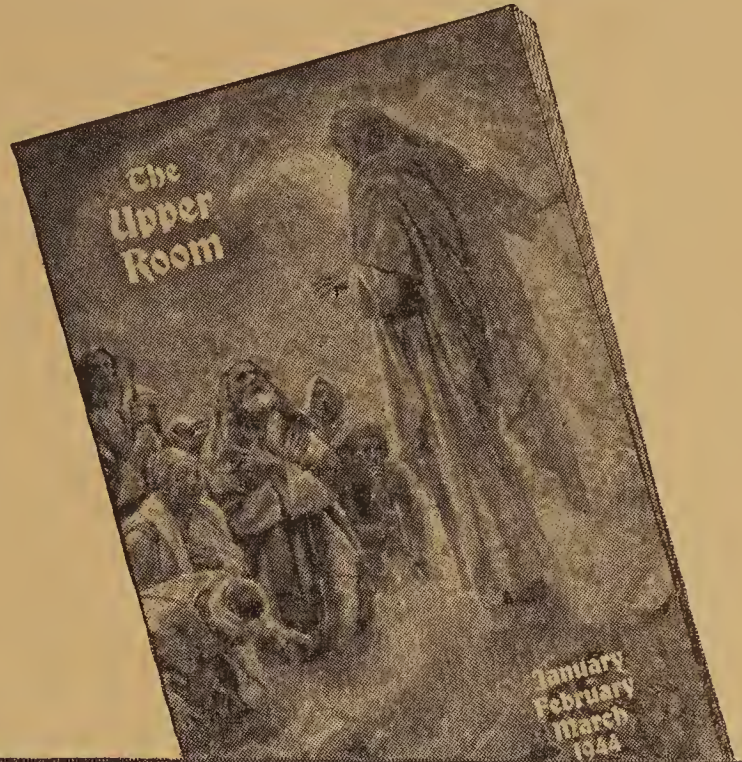
"On a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified,  
Who died to save us all.

"He died that we might be forgiven,  
He died to make us good,  
That we might go at last to heaven,  
Saved by His precious blood."

It is prophetic. Saint Paul has said in the

First Epistle to the Corinthians (11:26), "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." It points us back to the Upper Room and to Good Friday, and forward to that great day, it may be far, it

may be near, when He who rose again, and ascended into heaven, where He now sitteth on the right hand of the Father, shall come again, with glory, to judge both the quick and the dead, whose Kingdom shall have no end.



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## PERSONAL NOTES AND INCIDENTS

The Conference at Jackson remembered Governor Paul Johnson, now in the Methodist Hospital in Hattiesburg, with a message of sympathy and affectionate interest.

Mr. G. R. Bennett, of Canton, Miss., has our thanks for a generous word of commendation regarding the Advocate. We have known him since college days, and appreciate his friendship and approval.

Rev. J. P. Bonnacarrere has been changed from the Blackwater charge in the Baton Rouge District to the Gretna charge, New Orleans District, and Rev. A. R. Hoffpauir of Gretna has been changed to Blackwater.

We are sorry to report the condition of Rev. Paul H. Grice, who retired at the session of the Mississippi Conference last year on account of ill health, as still unimproved. There is no prospect of his being better soon.

Friends of Rev. Henry A. Rickey will be distressed to learn that his wife underwent a serious operation at a Vicksburg hospital on Tuesday of last week. We are glad to report that on Friday her condition was good and the outlook was encouraging.

Thanksgiving services for the Methodists of the city were held at Parker Memorial church, Gentilly church, and Algiers church. These three locations make the worship of Thanksgiving easy for the people in various parts of the city.

It is with sincere sorrow that we note the passing of Mrs. Harry N. Austin, at the home of her sister, Mrs. G. T. Fitzhugh, in Memphis. Mrs. Austin was a niece of the late Major R. W. Millsaps, and the sister of Mrs. Fitzhugh and the late Webster M. Buie. Mrs. Austin's death occurred on Friday morning following a brief illness.

The death of Mr. B. P. Moss, on November 13, is another subtraction from the historic names of New Orleans Methodism. His mother, to whom the editor ministered and whose funeral it was our melancholy privilege to conduct, was one of the pioneers of the church in the Crescent City. Only Miss Eleanor is left of the home that represented early Methodist faith and the local culture of New Orleans.

Mrs. L. R. Nease, Jr., wife of Chaplain Nease, now in service overseas, calls our attention to the fact that Chaplain Nease's name was omitted from the list of appointments in the Louisiana Conference. This omission was made by the secretary of the Cabinet, and was, of course, an inadvertence. Bro. Nease should be listed as a chaplain in the U. S. Army in the appointments and will so appear in the Minutes of the Conference.

Accidentally a man fell out of a fifteen-story window in Norfolk the other day, but fortunately a load of hay was passing directly under the window. Unfortunately, he did not land on the hay.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

Wednesday evening we moved to another village ten miles further on. First we "give moyo," that is "hello" to the chief. We have a service night and morning, and Bill talks with the people between times.

I'm studying the language, often trying out my Otetela on the women and children. They are so kind about helping me learn and patient with my poor attempts. They are all thirsty for anything that will help in their troubles, and many become sincere believers. Usually there are many who already believe, but who need help in trying to live Christian lives in the midst of tremendous temptations and trials—many of them unknown or not understood by the missionaries. But it's thrilling to catch on to some of them, and try to help them to solve their difficulties.

Sunday, August 22, 1943.

It's hard to believe that date is correct. Then, again, it's hard to believe that we've been at our station only two weeks, in the Congo only three. It even seems we've been on the path longer than six days. That statement doesn't mean that I'm tiring of it, but just that it seems so natural, and to be the thing we've been doing for ages.

But I must close now, and write a welcome note to Edith Martin and Elizabeth Dalby, who arrived about a week after we did. They came by Portugal, I think.

I'm drawing a floor plan of our home on the back of this to let you see how nicely we are fixed up in our adobe home.

Love to all from

MARY AND BILL.

## LOUISIANA CONFERENCE

### Baton Rouge District—First Round

First Church, Nov. 21, a.m.; Conference to be arranged.  
University; Conference to be arranged.  
Pearl River, at Pearl River, Nov. 28, a.m.; Q. C., 2 p.m.  
Ponchatoula, Nov. 28, p.m.  
Tickfaw, at Loranger, Dec. 5, a.m.; Q. C., 2 p.m.  
Amite, Dec. 5, p.m.  
Covington, at Covington, Dec. 12, a.m.; Q. C., 2 p.m.  
Denham Springs and Slaughter, at Denham Springs, Dec. 12, p.m.  
Hammond, Dec. 15, p.m.  
St. Francisville, at St. Francisville, Dec. 19, a.m.; Q. C., 2 p.m.  
Denham Springs, at Slaughter, Dec. 19, p.m.  
Jackson, at Ethel, Dec. 26, a.m.; Q. C., 2 p.m.  
Zachary, Dec. 26, p.m.  
Greensburg, at Day's Church, Jan. 2, a.m.; Q. C., 2 p.m.  
Clinton, at Clinton, Jan. 2, p.m.  
Gonzales, at New River, Jan. 9, a.m.  
Blackwater, Jan. 9, p.m.  
Angie, at Varnado, Jan. 16, a.m.; Q. C., 1:30 p.m.  
Columbia Street, Jan. 16, 6 p.m.  
Bogalusa, Jan. 16, p.m.  
Baker, at Baker, Jan. 19, p.m.  
Walker, at Friendship, Jan. 23, a.m.; Q. C., 2 p.m.  
North Baton Rouge, Jan. 23, p.m.  
Fisher, at Fisher, Jan. 30, a.m.; Q. C., 2 p.m.  
Franklinton, Jan. 30, p.m.  
Istrouma, Feb. 2, p.m.  
Pine Grove, at Montpelier, Feb. 6, a.m.; Q. C., 2 p.m.  
Live Oak, Feb. 6, p.m.  
Springfield, at Springfield, Feb. 20, a.m.  
Kentwood, Feb. 20, p.m.  
Lottie, at New Roads, Feb. 27, a.m. and 2 p.m.  
Plaquemine, Feb. 27, p.m.

Please take note of announcements that will be made of Missionary Institutes and other dates that will appear later.

W. L. DOSS, JR., D. S.

## NORTH MISSISSIPPI CONFERENCE

### Aberdeen Dist.—First Round

Pontotoc, Nov. 28, a.m.  
Tupelo, Nov. 28, p.m.  
Verona, at Verona, Dec. 1.  
Derma, at Big Creek, Dec. 5, a.m.  
Calhoun City, Dec. 5, p.m.  
Buena Vista, at Egypt, Dec. 8, a.m.  
Greenwood Springs, at New Hope, Dec. 12, a.m.  
Okolona, Dec. 12, p.m.  
Woodland, at Woodland, Dec. 15, a.m.  
Houston, Dec. 15, p.m.  
Vardaman, at Vardaman, Dec. 16, a.m.  
Algoma, at Algoma, Dec. 19, a.m.  
Houlka, at Houlka, Dec. 19, p.m.  
Shannon, at Brewer, Dec. 21, a.m.

Water Valley, Main and T., Jan. 2, a.m.  
Water Valley, First, Jan. 2, p.m.  
Smithville, at Antioch, Jan. 5, a.m.  
Amory, Jan. 5, p.m.  
Toccopola, at Thaxton, Jan. 9, a.m.  
Pittsboro and Bruce, at Pittsboro, Jan. 9, p.m.  
Becker, at Paine Memorial, Jan. 12, a.m.  
Aberdeen, Jan. 12, p.m.  
Salem and Friendship, at Salem, Jan. 16, a.m.  
Nettleton, at Nettleton, Jan. 16, p.m.  
Prairie and Strong, at Prairie, Jan. 19, a.m.  
Coffeeville, at Coffeeville, Jan. 23, a.m.  
Paris, at Paris, Jan. 23, 3:30 p.m.  
Tremont, at Mt. Olive, Jan. 30, a.m.  
Moorville, at Allens Chapel, Jan. 30, p.m.  
District Stewards and pastors will meet at Pontotoc, Nov. 30, at 10 a.m.

W. B. BAKER, D. S.

### Columbus District—First Round

First Church, Columbus, preaching, Nov. 21, a.m.  
Central Church, Columbus, preaching, Nov. 21, p.m.  
Macon Station, Nov. 28, a.m.  
Shuqualak, at Shuqualak, Nov. 28, p.m.  
Chester, at Nebo, Dec. 5, a.m.  
Ackerman, at Ackerman, Dec. 5, p.m.  
Brooksville, at Brooksville, Dec. 12, a.m.  
Artesia, at Artesia, Dec. 12, p.m.  
Sallis, at Sallis, Dec. 19, a.m.  
Kosciusko Sta., Dec. 19, p.m.  
Kilmichael, at Kilmichael, Jan. 2, a.m.  
West Point, Jan. 2, p.m.  
Longview, at Longview, Jan. 9, a.m.  
Starkville, Jan. 9, p.m.  
Caledonia, at Caledonia, Jan. 16.  
Eupora Station, Jan. 23, a.m. (Dedication)  
Mathiston, at Mathiston, Jan. 23, p.m.  
Ethel, at Ethel, Jan. 30, a.m.  
Sturgis, at Sturgis, Jan. 30, business session at 3 p.m.; preaching at night.  
Bellefontaine, at Bellefontaine, Feb. 6.  
Kosciusko Ct. at —, February 13.  
Weir & McCool, at Salem, Feb. 20.  
Noxapater, at Noxapater, Feb. 27, a.m.  
Louisville Station, Feb. 27, p.m.  
Macon Ct., at —, March 5.  
Louisville Ct., at New Hope, March 12.  
District Stewards will meet at Ackerman, Tuesday, Dec. 14, 11 a.m.

V. C. CURTIS, D. S.

### Corinth Dist.—First Round

New Albany Ct., at Ecu, Nov. 28, a.m.  
Corinth, First, Nov. 28, p.m.  
Sherman, at Sherman, Dec. 5, a.m.  
Guntown and Saltillo, at Saltillo, Dec. 5, p.m.  
Tishomingo, at Tishomingo, Dec. 8, p.m.  
Iuka Circuit, at Pleasant Hill, Dec. 9.  
Dumas Circuit, at Weir's Chapel, Dec. 12, a.m.  
Ripley, Dec. 12, p.m.  
Hopewell and Rocky Springs, at Patrick, Dec. 15.  
Blue Mountain, at Faulkner, Dec. 19, a.m.  
Corinth, South Side, Dec. 19, p.m.  
Abbeville-Waterford, at Abbeville, Jan. 2, a.m.  
Oxford, Jan. 2, p.m.  
Holly Springs, Jan. 4, p.m.  
Mantachie, at Mantachie, Jan. 5.  
Marietta, at Siloam, Jan. 6.  
Ashland, at Ashland, Jan. 9, a.m.  
Myrtle, at Myrtle, Jan. 9, p.m.  
Rienzi, at Rienzi, Jan. 12.  
Lowry, at New Harmony, Jan. 13.  
Potts Camp, at Potts Camp, Jan. 16, a.m.  
New Albany, Jan. 16, p.m.  
Chalybeate-Walnut, at Chalybeate, Jan. 19.  
Fulton, Jan. 23, a.m.  
Belmont, at Belmont, Jan. 23, p.m.  
Kossuth, at Kossuth, Jan. 30, a.m.  
Corinth Circuit, at Box Chapel, Jan. 30, p.m.  
Burnsville, at Burnsville, Dec. 16.  
J. E. STEPHENS, D. S.

### Sardis-Grenada District—First Round

Lake Cormorant, at Lake Cormorant, Nov. 28, 11 a.m.  
Sardis Station, at Sardis, Nov. 28, p.m.  
District Set-up meeting at Sardis, Nov. 30, 10 a.m.  
Tyro, at Tyro, Dec. 5, 11 a.m.  
Como, at Como, Dec. 5, p.m.  
Mount Pleasant, at Mount Pleasant, Dec. 8, 11 a.m.  
Pleasant Hill, at Pleasant Hill, Dec. 9, 11 a.m.  
Red Banks, at Red Banks, Dec. 12, 11 a.m.  
Olive Branch, at Olive Branch, Dec. 12, p.m.  
Arkabutla, at Arkabutla, Dec. 14, 11 a.m.  
Sardis Circuit, at Cold Springs, Dec. 15, 11 a.m.  
Shuford Circuit, at Pisgah, Dec. 16, 11 a.m.  
Byhalia, at Byhalia, Dec. 19, 11 a.m.  
Hernando, at Hernando, Dec. 19, p.m.  
Courtland, at Courtland, Dec. 21, 11 a.m.  
Longtown, at Longtown, Jan. 2, 11 a.m.  
Batesville, at Batesville, Jan. 2, p.m.  
Marks-Belen-Darling, at Marks, Jan. 5, p.m.  
Oakland, at Oakland, Jan. 7, p.m.  
Crenshaw-Sledge, at Crenshaw, Jan. 9, 11 a.m.  
Lambert-Crowder, at Lambert, Jan. 9, p.m.  
Duck Hill, at Duck Hill, Jan. 12, 11 a.m.  
Holcomb, at Holcomb, Jan. 13, 11 a.m.  
Senatobia, at Senatobia, Jan. 16, p.m.  
Batesville, at Batesville, Q. C., Jan. 17, p.m.  
Cockrum, at Hebron, Jan. 19, 11 a.m.  
Bishop's Crusade, at Oxford, Jan. 21.  
Horn Lake, at Horn Lake, Jan. 23, 11 a.m.  
Coldwater, at Coldwater, Jan. 23, p.m.  
Sardis Station, at Sardis, Q. C., Jan. 24, p.m.  
Como Station, at Como, Q. C., Jan. 24, afternoon.  
Charleston, at Charleston, Jan. 30, 11 a.m.  
Grenada, at Grenada, Jan. 30, p.m.

Pastors and stewards will please be prepared to answer questions 1 through 15 of the quarterly conference minute blank. This will save time and avoid confusion at the conference.

C. A. PARKS, D. S.

One can not always be a hero, but one can always be a man.—Goethe.

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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Democracy, unless it is incessantly re-vivified by the regeneration of its individual members, by Christian education, into the citizens of a Christian society, must degenerate into totalitarianism.

—John Middleton Murry.

## THE PRAYER-ROOM TODAY

Forgive me, Lord, for every insight that I have not translated into action, for every good impulse that has not blossomed into deed, and every generous emotion that has not borne fruit in life. Forgive me that I have so often admired without obeying Thee. I have paid homage to Thy Cross, while still I have refused to live by the law of it; I call Thee Lord and Master, yet do not the things Thou dost say. Forgive me, Lord, and turn my dreaming into doing, my lip service into heart's devotion. Amen.

## My Morning Prayer

By Effie O. Foss

Ere I look on things of earth.  
Or speak to anyone—  
Dear Lord, I pray throughout this day,  
Thy will in me be done.  
The cares and griefs of yesterday  
Were rolled on Thee—and gone;  
Of hours ahead I've nought to dread  
If Thy sweet will be done.  
Lord, if the work I love so well,  
Lies by me all undone—  
Help me to rest and know 'tis best,  
When Thy dear will is done.  
If wrongs to me from others come,  
This, too, Thou wilt atone;  
So I will raise glad notes of praise!  
For me—Thy will be done!  
Lead me in supplication, Lord,  
For souls; grant victories won;  
By word or pen through me to them  
Implore, "God's will be done."  
And when with Thee I serve no more  
From dawn till setting sun—  
Through eternity what joy 'twill be  
To sing, "Thy will be done!"

—The Cumberland Presbyterian.





# WALLET OF THE WEEK



MUCH-BOMBED MALTA has petitioned for a new constitution which would make it a self-governing partner in the British Commonwealth of Nations. This would be in effect a restoration of the charter under which it operated from 1921 to 1936. At that time it became a British Crown Colony in order to protect it against Italian Fascist influence which made it next to impossible to hold orderly elections. The baptism of fire which it so nobly survived entitles it to be heard at this time.

\* \* \*

LEND-LEASE EXPORTED TO BRITAIN up to June 30, according to a summary in *Newsweek*, amounted to five billion five hundred million dollars. For this we received from the British Commonwealth of Nations, one billion one hundred seventy-four million nine hundred thousand dollars. The aid to us consisted of military supplies, airports, shipping, repair shops, barracks, and hospitals. Britain is said to have sent a billion and a half dollars worth of supplies to Russia and other Allies.

\* \* \*

GERMAN ATROCITIES IN POLAND have destroyed the greater part of the literature and art in that unhappy land. This destruction, unnecessary as a military measure, is said to have been a deliberate effort to crush the Poles by wiping out their culture and their traditions, and to reduce them to the level of a slave race. It is said that appeals will be made to libraries and universities throughout the world for books and works of art with which to replenish their libraries, museums and laboratories when the war is over.

\* \* \*

OF BRITAIN'S MIDDLE EAST FORCES, it is reported that three hundred officers and men are planning to enter the priesthood of the Church of England after the war. Fifty of these prospective recruits are said to have attended a week's course given by various chaplains of the armed services at St. George's Cathedral in Jerusalem. They took their time of leave from active duty for the lectures and for visit and study of the holy places in and around Jerusalem, and for meditation upon the ministry of Jesus.

\* \* \*

ST. GEORGE'S METHODIST CHURCH in Philadelphia is celebrating the one hundred and seventy-fourth anniversary of its founding at the present time. The building was erected by a congregation of the German Reformed Church, but before its completion was sold to the Methodists under the leadership of Joseph Pilmoor. Francis Asbury preached his first sermon in America in this church, and it was the host of the first three Conferences of American Methodists—1773, 1774, and 1775. It shares with John Street, New York, the honor of being an original shrine of the Methodists in the New World.

JUTLAND, DENMARK, under the influences imposed by war, is said to have added an unromantic detail to the marriage customs handed down by their ancestors. Along with the banns, and the classic "Something old, something new," the officials of parish churches now notify bridal couples that they must provide their own fuel if they wish to be married in a heated church. The new requirement may add a little to the bill, but it will probably not greatly affect the register of marriages.

\* \* \*

GEORGE WASHINGTON, at the age of twenty-six, was described by Captain Mercier as six feet two inches high, weighing one hundred and seventy-five pounds, with a large straight nose, blue-gray eyes, heavy eyebrows, dark-brown hair, a large mouth and regular features. Such was the physical appearance of the man of destiny in the founding of America. The intimation is that while his mouth was large he was extremely prudent in speech. That is a virtue not to be despised in any individual of any walk or time.

\* \* \*

CONFISCATED CHURCH BELLS in Germany and her conquered countries are being melted down to form a pool of metal needed for the prosecution of the war. A Belgian underground newspaper now reports that the only foundry in Germany, equipped for extracting the valuable metals from such bells, has been destroyed by Allied air raids. This may put an end to the melting down of the bells which have long been devoted to holy uses, but it will not restore them to the temples of religion where they once proclaimed the hours of worship.

\* \* \*

ELEVEN PROTESTANT MISSION BOARDS of America are said to have agreed upon a co-operative relationship in conducting the post-war Christian movement, as against the administration by individual boards as at present. Three other boards are giving favorable consideration, three have rejected the proposal, and three are non-committal. The names of the eleven boards agreeing to the plan are not given. Such a mighty movement might be more impressive for its romantic daring than for its effective operation.

\* \* \*

THE SUGGESTED INVESTIGATION of the juggling of whiskey stocks by liquor profiteers should arouse interest in the arrest statistics before and since repeal. The F. B. I. tabulations show that since 1932 arrests for drunkenness have increased one hundred and six per cent; for drunken driving one hundred per cent; and for all other causes one hundred and fifty-five per cent. Whatever else these figures, covering crime records from 1932 to 1941, may show, they surely mean that the liquor business has added nothing to the decencies of American life.



# New Orleans

# CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.

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## EDITORIAL

### THE CHURCH THREATENED BY SECULAR HUMANISM

Humanism is a natural sequence of a disproportionate emphasis upon social interests and problems, no matter by what purpose or interest the emphasis is inspired. From the days of John Morley, there has been a steady growth of humanism in England. At the beginning, the emphasis was not confessedly anti-religious, but its religious coloring seems to have been in the acceptance of the conventions and the terminology of the Church rather than a positive commitment to Church aims and ideals. It was perhaps an attitude of timidity induced by the deeply religious background of the English people.

Humanism in America, as opposed to revealed religion, has followed much the same pattern. Its foundation was laid in a critical approach which presumably sought to review the foundations of faith, but whose effect was to deflect interest from faith itself and to loosen the attachment to an other-worldly view of religion. As a consequence, we have journeyed unconsciously toward humanistic attitudes and away from revealed religion with its experiential and evangelistic content. Our church goals have become social and our efforts institutional.

This reversal of emphasis has effected a complete change in American religious life. Evangelism and its associate values, which made the church a national institution, have been largely replaced by social interests, and the church has come to be regarded as a social cult—not in any general view the agent of God and the exponent of revealed religion. It is true that we continue our formal confessions of mystic faith and evangelistic purpose, but are we not actually traveling toward humanistic goals?

Our situation is further complicated by the fact that we are now part of an international cycle of thinking and planning which is carrying the humanistic program deeper, and even strengthens its opposition to all that is distinctive in Christianity and Western civilization. A short time ago, two students, one from India and the other from China, attacked both our Christianity and our culture. Their statements have no reference to commercial attitudes; they refer directly to religion and culture. Intellectual circles in both of these countries show signs of resentment against the culture and the religion of the West, and a reaction in favor of a political philosophy based upon individual and collective equality and freedom—a humanism divorced from all religion and culture.

The expressions to which we refer were made in ad-

resses before the Conference on Science, Philosophy and Religion at Columbia University, and reported in the New York *Herald Tribune* of September 19. Krishnalal, the Indian, declared: "The entire missionary movement should be stopped because it implies a holier-than-thou attitude, creating great conflicts in the East." He rejected the standards of "high" and "low" as measures of culture, and defended Indian culture as an expression of a manner of life different from but not inferior to that of any other people. Such reasoning, it seems to us, would have given credentials to the culture of the savages of America, or to any group inside or out of the church or the culture of the West.

Upon the same occasion, Mr. Bingham Dai, Chinese professor at Duke University, is quoted as saying that the present war is not being fought to save Christian civilization, as many glibly claim, and that four hundred million heathen allies "are fighting neither for the Christian civilization nor the Buddhist civilization, nor even the Confucian civilization; they fight only for humanity—for freedom and equality of men." His whole emphasis was on human values. He said: "There is nothing more alien to the typical Chinese mind than the Christian teachings regarding sin and redemption, the supernatural in general and Christology in particular."

Both of these speakers were practically refusing our standards of religion and culture and saying accept Oriental standards as the price of their friendship in the post-war era. They have a perfect right to defend their culture, but they have no right to demand of us the surrender of revealed religion, the abandonment of evangelistic and missionary conquest, and the acceptance of an international humanism in its place. It is not that human values are unimportant, but that they are not preeminent as compared with God, the builder of a world upon human values.

Such seems to us to be the issue which confronts the forces of Christianity today. An undue emphasis upon human values tends to lessen the importance of God and reduce the moral authority of the Christian Church. We must recover confidence in the values of faith expressed in twenty centuries of Christian progress, or we shall have the substitution of an utterly secular humanism, benevolent upon its face, but political and pagan at heart. We cannot hope to win the world by a competition of cultures and we cannot command its respect by compromising with those who, fearing not God, have only a man-centered faith. Secular humanism is the ominous portent on the horizon of the world today.



### IMPORTANT NOTICE

Occasionally some one misunderstands our expiration reminder marked "Final Notice." Please remember that no discourtesy is intended by this. It simply means that under existing war conditions we can send only one notice. It means nothing more, and it is stamped on all notices which go out.

### CLASSIC RELIGION

In the current number of *The Christian Leader*, Boston, Dr. Vivian T. Pomeroy made use of the words which appear as our caption. It was not an appeal for a mystical type of religion, but rather for a religion whose values cannot be accounted for on natural grounds, or by material reckonings. He was saying that the pattern of the religion with power to solve the problems of our tragic experience is not evolved out of ourselves, but that it is of the nature of paradox—the unexplainable transmuting of tragedy into priceless blessing and personal triumph.

Such a religious faith refuses the deadening influence of the law of cause and effect as an inexorable law governing human power and prospect. Tragedy becomes the radar for discovering within and without ourselves resources which end in a reversal of natural and material controls. It defiantly ignores the social standards of compensation and moves in triumph toward the unearned and the unexpected. It overpasses the natural and the normal and presses into the realm of the miraculous.

It is such a religion which changes commonplace men and women into master minds and makes them captains of destiny. It changes commonplace incidents into weapons of achievement and paves the way for personal victory. Such a faith stays mankind in hours of defeat and tragedy and ultimately pushes back the curtain and lets in the glorious light of the morning. It is the paradox which results from our working together with God who, reckoning not our merits, is a dispenser of grace in every way sufficient for our need and to offset the shadows which hang about our hearts. A religion founded upon a program of reasoned results can never be greater than the mind which designed it. It cannot even be as reinforcing as a scientific formula with proven results, and it will not satisfy the soul's instinct for immortality.

### A NEW BUTADIENE PLANT

A new butadiene plant under construction in Texas is partially completed and will be in full operation early in 1944. The capacity of this one plant will be sufficient to supply one-seventh of the war-time program of synthetic rubber. The first evidence of the magic city was the appearance of nearly a thousand temporary dwellings and two-thirds as many trailer dwellings for families. It has been a year and a half since the construction began. It will soon be turning out one hundred thousand tons of butadiene a year.

### THE PILGRIM FATHERS

It is true that the Massachusetts Colony first celebrated our Harvest Festival of Thanksgiving and it was a good thing to do.

But it is not true, as we have been hearing recently, that the Pilgrim Fathers founded this nation.



Dr. A. P. Hamilton

Over and over again we hear it stated Plymouth Rock marked the beginning of everything American.

In the first place, it is not historically and chronologically true, as everyone with any rudimentary knowledge of our history is aware.

In the second place, it is not psychologically or spiritually true, as the new Englishers try to maintain.

The Colonists of Virginia in 1607 were fleeing from everything in English life from which the New Englanders fled—religious intolerance, economic scarcity, lack of room to live, and all the rest. In fact, about all that is left of the Jamestown settlement are the ruins of a church.

Indeed, the Pilgrims and the Puritans, especially the latter, had made themselves so obnoxious at home in England under the burning, pillaging army of Cromwell that they found it more comfortable to get out and undergo the rigors of the New World climate than to remain where they were.

In the first place, the Mayflower was bound for Virginia when she sailed, but was blown off the course by a storm at sea and landed in Massachusetts by mistake.

And the Puritans carried with them all the intolerance of the Old World, all the harshness native to them. It is often said of them that they came to the New World to establish freedom of conscience, and worship, and all that sort of thing.

As a matter of fact, the Puritans were anxious to establish freedom of worship for themselves, but not for anyone else who might disagree with them. They expelled Roger Williams from the Colony because he was a Baptist. They had no intention of letting the Quakers settle among them.

The historical fact is that Thomas Jefferson was the author of the bill for religious freedom in the Virginia House of Burgesses, which was later adopted in the Constitution through the combined influence of Jefferson and George Mason.

Also Jefferson and Mason were the men who introduced the Bill of Rights into the Constitution, a bill which included religious freedom and freedom of speech, the two most jealously guarded freedoms of the American way of life.

Jefferson also was the author of a complete plan of public education from the first grade through college, and that, too, before any system of public education had ever been dreamed of in the colonies.

If for no other reason, then, than to keep the record straight, it is worth while to review these incontrovertible, historical facts. Especially so when the very welkin rings with exaggerated praise of the Pilgrims and Puritans as founders, single-handed, of this nation, with all the freedoms of which it boasts, primarily that of religious freedom, a principle for which they did not stand for nearly two hundred years. And I say this as a descendant on the paternal side of a rock-ribbed Puritan.

A. P. H.



## BOOKS

"The Christ Story," illustrated by Everett Shinn. The John C. Winston Company, Philadelphia and Toronto. Price \$1.50.

The text of this story is taken from the King James Version of Matthew and Luke, and it follows the life of Christ up to the age of twelve years. The illustrations are beautiful and follow faithfully the story and the tradition of the time when Christ was born. It is, of course, a book for the Christmas season, but it is also of compelling interest for the youngsters who will find a thrill on every page. We do not hesitate to say that it is one of the most exquisite Christmas books that we have seen in a long while.

"Midnight and Jeremiah," by Sterling North, illustrated by Kurt Wiese. The John C. Winston Company, Philadelphia and Toronto, pp. 127. Price \$2.

This is the story of a boy named Jeremiah and his little black lamb, Midnight. Jeremiah raised the lamb and made it a prize winner at the county fair, but the lamb became frightened and ran away, and the boy's search for the pet, to which he was deeply attached, is interwoven with the folklore and the customs of the hill people. The value of the simple story is greatly enhanced by the illustrations which portray the situations in the story and at the same time the life to which the story belongs. The search for the lost sheep comes to a happy ending on Christmas Eve, and the boy of ten will find it a tale of absorbing interest, both because of the story and because it ends at the Christmas season.

"The Snowden-Douglass Sunday School Lessons for 1944," by Earl L. Douglass, D.D. The Macmillan Company, New York.

Many discriminating teachers in the Church School find in these practical expositions of the International Sunday School lessons the most satisfactory and usable volume on the market. It is condensed into such compass as to meet the requirements of the busy person without sacrificing the best in the scholarship and in illustrative material for making each lesson an effective message. Dr. Douglass, who has edited these studies since the death of Dr. Snowden, is rendering a great service to the forces of religious education by his sound, sane and scholarly interpretations of the portions of Scripture arranged for study from week to week. The volumes are of such value that they form a helpful and bracing commentary and a library of interpretation all by themselves.

"The Glory of God, Poems and Prayers for Devotional Use," by Georgia Harkness. The Abingdon-Cokesbury Press, New York, Nashville, pp. 125. Price \$1.

The author of this little volume needs no introduction to Methodist people, and this volume reflects the understanding and the spiritual fervor of one who lives in the atmosphere of religious thinking and who faces with the students in her classroom the problems and the needs of devotional life. The volume consists of fifty poems and fifty prayers covering a wide range of theological, religious, seasonal and special applications. The first part of the book contains the poems and the second the prayers. It is not a devotional guide of the mechanical kind, but is an inspirational compilation designed to enrich the life independently of set forms of worship.

## Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

"Music in the Religious Growth of Children," by Elizabeth McE. Shields. The Abingdon-Cokesbury Press, New York, Nashville, pp. 128. Price \$1.25.

The author of this volume began her work with children in the public schools of Memphis, Tenn. She next became editor of publications of the Southern Presbyterian Church in the departmental courses put out by the denomination. Her work with children and her study of an effective approach to the child, led her to requisition her own knowledge of music for developing the religious potentialities of children. Her method is informal and her programs thoroughly flexible. In this way, every problem and the need of every child may be met. She has made the simple songs that children sing a vehicle of the devotional spirit, and a means of developing the spirit of worship in children.

"The Church and Its Young Adults," by J. Gordon Chamberlin. The Abingdon-Cokesbury Press, New York, Nashville, pp. 124. Price \$1.

The author, a graduate of Cornell College and Union Theological Seminary, writes out of considerable experience as a director of young peoples activities. This study is divided into three sections with the captions: Young Adults; A Universal Dynamic; and Creative Churchmanship. These captions show the nature and the design of the author. It is clearly his design to so integrate young adults in the life and atmosphere of the church as to make them creative and constant contributors to the church community. It is perhaps a book designed to develop lay rather than ministerial leadership, and it seeks to fashion the lay material to the uses of the church at the earliest possible moment after the attainment of adulthood.

"Jesus of Nazareth," by Joseph Klausner, Ph.D. Translation by Herbert Danby. The Macmillan Company, New York, pp. 434, price \$2.50.

"From Jesus to Paul," by Joseph Klausner, Translation by William F. Stinespring. The Macmillan Company, New York, pp. 624, price \$3.50.

The first of these volumes is a reissue of a book which was first published in 1925, but the two are really companion volumes since they deal with the rise and development of the Christian movement under the leadership of Jesus in his earthly ministry, and then its missionary development and its thought forms under St. Paul. The author was Russian born, graduated from Hei-

delberg University, first held academic posts in Odessa, but went to Palestine in 1920 where he is at present professor at the Hebrew University.

Being a Hebrew, it could scarcely be expected that Dr. Klausner's approach to the Christian movement would be other than intellectual—a critical examination of the records and traditions which form the literature and the support of the Church. He admits the historical reality of Jesus as a person and he deals with the literature in a forthright manner and with scholarly frankness. He lacks, we think, the sympathetic and understanding factor which goes with experience. His treatment is naturalistic and mechanistic, a method imposed by the fact that his whole study is from outside the movement and, therefore, objective. He represents Christianity as an individualistic religion as compared with the community, or national type represented by Judaism. The student will find in the pages of these volumes an erudite and detailed presentation of the historical facts touching the rise of the Christian Church, but we doubt whether he will find helpful reinforcement for the deeply spiritual content of Christianity. The volumes are readable and interesting and there is none of the offensive attitudes which sometimes spoil interpretations which are largely intellectual and critical.

"These Men Shall Never Die," by Lowell Thomas, Illustrated with Army, Navy and Marine Photographs. The John C. Winston Company, Philadelphia and Toronto, pp. 307, price \$2.

This new volume by Lowell Thomas, the well-known radio commentator, is a series of more than seventy hero stories and heroic exploits in connection with Americans in the present World War. These stories cover the exploits of American soldiers and sailors from Pearl Harbor to the completion of the conquest of North Africa. They are told in the circumstantiality and with the battle color of their happening, and they are told in the splendid style of one of radio's best news commentators. It is probable that many of these incidents will be told in greater detail and with greater effectiveness than in the present brief sketches, but the essential details are here and this series will hold an honored and an important place in any record which may be produced of this period of the great war in which we are now engaged. In addition to the faithful record of incidents, is the fact that the photographic illustrations cannot be improved

(Continued on page 16)



# CONFERENCE NEWS AND PERSONALS

The new address of Rev. and Mrs. L. A. Bodie is now Houma Heights Methodist Church, 305 Mahler, Houma, La. Bro. Bodie is pastor of the Houma Heights church.

Mrs. John S. Henley, whose husband was a member of the Louisiana Conference, is now living at 346 A Chilton Street, Chicasaw, Alabama.

Mr. M. T. Lockman, of Corinth, Miss., writes that he is moving to Tampa, Fla., and that his address will be 3104 Varn Street in that city.

Rev. A. R. Hoffpauir, who was changed from Gretna, La., to Blackwater charge, is now on his new field and his post office address is Route 1, Baker, La.

Rev. Henry Rickey, pastor at Tallulah, La., writes that his wife is improving rapidly following her operation and it was expected that she would return home early this week.

Mrs. W. C. Harris, widow of the late W. C. Harris, who was once a member of the North Mississippi Conference, writes that she is moving from Texas to 517 North Palm Drive, Beverly Hills, Calif.

Rev. W. F. Ragsdale, pastor of Bell, La., charge, reports that he has moved into his new charge and finds the people ready to go. His people gave him a splendid reception and he is happy in the outlook for the year.

Mrs. Jack Hammack, of Eastlawn Methodist church, Pascagoula, Miss., writes for sample copies of the Advocate and indicates her purpose to place the Advocate in the homes of that new church in a new locality of that rapidly growing city.

Mrs. James Porter, whose late husband was a member of the North Mississippi Conference, has moved from Water Valley to 606 North Lamar, Oxford, Miss., to which place the Advocate will bear to her the news of the Conference and its messages of religious interest.

It is our plan to run in successive issues of the Advocate cuts of the ministers who did a good job in the Advocate campaign of last year. We are writing the ministers for single column cuts and shall appreciate their cooperation in giving them and their people recognition for what they did.

Rev. E. M. Sharp writes that he is back at Oak Ridge, following the session of the Mississippi Conference, and that having closed out a good year he is praying that the new year may be still greater. His post office address is Route 3, Box 152, Vicksburg, Miss.

Rev. S. M. Butts, evangelist of the North Mississippi Conference, writes that he is serving Ethel circuit until March, when Rev. J. H. Humphreys, who is now attending Emory University, will take over. In the meantime, Bro. Butts is open for invitations for revival work.

Rev. G. E. McLain, formerly of the North Mississippi Conference, but now a Texan, writes that he was changed at the last session of his Conference from Nolan to Texline, a church which he served in 1937-38. Bro. McLain says that he is happy to be back among the people whom he served five years ago.

The death of Mrs. C. C. Anderson, of Mayhew, Miss., removes from that little town

one of its oldest citizens and, from the Methodist Church, one of its most valued members. Mrs. Anderson was the sister of Mrs. Battle Bell, at Columbus, Miss. She is survived by her husband and several children.

Captain Philip H. Oxnam, Chaplains Corps of the U. S. Army, and son of Bishop and Mrs. G. Bromley Oxnam, received the award of the Purple Heart on November 4 for wounds received in Italy. We are glad to know that Chaplain Oxnam's wounds are now sufficiently healed to permit him to return to duty.

An inquiry from Mrs. W. F. Youngblood, of Meadville, Miss., leads us to say that the Advocate will be sent to our forces overseas while we have money with which to provide such papers. The papers do not always go through and they are usually late. We are glad, however, to send them when we are requested to do so.

Rev. W. L. Robinson reports that the Men's Bible Class, of Grenada Methodist Church, gave more than \$200 to the Methodist Orphanage on Thanksgiving. Mr. John Rundle is the teacher of the class. Bro. Robinson says that he and his assistant, Miss Gayle Doggett, will attend the Educational Council in Kansas City this week.

Rev. E. C. Abernathy is back at home following the session of the North Mississippi Conference, and is looking forward to another good year on the Mooreville charge. Among other things, Bro. Abernathy says that he plans to increase the circulation of the New Orleans Christian Advocate 100 per cent over that of last year.

Dr. J. R. Countiss, who was retired at the last session of the North Mississippi Conference, is now employed as pastor's assistant at Galloway Memorial Church, Jackson. In the choice of Dr. Countiss, Galloway Memorial Church is assured of the highest order of pastoral service and it need have no fear of his meeting every responsibility in his new task.

Mrs. W. E. Moreland, of Natchitoches church, was the first to register in the 1944 Advocate campaign. This week, Rev. A. L. Davenport, of Vaiden, Miss., sends us a list of 14 subscriptions, which places him out in front in the North Mississippi Conference and in the Advocate territory. Bro. Davenport reports that he is getting off to a good start and he is expecting this to be the best of his four years on that charge.

Rev. D. B. Boddie, pastor of Pharr's Chapel, Morgan City, La., asks that pastors notify him of members moving from their charges to the city, giving, if possible, their

addresses. Bro. Boddie desires to take care of all these newcomers, whether they unite with his church or not. Morgan City is now a full-time church and this gives more time for attention to the bayou settlements. The Board of Missions has made it possible for him to provide free boat service in order that the people of those sections may attend church.

## MISSISSIPPI CONFERENCE DISTRICT STEWARDS MEETING

Brookhaven District, at Brookhaven, December 2, 2 p.m.

Hattiesburg District, at Court Street, December 7, 2 p.m.

Jackson District, at Capitol Street, December 8, 2 p.m.

Meridian District, at Central, December 10, 10 a.m.

Seashore District, at First Church, Gulfport, November 30, 2 p.m.

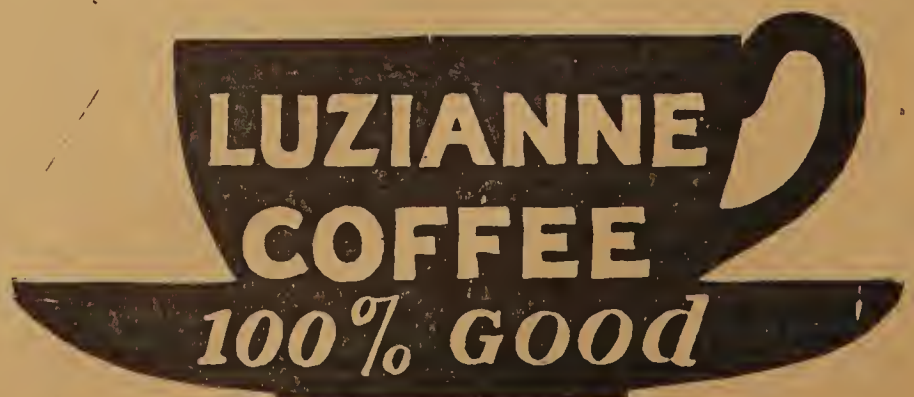
Vicksburg District, at Gibson Memorial, December 8, 10 a.m.

## A BOOK FOR AFRICA

Does any reader have a copy of Garrison's "Introduction to the History of Medicine" which they would be willing to give to the Board of Missions (150 Fifth Avenue, New York 11, N. Y.) for use by Dr. Arthur L. Piper, veteran Methodist medical missionary in Kapanga, Belgian Congo, Africa? The book is out of print, but is urgently needed by Dr. Piper in his work of training young African men as hospital assistants. If you have a volume to give, please write R. A. Hasemeyer at the Board office.

## THANKSGIVING SERVICE AT PARKER MEMORIAL CHURCH

The Thanksgiving Service for the Methodists of the uptown section of New Orleans was held at Parker Memorial church. Participating in the service were: Carrollton Avenue, Canal Street, Eighth Street, Felicity, First Church, Munholland Memorial, Napoleon Avenue, Rayne, and Parker Memorial churches, and on the platform were, Dr. R. H. Harper, Revs. J. T. Harris, Dana Dawson, Jr., Karl Tooke, and E. B. Emerich. Rev. J. T. Harris, pastor of Canal Street church, was the preacher. He brought a helpful message, in which he developed the general theme that Thanksgiving is an emotion whose meaning and value are fixed by the interest which inspires it. The offering of \$145 was directed to Memorial Mercy Home-Hospital.





## SERVICE IN HONOR OF REV. J. D. ELLIS

Plans have been made by the pastor and people of Quitman Methodist church for the celebration of the 50th anniversary of the admission of Rev. J. D. Ellis into the Mississippi Annual Conference. These plans include the preaching of an anniversary sermon by Bro. Ellis at Quitman on Sunday, December 5, at 11 o'clock, and a reception at the church on Thursday night, December 9, in honor of Rev. and Mrs. J. D. Ellis.

A cordial invitation is extended to the friends of Bro. Ellis to attend either of these special observances. Anyone who plans to stay overnight will please notify the pastor.  
V. G. CLIFFORD, Pastor.

## ON TOP OF THE WORLD

Dear Dr. Duren: One might say that the Louisiana Conference of 1943 will contribute much to the development of Methodism in this state. It was a grand Conference, and the majority of us will remember it in years to come.

The folk at Iowa seemed very happy that their minister was returned for another year's work. The week following Conference saw the members of the church giving Mrs. Nader and me an old-fashioned pounding. If you happen to pass our way, drop in for dinner—the pantry is full of food.

Appreciating you and your work, I am,  
Sincerely,

SAM NADER.

## MOTHER OF REV. E. H. CUNNINGHAM PASSES

Dear Dr. Duren: My mother went to heaven Sunday, November 20th. On Monday afternoon we laid her gently away in the family plot in the Booneville cemetery. She sustained a fall and suffered a broken hip, after which she lived only ten days. Doctors and nurses did all that was possible for her, but all to no avail. She was 94 years of age and had lived with us for 35 years.

How desolate and dreary our parsonage home has become without her dear presence!

Rev. J. D. Wroten conducted the services

at our church here in Water Valley, and my son Jeff offered a prayer.

We are sustained and comforted by the love and prayers of hundreds of friends like yourself who understand. Can't write more now. Please pray for us.

E. H. Cunningham.

## NEW ASSISTANT AT CAPITOL STREET, JACKSON

Miss Hester Bruce, of Blackshear, Ga., has assumed her duties as pastor's assistant and educational director of Capitol Street church, Jackson. In her new position she will be associated with Rev. J. W. Leg-



MISS HESTER BRUCE

gett, Jr., just assigned as the new pastor of the church. Miss Bruce comes from Trinity Methodist church, Savannah, where she had like duties. She majored in religious education at Scarritt College, where she was prepared for the work in which she is now engaged. In addition to this specific preparation, she has a background teaching in the public school and of leadership in youth assembly and training work. She holds a degree from the Georgia State Woman's College at Valdosta, and a certificate in music from the University of Georgia.

## SAM S. BAREFIELD HONORED

Sam S. Barefield, of Hattiesburg, Miss., whose reports at the recent session of the Mississippi Conference were greatly appreciated, has the honor of being the first student to receive the John Rundle Scholarship, according to the announcement made by Dr. M. L. Smith, president of the College. The scholarship was established in honor of Lieut. John Rundle, of Grenada, Miss., a former Millsaps student who lost his life in North Africa. Mr. Barefield is a member of Capitol Street Church, Jackson, and an active worker in the young people's division.

## W. B. LEWIS, OF RIDGELAND, PASSES AWAY

A few weeks ago, my old uncle, W. B. Lewis, of Ridgeland, was called home. He had reached the great age of 91 and died as peacefully as a little baby going to sleep. He was a good man and left a fine name behind. He loved his children and they loved him. His good wife went on ahead several years ago. He left five sons and one daughter. They are all good people and are standing by the church. That kinder runs in the family. Uncle Wiley's father was an honored Methodist preacher and lies buried a few miles out from Maben. A beautiful memorial window adorns the wall just back of the pulpit in the Methodist church at Mathiston. The good wife who died a number of years ago was the daughter of an honored Methodist preacher, Uncle Jack Foster. We went back to the old home at Woodland, Miss., and laid his body away to await the final resurrection.


May the grace of God sustain the children and enable them to follow the example left them by their noble father. A good man is gone.  
E. S. LEWIS.

Guided by the example and good works of others, we must rely mainly upon our own efforts.—Samuel Smiles.

Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in loneliness or exile, befriend one another.

—Posted in Shelters in Great Britain.

Linus Parker D.D. Editor.  
 J. J. Robt. J. Harp Publisher.



# ADVOCATE OFFICE

110 & 112 CANAL ST.

New Orleans Nov 17 1879

Mr John Dring

To New Orleans Christian Advocate Dr.

For one Years Subscription Two Dollars

From May 1 1879 To May 1 1880

Received payment

Robert J. Harp

per

This receipt was issued 64 years ago to John Dring, father of Rev. J. F. Dring, of the Louisiana Conference. Its design is typical of the printing of that day.



## PERSONAL NOTES AND INCIDENTS

Rev. Roy H. Kleiser, recently assigned to First Church, Laurel, Miss., has already arrived at his new post, and he is looking forward to a happy year with the good people of that church and city.

It is with sincere regret that we have learned of the mishap which sent our good friend, Mrs. B. M. Howorth, of West Point, Miss., to a hospital with a broken hip. She is now in Touro Infirmary, New Orleans, where she will probably be for at least another month.

Mrs. K. W. Dodson, whose address is now care Kavanaugh W. Dodson, Jr., Leon Chemical Corporation, Ozark Ordnance Plant, El Dorado, Ark., says that the New Orleans Christian Advocate has been coming to her home every week for 43 years, that it has always been a splendid publication to her and that it is now especially so and she eagerly looks forward to its arrival from week to week.

Rev. C. L. Elliott, of Choudrant, La., writes that he was given a very pleasant surprise on Thanksgiving night when, being out of town, he was called home by telephone to find that the parsonage was filled with folks and a table loaded with the good things which are needful for sustaining life, and some articles of furniture for the parsonage into the bargain. Of course he is looking forward to a very happy year with his people.

Rev. R. G. Lord, superintendent of the Greenwood district, writes: "We had an excellent district stewards' meeting and set-up meeting for the district here last Tuesday, with every charge and a majority of the local churches of the district being represented by the district stewards and other representative laymen and laywomen. Every pastor was present except one who was detained by illness in his family. Plans for the year were discussed and perfected, including the campaign for the Advocate. You can expect the Greenwood district to reach its goal again this year."

## METHODISM THEN AND NOW

Methodism began as a religious movement stressing rebirth, or an experience that changed the heart and life of man. Members were required to know God through Jesus Christ and to live according to His standards. It was directed to all classes of people, and applied to all of life.

Today we have great preachers and many good and faithful members, but do we expect enough from our religion? Or, are we becoming too formal and educational minded in our worship? We speak of the old days when the power of God came down and there were great revivals of religion in our churches. We also speak of the need of a great revival of spiritual religion sometime in the future in order to create a new and better world. Just recently, in a large congregation of my own church, I had the privilege of witnessing the transfiguration of one of God's prophets; and apparently there was not one dedication, or even rededication, of life to God. If we had been listening, I'm sure we could have heard God say, "This is my beloved son, in whom I am well pleased, hear ye him." I must confess that I wasn't expecting anything unusual to happen, though I knew it would be fairly easy to worship God with so consecrated a person in the pulpit.

Later, as I thought about the tragedy of this apparent waste of the manifestation of God's power, I realized that I had not been prayerful enough. I had been too concerned with my own business to the

## LOUISIANA METHODISTS: WHOM ARE WE GOING TO VOTE FOR?

Do we favor the "spoils system," or do we favor the merit system of Civil Service? Whom we vote for is not nearly so important as what we vote for. A good man in a bad system is handicapped and circumscribed; a bad man in a good system is prevented from doing great harm.

Louisiana has too long and too often suffered from the "spoils system." Officers elected, regardless of their political factions, have felt at liberty to summarily dismiss from state or city jobs all who opposed their election, however efficient they may have been. Thousands of city and state employees are wholly subservient to their political bosses for fear of losing their jobs. The administration may be corrupt and rotten, shot through with dishonesty, graft, racketeering, gambling and immoralities of every kind, but the administration jobholder can say nothing. His liberty is gone. For the sake of his meat and bread he must vote the "straight ticket."

Civil Service does away with the padded pay roll. It calls for efficiency. It strikes a death blow at corruption and vice. The job holder is set free to vote for whom he pleases. Jobs in both state and city work are secured through competitive examinations; and once secured they can not be lost through political pressure.

Mr. Charles Dunbar, a Christian gentleman and a patriotic citizen, at great cost of time and money, has succeeded in having written into our Louisiana code one of the very finest civil service laws in the country. We have not had this law long enough to appreciate its full value. If we can keep it intact for four years longer, it will operate with telling effect.

We understand that some politicians who are wedded to the old "spoils system" are already planning to sabotage and make non-effective this Civil Service law by change and amendments. This must not be done. Use your influence with senators and representatives from your parish.

The Louisiana Civil Service League is non-political, non-factional, and non-partisan. It has been endorsed by many church and civic groups throughout the state. We would like to have fifty thousand members by Christmas. We feel that all lovers of good government will want to join in this righteous cause. The money cost for membership is small—only a postal card, asking for an application blank, addressed to Louisiana Civil Service League, P. O. Box 492, New Orleans.

Methodists are noted for their stand on moral issues and good government. They will not fail in this.

W. W. HOLMES, Superintendent,  
New Orleans District, Methodist Church.  
—Adv.

neglect of my Father's business. Regular attendance for worship in the house of God does help us to keep in touch with God's purposes.

I'm thankful that God gives us another

chance. Whether we have a new preacher this new year or not, we can pray earnestly that God will lead him as he leads us. We can let him know that we want to cooperate with him. We can join with other members in rededication of life to Christ and His work. If there are some who do not believe in the power of Christ to transform our lives into His image, that will be their loss, and because they want to believe in their own standards of life and powers of leadership rather than Christ's.

It will be easier to save the lost in God's field when we join hands with consecrated Christians instead of criticizing our organization and fellow church members. We should have faith in our organization and in God's leadership of those at the head of our church.

A METHODIST.

## BISHOP HOLT AT FIRST CHURCH NEW ORLEANS

Bishop Ivan Lee Holt, of the Dallas Area, was the preacher at First Methodist Church, New Orleans, on last Sunday morning. It appears that the Bishop was in the city for a few days and accepted the invitation of the pastor, Rev. N. H. Melbert, for the morning hour. The Bishop chose for his text, II Timothy 1:14, which he read in the Moffatt translation: "Keep the great securities of your faith intact." His theme was the necessity for "Bringing the Infinite into common life." This he presented upon the background of a world seeking the spectacular and desiring thrills, but shunning the drab and unromantic realities which are constantly breaking in to upset and defeat any program which deals with the tumult on the surface, but which does not touch the depths where peace may be found. It was a very helpful sermon and will long be remembered by those who had the good fortune to hear it.

## DR. NOBLE VISITS NEW ORLEANS

Dr. Walter J. Noble, a noted Methodist leader from England, visited New Orleans, on Tuesday, November 23, on a tour of the United States under the auspices of the Board of Missions of The Methodist Church. Dr. Noble is general secretary of the Board of Missions of the Methodist Church in England, and has served as president of the British Methodist Conference which includes the presidency of the Welsh Methodist Assembly, and the Irish Methodist Conference, the highest office of Methodism in the British Isles.

Dr. Noble brought two messages in New Orleans, one at the First Methodist Church, at 10:30 a.m., and the other at the Holsum cafeteria, at 12:30 noon. Indisposed because of an digestional upset, which he blamed on rich American foods his body was not used to, Dr. Noble remained seated in his morning session.

Dr. Noble's messages were on the subject of England during the war times. In an informal manner he pointed out the horrors of the raids over England, and yet he said, "Pain has no memories, and it is not easy to give a real picture of the disaster." "One out of every five homes in Britain was destroyed, and over a thousand churches have been hit by bombs." Populations unessential to the war effort were shifted in a fortnight from one part of the country to another and billeted in homes. The city of London slept in the subways.



After graphically pointing out the tremendous changes taking place in England, Dr. Noble began to show how these changes had brought about desirable changes in the spirit of the people. They became more sympathetic and understanding with one another. England, though a small country, was divided into many dialects, and in this throwing of peoples together, they became more understanding with one another. They came to realize that life "does not consist in the abundance of things." "What it all adds up to is this," Dr. Noble declared, "although there is not a nationwide return to religion in England the churches are being given a hearing that is more sympathetic and understanding than it was 20 or 30 years ago, and the people themselves have attained a new sobriety and are anxious that the true values of life shall have their proper place in man's activities."

The activities of the church in war-time England were outlined and their effectiveness was emphasized. The churches of different denominations have found themselves cooperating to meet the needs. Dr. Noble told how, upon the bombing of City Temple, interdenominational cooperation was demonstrated. Dr. Leslie Weatherhead, a Methodist loaned to the Congregational Church, was serving City Temple, and when the Temple was bombed a nearby Anglican church invited Dr. Weatherhead to bring his congregation to their church. With different hours of service the two churches are meeting in the same building for the duration.

Dr. Noble's coming to our nation will help to bring our two great nations to a deeper appreciation of each other.

EARL B. EMMERICH.

## THE BASIS OF CHARACTER

By Rev. C. B. Powell

What is a good man? Our generation is urgently demanding a fresh answer to this old question. We have grown a little uncertain about our old classifications and question our ability to run a sharp line between

partial and have been, I think, misleading, to some extent at least. It is not just the ancient standards that fail to satisfy, but the standards of a half-century ago seem almost equally out of date. Those leaders may have lived up to their own standards far more bravely than we live up to ours, but their standards are obsolete (ancient), that is, in the past. But have we, who call ourselves foremost in the files of time, reached a height where we can so define a good man that our definition will last? Will our children be any more content with our standard than we are with those of the past? Suppose we are called upon to describe the ideal man. Can we give a permanent inventory of virtues, a code of rules to be held binding? To ask the question is to answer it. Whatever set of rules we may wish to lay down in this year of grace, is it possible that our grandchildren will regard them as we regard those of the past, such as persecution of heretics, or the sale of indulgences, the maintaining of distilleries? Shall we admit that all standards are just passing illusions? Certainly not. Must we surrender the moral imperative because of its varying interpretation? Surely not. There is no substitute whatever for the gospel of Christ. It is up to us and our day to turn the thoughts of men away from the catalogues of deeds to be done, to the thought of a righteous purpose which alone gives to deeds any meaning and value. We must lead all men steadily away from the idea of external obedience to a prescribed thought of the inner conquest of a higher ideal. But the Christian ideal has set before us true life as more than contemplation, more than knowledge, but as victorious and achieving purpose. A good man, then, is one who faces the future, not looking back to finished standards, but reaches to unfinished ideals. A good man is one who steadily intends to be good. And out of that root intention fruits of the best kind will develop, not the cry back to Christ, for we cannot turn back, but a forward march, since His ideal marches on, the ideal of Jesus.

Thus, the basis of character is the Christian ideal, and to live that ideal—that ye love one another.

## "MEMORIAM TO ROBERT EVAN ROLLINGS"

Whereas, our Heavenly Father, in His infinite wisdom and mercy, has called from our midst, on October 9, 1943, our friend and brother, Robert Evan Rollings, who was for twenty-nine years a faithful and loyal member of the Court Street Methodist Church; and,

Whereas, Bro. Rollings was a member of the Board of Stewards and Board of Trustees of this church and had for many years been untiring in his efforts to improve the welfare of his church; and,

Whereas, by his passing the Board of Stewards and Board of Trustees have lost a valuable member, and his family a loving husband and father.

Resolved, that we, the members of the Board of Stewards and Board of Trustees of Court Street Methodist Church, express to his family our deepest sympathy in their hour of sorrow, and bow with them in humble submission to the Father's will, knowing that He is too wise and too loving to make a mistake.

"There's an open gate at the end of the road  
Through which each one must pass alone.

And there, in the light we cannot see,  
Our Father claims His own.  
Beyond the gate your loved ones  
Find happiness and rest,



DR. H. L. JOHNS,  
Rayne Memorial Church, led Louisiana  
Advocate campaign

And there is comfort in the thought  
That a loving Father knows best."

Respectfully submitted by the committee,  
L. D. HAUGHTON, Chairman;  
C.L. CHARBONNEAU, Secty;  
MRS. NELLIE MCGOWAN,  
SCOTT PICKEL.

## RELIGION AND POLITICS

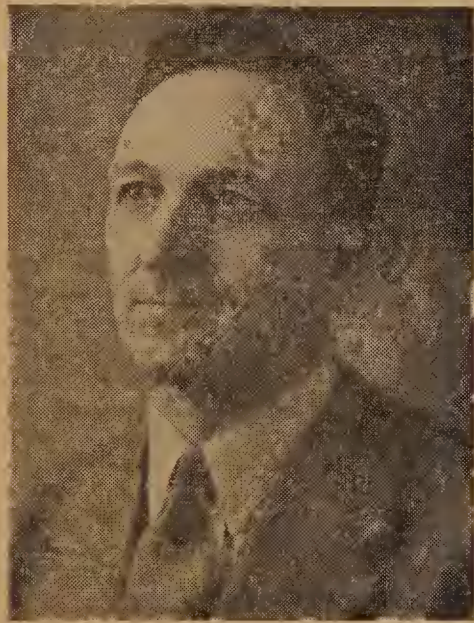
By Rev. A. C. Lawton

There is a movement on in America to remove all religious influences from our body politic. They hope to remove the name of God from our coins. They want Congress and our State Legislatures opened without prayer for divine guidance. They want the oath, that our elected public officials take, written and given without the closing statement, "all this I promise so help me God."

I don't think religion should be put out of politics, nor do I believe religion should stay out of politics. No one but the evil politician or a coward would support the argument that we should leave God out of our Government. Who is the one that is always yelling, "Religion should stay out of politics?" Is it the godly man running for office who says such a thing? The godly man welcomes the help and inspiration of religious people.

Can you separate your love for God and your love for your country? Do they not live together in your heart? How can a citizen in his own breast separate those two loves?

Where politics are most corrupt, there  
(Continued on page 16)



REV. W. C. NEWMAN, Corinth,  
Leader in Advocate solicitation in North  
Mississippi.

the sheep and the goats. The definitions of the past seem insufficient for the present situation. The ideal of Bunyan was a fleeing pilgrim bent on saving himself from doom. This conception, and many others, has in it elements of truth, but they are

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### December, 1943

Program: "Needs for Christian Literature," from "A New Earth Wherein Dwell-eth Righteousness."

Close year's work. Reports to be sent Conference officers on December 15.

Program Committee plans programs for 1944.

Plan for the Crusade for a New World Order.

\* \* \*

### "When You Come, Bring the Books"

The December program from "A New Earth Wherein Dwell-eth Righteousness" presents the "Needs for Christian Literature" in a most interesting way. In the suggestions for "action growing out of study:"

1. Bring to the meeting gifts of books and magazines for Christmas gifts to church and civic settlements, hospitals and other institutions in your own community, town, or city. Have packages wrapped as Christmas gifts.

In our Mississippi Conference these books may be sent to the Bethlehem Center, in Jackson; the Meridian Wesley House, the Moore Community Center, in Biloxi.

2. Give books and subscriptions to magazines, especially church periodicals, to chaplains or camps for boys in the armed forces.

In Mississippi, they may be sent to the Chaplain's Office at Key Field, in Meridian; Keesler Field, in Biloxi, etc. At all bases there is a great need for these books and magazines in the day rooms.

3. Give books and subscriptions to church and secular magazines to missionaries and deaconesses at home, and to missionaries in various settlements, hostels, hospitals and schools abroad. (See list suggested).

4. Make money gifts for needed literature in foreign countries; many books can be purchased more inexpensively in the country in which they are needed than in this country.

If you want to continue the thought of "The Church and America's Peoples," you might give to your local Negro church a subscription to some of the very splendid teacher's helps—like Child Guidance, the Church School Magazine, etc.

How fitting at this season to answer the call from so many directions for an opportunity to read the story of the greatest gift ever made to man—God's gift of His Son!

\* \* \*

### What Lackest Thou?

Which one of the funds of our Conference has your society failed to pay?

Below we give the figures for the three quarters of 1943. The first line is the amount pledged by each district; the second line, the amount paid during the three quarters; the third line, the amount which must be paid by December 15:

#### Brookhaven District

Plg.	Scar.	W.H.	R.W.	B.C.	Cul.
\$3800.00	215.00	155.00	100.00	120.00	95.00
2516.94	181.25	138.85	95.35	90.05	91.21
\$1283.06	33.75	16.15	4.65	29.95	3.79

#### Hattiesburg District

\$3300.00	180.00	120.00	100.00	120.00	117.00
2167.79	60.00	102.75	83.40	64.25	52.50
\$1132.21	120.00	17.25	16.60	46.75	64.50

#### Jackson District

\$5660.00	260.00	185.00	100.00	400.00	165.00
3554.57	113.97	106.02	96.75	262.24	89.25
\$2105.43	146.03	78.98	3.25	137.76	75.75

#### Meridian District

\$3535.00	160.00	983.00	100.00	120.00	114.00
2210.86	116.75	754.83	80.88	61.05	40.95
\$1324.14	43.25	228.17	19.12	58.95	73.05

#### Seashore District

\$3575.00	100.00	110.00	100.00	120.00	120.00
2153.40	67.75	68.50	75.05	38.00	51.80
\$1421.60	32.25	41.50	24.95	82.00	68.20

#### Vicksburg District

\$4085.00	150.00	115.00	100.00	120.00	95.00
2611.98	126.25	90.25	54.00	53.00	65.00
\$1473.02	23.75	25.75	46.00	67.00	30.00

Check these figures carefully and see which fund your society has overlooked. Let's have each fund "paid in full!"

\* \* \*

### "The Lord's Song in a Strange Land"

The theme for our 1944 programs in the W. S. C. S. is based on a passage in the one hundred thirty-seventh Psalm, the fourth verse, "How shall we sing the Lord's song in a strange land?"

"Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. But if we should cease to sing the Lord's song; if we should cease to lay stress on the truths which are sacred to us, we should make a great mistake. Even though we are in the minority group, it is our task and our obligation to continue to sing the songs of the truths of the Christian religion," says Bishop Francis J. McConnell.

The program committee of each society should carefully study these monthly programs and plan the work of the society for 1944. Plan for the approved studies so they will not have to be crowded into the schedule.

We hope to give on this page soon a suggested program outline for the year.

\* \* \*

### The Crusade for a New World Order

Has your society begun preliminary plans for the "Crusade for a New World Order," to be led by the Council of Bishops of the Methodist Church? This Crusade will be led during the months of January and February, 1944. Its purpose is "to get Christian citizens everywhere to inform their U. S. Congressmen that they want the world after the war to be based on nations working together, with the United States cooperating fully."

For the closing lesson of the study, "The Church and America's Peoples," many of our societies used "Is It Nothing to You—the Responsibility of Knowing" as the worship thought.

If there ever was a group which should be informed concerning the kind of a world we want—the kind of a new order—it is the women of the Woman's Society of Christian Service, for during the past two years we have studied continuously along this line. In reality, we began immediately after the Madras Conference in 1938 with the study of "The World Mission of the Church," and have studied the situation in every country in which we have work, closing this fall by looking at "The Church and America's Peoples."

Because we have this knowledge, we have a great responsibility to help in this Crusade for a new world order.

In his article, "Win the Peace with a Three-Cent Stamp," in the Adult Student for November, Bishop Oxnam gives a splendid outline and suggestions for action for this crusade.

The W. S. C. S. has a responsibility for assisting the pastor in this Church-wide movement.

\* \* \*

### Woman Power in the Methodist Church

A very effective leaflet, "Women Power in the Methodist Church," by Mrs. J. D. Bragg, may be secured free from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

We suggest that each society order enough copies to supply each member at the first meeting of the new year.

\* \* \*

### Week of Prayer and Self-Denial

Reports from the observance of the Week of Prayer and Self-Denial are most encouraging and we hope we will reach the 100 per cent observance for which we have been working. Gifts may be added to the offering up to December 15.

The W. S. C. S. of Gloster, Vicksburg District, had a splendid meeting, using all of the program material. Twenty members attended and the offering was \$30. Mrs. Mabel Brown led the service.

The Ridgeland W. S. C. S., Jackson District, held two services on two successive evenings. The first evening, the projects which will receive the offering were represented, and on the second evening the Retreat program was used, with Miss Louis Tucker leading. The reporter says: "A more meaningful program was ever given in our church. The setting was very conducive to worship with a lovely picture of Christ in the background, and a soft glow from many candles. The pastor, Rev. M. E. Burnett, administered the Sacrament of the Lord's Supper at the altar, and the offering was \$24.50."

At Central Church, in Meridian, Mrs. Jesse H. Graham led the all-day service, the program being carried out without any intermission or conversation. The morning was given to the Retreat program and at noon, while several women passed sandwiches and coffee, the pianist played softly the great hymn of the church. A lovely incident of the day was the presentation of a Life Membership to Mrs. Forrest Adams by her

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### A Few Things a New President Might Do Just Now

1. Literature: Revised Guide. Secure from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 10 cents.

Third Annual Report of Woman's Society of Christian Service. Secure from your district secretary. Free.

Subscribe to *The Methodist Woman* and *World Outlook*, Literature Headquarters. Price, \$1.50 for both.

Subscribe to *Christian Advocate*. Read all three pages consigned to woman's work.

2. Study the literature listed above.

3. If in a large society, select with care circle leaders.

4. If in either small or large society, have a meeting with your officers to plan next year's work. Each officer should be ready to outline her own work.

5. From last year's society treasurer find out what items your money was spent for.

6. With these items as a basis, make out a budget for 1944.

7. Present this budget to your society for adoption at your December business meeting. Study pages 15 and 16 in November *Methodist Woman*.

8. Order enough copies of "Program Packet, 1944," for each individual to have a copy.

If you have decided on your Bible Study, order these books and have your study leader preparing to start in January on this study.

Pages twenty and twenty-one in November *Methodist Woman* will help you work out your study courses for 1944.

All the new approved studies are described in the July, 1943, issue of *The Methodist Woman*.

9. The Program Booklet has a Pledge and Installation service for that first January meeting, which means so much to a good start for a new president. If you need more material or even if you do not, read page 14 of November *Methodist Woman* for insight into an effective pledge service. It is important that our women feel the dignity of that service.

10. Follow a dignified order of business in planning your business meetings. Page 44 of *Revised Guide* will help you there.

11. Taken from page 65 of Conference Report of 1943.

#### First Quarter, 1944—Program of Work

a. Business: Installation of officers (some have this in December).

b. Plans for 1944 by new president.

c. Plan for: 1—Increased membership, at least 5 per cent. 2—Adoption of budget (if you did not do this in December). 3—Send amount of Conference pledge to district secretary.

d. Pledge service.

e. Study Committee announce plans for year.

f. Monthly meeting with item from *Methodist Woman*.

12. Alpha and Omega—"Study to show thyself approved, a workman that needeth not to be ashamed."

### Week of Prayer Program at Webb Methodist Church

On Saturday afternoon, October 30, from 2 to 5 o'clock, the Sumner and Webb W. S. C. S. met in the Webb church in a joint meeting to observe the "Week of Prayer" programs. The beautiful fall flowers lent their silent but potent influence to the quiet and reverent atmosphere that prevailed. The posters and other pictures used drew us closer to God. Mrs. B. H. Byess played softly several hymns.

Mrs. W. M. Simpson, of Sumner, was leader of the first program, bringing us two main topics: First, "For This is Love's prerogative," presenting the work done in the home field. This was ably given by Mrs. W. J. Stephens and Mrs. Coy Roberts. Second, "In His Name," giving us information concerning our war-torn mission lands, was very interestingly given by Mesdames Etter, Benson, and Sumner. A poem, "Because I Have Been Given Much," was read by Mrs. Jap Simpson. Rev. A. W. Bailey represented the church in war-torn lands; Mrs. Bailey, the Woman's Society of Christian Service. At the close of this program, while "Saviour, Thy Dying Love," was sung softly, all came to the altar, bringing their gifts, and stood with bowed heads while Mrs. Simpson gave the benediction.

Immediately following this program, Mrs. L. N. Townsend very beautifully led the "Service of Intercession" as given in the Retreat program.

At the close of the program, one of the doors of the church school room was opened and all were invited in for refreshments. The table was laid with a white linen cloth, centered with a crystal bowl of white chrysanthemums flanked with candelabra, with tall white tapers. While at the table, Mrs. Bailey asked that each share with the others and tell the joys received and the spiritual awakening that had come to them from the program. Several responded. "Blest Be the Tie that Binds" was sung, while all joined hands, closing with prayer by Mrs. Bailey.

\* \* \*

### Fourth Quarter's Finances

Have you extra money in your treasury after meeting your pledge?

Read these figures and ask yourself about a "Love Gift" from your society. Then study Mississippi's Woman's page of last week's *Advocate*:

25 missionaries in Central and South Africa.

59 missionaries in free China.

32 missionaries in occupied China; 6 transferred to other fields from China.

128 missionaries in India.

4 missionaries in Japan; 4 transferred to other fields from Japan; 9 transferred to other fields from Korea.

3 missionaries in Malaysia.

14 missionaries in Philippines; 8 transferred of 14 transferred from other fields to Philippines.

7 missionaries in Algeria.

2 missionaries in Bulgaria.

1 missionary in Poland.

"Every one of our institutions in America finds its food costs soaring. We cannot feed

one hundred children today on what it took to feed them a year ago. Our responsibilities are vastly multiplied in war-ridden countries. For example, we must add \$5.50 a day to the salary of every missionary in China just to meet the cost of barest necessities of life."

Remember that your "Week of Prayer" money does not count on the Conference pledge as it used to.

### IN GOOD FAITH

#### SAINTS FOR TODAY

General Chiang Kai-Shek, a Christian for some years, was for two weeks held in captivity by his enemies. Of his experience during that time he writes, "The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness."

That's it! That is an authentic witness to Christ by a man who has come under His influence. An authentic witness by *any* man—not only Chiang Kai-Shek. This experience of the power of Christ to increase a man's strength against evil and temptation and to uphold righteousness is the same witness that others who went before us bore, and that others, coming after us, will bear. It is thus today, as it was yesterday, and it will be tomorrow, that God is glorified in His saints.

The saints have not been, nor are they now, all alike. In talents, background, and racial origin, they differed, and they still do. But all of them in all times and all places, "practiced Christian virtue to an heroic degree." They quenched the violence of fire . . . out of weakness were made strong, waxed valiant in fight . . . were stoned . . . sawn asunder, tempted, slain with the sword." They strove for the kind of righteousness that issues in civilization and the brotherhood of man. Before the whole world they showed their light, and men who saw it knew that Christianity was powerful in overcoming darkness and the works done in darkness.

There is no single thing of greater importance for Christians to do today than to demonstrate the power of Christ to enlighten the world and to scatter the darkness that covers it. It will take men with the character of the saints to do it—men who "practice Christian virtue to an heroic degree."

There is need for such men. For the world is being destroyed by the forces of darkness that assail it. It is being destroyed by hate, which always works in the darkness. Hate is our enemy. And if Christians take part with it, what can we say but that saintliness has gone out of character? What can we say but that the heroic who ought to oppose it have laid down their arms? What can we say but that the world will not know the power of Christ to increase a man's strength against evil and temptation and to uphold righteousness? We must renounce hatred of anyone. And we must trust in the creative power of Christ to renew the earth through the witness of his saints.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### Shreveport District News

By Mrs. Lee Tidwell, District Secretary

In these days of rapid change and war-time shortages, we realize that the church must be alert and adapt its program to new conditions. The work of the Woman's Society of Christian Service is being carried on in a magnificent way; yet some changes have to be made from time to time so that we can go forward in these trying days. Because of travel difficulties, the Shreveport district has been re-zoned in order to make each zone more compact. The women need the inspiration and the fellowship found at the zone meetings more now, perhaps, than ever before. With the re-zoning of the district the women will now find it easier to get to these meetings.

\* \* \*

A new zone, made up of all the societies in the city of Shreveport, has been created, with Mrs. C. B. McEachern as leader. Mrs. McEachern is very capable and attractive, and intensely interested in the work. We feel that much fine work will be done by this new zone.

\* \* \*

Mrs. W. C. McDonald, of Rodessa, is the new leader of Zone 1. Mrs. N. E. Joyner, of Vivian, has been the leader of this zone for the past three years, and has resigned this office because of Bro. Joyner's retirement. Mrs. McDonald is a former district secretary, therefore very well informed in the work. We know that the same good work that Mrs. Joyner has done in the past will go on in a fine way under Mrs. McDonald's leadership.

\* \* \*

It is always a happy privilege to report a new society. Recently ten women met at the New Caddo Heights church in Shreveport and organized a Woman's Society of Christian Service, electing Mrs. Fred Seiker as president. Many friends join us in extending our congratulations and many wishes that their work and society will grow in strength and grace as these women carry on their newly-assumed duties.

\* \* \*

Five zone meetings will be held in the Shreveport district in the near future. Officers' training will be presented at each of them, and many program plans are in the making. Tentative dates are being set, one as early as December 9, the latest on January 11. It is hoped that each officer of every society will avail herself of the opportunity to attend these meetings. Each zone meeting is being planned to bring inspiring messages, helpful information, and fine fellowship. We feel that it is important to become so thoroughly informed in the best methods of the work so that we, as members of the Woman's Society of Christian Service, will

do our utmost in hastening the coming of the Kingdom.

### RELIEF IN INDIA

The Methodist Committee for Overseas Relief has already cabled five thousand dollars to Methodist missionaries in India as a token appropriation for general famine relief, announced Bishop Herbert Welch at the Committee's headquarters in New York City.

This sum will be administered by Methodist agencies in India, "for the relief of human suffering without distinction of race, color, or creed." The committee in India has been asked to report on famine conditions.

Just after the funds were cabled, the following letter was received by Bishop S. K. Mondol, of the Hyderabad Area:

"I would like in this letter to express on behalf of myself and the Methodist people of Hyderabad Area our very deep gratitude and appreciation for the help which you and your Committee for Overseas Relief have given to us in this day of tragic need and widespread hunger and starvation. The same mail that brought your letter also brought a letter from one of the district superintendents, who writes as follows: 'I am very sorry to inform you of the desperate situation of our village preachers on account of the increased price to seven times of staple food stuff. The other day I purchased two bags of jawari (food grain like wheat) for Rs 94/-—whereas last year two bags would have cost us Rs 18/-only. Already here and there we see poor people die of starvation. Please pray for us and the work.' Letters like this are coming to my office all the time. Our hearts are sad and our prayer is that God will have mercy upon us and give us peace.

"In Hyderabad city itself we have two high schools, one for boys and one for girls. There are 187 boys and over 200 girls in our boardings, Christian boys and Christian girls. We are responsible for providing them with food. If we send them home they will starve, and yet we do not know how we can keep these boarding schools going very long without substantial financial help. And there are many such boarding schools in Hyderabad Area. We are deeply indebted to you for your help in the past and shall be grateful to you for any assistance you can give in days to come.

"But there is a bright side to this picture. Our churches are busy and vigilant. This month all denominations in this Native State have united in an effort to observe the Week of Witness. Teams will go out to various places to witness for Christ. We are spending much time in prayer and preparation and group discussions so that there may be a great spiritual harvest. . . ."

Gifts for relief may be designated for India and sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

Sunday is the golden clasp that binds together the volume of the week.

—Longfellow.

### PREACHMENT ON PLEASURE

The ball is over, the music is hushed, the dances ended, the wine drunk, the costly laces and diamonds put back to their places. And now that the sounds of the revel are dying out it occurs to us that we have a headache, and we are saying wisely to each other that the ball was not, after all, so very sensible a thing; and that, when our brothers and our sons are dying on battlefields, . . . it is hardly decent for us here to be dancing, and making merry, and throwing away fortunes on diamonds. There is something in the idea. Should this (account) fall into the hands of some poor wounded fellow . . . the contrast between his own condition and that of the scented and perfumed dancers who figured in the ball picture may not improve his temper. . . .

"What then?" says Shoddy. "Are we all to put on sackcloth and ashes because of the war? Are Mrs. and the Misses Shoddy not to have an opportunity of displaying their beauty—to say nothing of the splendid dresses and the magnificent diamonds which I bought them . . . simply because we are engaged in a war? The notion is monstrous! I pay for the war: taxes on my income, taxes on my clothing, taxes on my house, horses, carriages, silver, and everything that I've got; I send my blood relations to the war to fight and die; I give money for bounties and money to the Sanitary Commission; I vote to support the government. Having done all this, I submit that my duty is fulfilled, and that I may, if I choose, get up balls. . . ."

It must fairly be admitted that, in past time, balls and battles have often jostled with each other, and the dying sounds of the dance have often mingled with the blast of the bugle. "There was a sound of revelry by night" within a few hours of the battle of Waterloo, and the dance was never more popular in Europe than during the Napoleonic Wars. The preacher gives the key to the apparent paradox when he says, "Let us eat, drink, and be merry; for tomorrow we die."

And now . . . that you have had your dance, and flirted . . . and flashed your diamonds in a thousand envious eyes; now that you have spent, so they say, over a million of dollars for one night's enjoyment; have you time and do you care to think of a suggestion by which your pleasure and our suffering heroes' needs may both be satisfied? . . .

What say you now, ladies, to a Diamond Ball, the jewels worn to be given after the ball to the Sanitary Commission, which has our wounded soldiers in charge? . . .

Could the jewels be put to a nobler use? Would not their radiance, in such a cause, flash not only from wall to wall of the ballroom, but down through the vale of time to the most distant age . . . ?

—Harper's Weekly, November 21, 1863.

Zeal and duty are not slow.—Milton.

Valor is like honesty; it enters into all that a man does.—H. W. Shaw.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON DECEMBER 5, 1943

By Rev. W. C. Newman

### WHAT MAKES COVETING WRONG?

**Lesson Text:** Exodus 20:17; Luke 12:13-25.

**Golden Text:** Thou shalt not covet.... anything that is thy neighbor's.

—Exodus 20:17.

The more one reads some of the words of Jesus the more unbelievable they seem. He talked like a mad man, and the only reason some of us church folk of today do not call him mad is that we do not take his words seriously.



W. C. Newman

"Be not anxious for your life.... take no thought for tomorrow.... it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God.... Go and sell all that thou hast and give to the poor."

So he spoke, and many other things like these he spoke, including what he said to the rich man in the parable in our lesson today. What did he mean?

### Treasures in Heaven?

For one thing, while Jesus was certainly talking about money, he was not talking primarily about money. He was talking primarily about how one is to invest his life.

This is the difficulty for most of us—we imagine that money is the only wealth we can own. But money is only one, and a comparatively insignificant one, of the things that man has to invest.

Every one has time, time that is counted in days and weeks and years; time that must be invested in something. What will you get for your time?

Every one has influence—and every one invests his influence, and receives a return on that investment. Every one has opportunity—some more than others—but no one is wholly lacking in it.

All of which is to say that a man's whole life is a very great treasure which he holds in his hand. Shall he spend that treasure simply in getting things? Things that will not last? To do so is to be very foolish—that is what Jesus is really saying. That is what it means to covet. The only secure investment, He says, is to so spend one's life that it will accumulate things much more permanent than money or material possessions.

### What Shall I Do?

For another thing, when Jesus spoke these words he was not talking against wanting and making money, but He was

talking about the way in which many of us make and use money.

Money is not everything, but it is something. It cannot buy back one's honor when it is lost, nor purchase happiness for a single troubled soul, nor buy a ticket into the Kingdom of God.

But money can buy medicine and hospitalization for the sick, books and music and pictures with which life itself can be beautified and enriched, education for the young, comfort and security for the aged. All these things money can do—and more.

Yet knowing this marvelous power of money, we do strange and wicked things with it. We hoard it, pile it up greedily in amounts we cannot use legitimately, hug it to ourselves with passionate affection, gloat over it, live for it, and thirst for more and more.

Or else we squander it, throw it away, treat it like trash, spend it for baubles, cast it to the winds as if it were chaff, careless of the immeasurable good it could do if it were only invested in human good and in God's own work of building the Kingdom.

The miser is not a normal person; he is mentally deformed. The wastrel is a shallow person, mentally inferior. He throws away that which would give life and chance to people forever doomed to despair.

Both are coveters—wanting for themselves what would otherwise bless and save others.

### Covetousness—The Great Deceiver

Finally, Jesus points out this fatal error of the rich man in the parable, which is an error to which poor men are equally susceptible. For a man may lose his soul over the money he does not have as well as another may lose his soul over the money he does have.

The fatal error in the rich man's philosophy, and the fatal error many of us, rich and poor alike, make in our thinking about money is this—the error of supposing that his money and his life were his own.

But one moment of death is enough to convince the most stubborn miser that nothing is his own, that everything a man has, his money and his life, are his only by the mercy of God.

"The deceitfulness of riches" the Scriptures say. Ah! There is the crux of the whole matter.

Some imagine that riches make us more important than we really are, give us special privileges, release us from life's obligations. And some imagine that wealth means security, that, having money, nothing else can touch us, we can be safe and happy. And some think that making money is an evidence of greatness, while being poor is an evidence of failure.

So thought the rich man in Jesus' story. But death comes to rich and poor alike; sin is equally sin in a millionaire as in a pauper; no man is secure except in the hands of God; and the world is in debt to many a pauper more than to many a rich man. Socrates, Amos, Mozart, and Jesus

were poor—but the world is rich because of them.

Let the rich count their wealth a sacred trust to be used for God and man; and let the poor be not deceived into coveting the money of the rich—and we will all be happier and better.

That is what Jesus was saying.

## MINISTERS' WEEK AT EMORY

By John L. Sandlin

Emory University is planning a program to meet the varied needs of the thought life of the minister of today. This is being done in one way through the annual program of the traditional "Ministers' Week" which will convene during the period of January 21-24, 1944. The subject matter of the lectures will prove fruitful in that it will be directed appropriately into the cross-sections of thought concerning the post-war world.

Never has any University brought to its lecture platforms a group of more distinguished men than those who are to appear this season. Dr. Paul E. Scherer, pastor of the Lutheran Church of the Holy Trinity, New York City, brings to the task an ability of rare eminence. His voice is a significant one in all Protestant circles of America. His qualities of scholarship and oratory combined with his depth of thought make him an outstanding personality in the field of religion and theology.

Dr. John R. Mott, long in the forefront of world Christian leadership, will deliver a series of lectures on the Sam P. Jones Lectureship Foundation. Dr. Mott needs no introduction to an audience of Christian ministers. He is a world citizen, and his zeal for Christian missions is well known wherever Christianity has reached out in its ecumenical endeavors. Fruitful in years and in thought, consecrated to the winning of the world to the Christian way, his light of witness to the abiding ideals of the Christian Gospel—all of these make him "the man of the hour" in the field of missions.

In addition to the lectures, several members of the faculty of the Candler School of Theology will teach short courses for those who are interested.

The faculty has been announced as follows: Dr. Donald Taggart Rowlingson, professor of New Testament; Dr. Henry Burton Trimble, professor of church polity and dean of the School of Theology; Dr. Franklin Nutting Parker, Dean Emeritus of the School of Theology; Dr. M. H. Harper, acting professor of Church History and long-time missionary in India. Dr. Harper will teach a course on post-war arrangements in India.

While the program is designed primarily for ministers, it is hoped that others who are interested may be able to attend. Many laymen of the Atlanta vicinity have found great profit in attending the sessions of previous years.



# THE CHRISTIAN FIRESIDE

## TRIAL

A man rocked a boat to see if it would tip. It did.

A laborer stepped on a nail to see if it would go through his shoe. It did.

A man looked into his gun to see if it was loaded. It was.

A woman looked into a patent medicine booklet to see if she was sick. She was.

Last June a helper smelled escaping gas and lit a piece of oil waste to find the leak. He found it.

A young girl kept late hours to see if it really would injure her office work. And it did.

A young man tried drinking to see if it would make him behave like a fool. It did.

—Selected.

## THANKSGIVING

George A. Gay

The train was speeding westward, and I was homeward bound. On every side there were cornfields with thousands of shocks of corn, dry and brown, standing in rows as regular as soldiers spaced for calisthenics. On the hill slopes herds of Holstein cattle were feeding. The trees were bare, for it was late November. Heavy clouds occasionally parted, letting autumnal sunlight flash upon fields, woods, the river and the hills. A familiar red barn faced the tracks. The brakes ground upon the wheels, a few jolts and the train stopped. I picked up my bags and hurried to the platform. There stood my dad, a warm smile welcoming his boy, home for Thanksgiving.

We walked arm in arm along the narrow street, and old friends greeted me. We turned at the corner by the drugstore, and started the climb up the hill to my boyhood home. Soon the white house with the well-known porch stood before us, and on the porch, with a shawl thrown about her shoulders, stood Mother. Her hair was gray, but there was the same brilliance in her eyes, the same smile upon her lips, and the gladness in her voice. She gathered me into her arms as though I was a little boy just out of school, and then she drew me into the sitting room. It was as it used to be,

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and that was what I had hoped. The couch stood in the corner, the rocking chair by the window, the table in the center with a pot of geraniums filled with blossoms.

We talked far into the night, and then to bed. My room looked as it had when I left it several years ago—the bed, the bureau, the little table with the Bible upon it, and when I settled down into the sheets, ah, how homelike and comfortable. Blessed memories, deep slumber.


I awoke on Thanksgiving Day. I heard Mother at work in the kitchen. She would plan carefully so that everything should be done according to schedule. At 10:30 there would be a service at the church. Then, back to the house to complete the preparations for the dinner, and at 3 o'clock dinner would be served. Jim, and Ellen, and Frank could not return this year, so Mother had invited two very dear friends to share our abundance. We sat down and joked about the turkey, squash, onions, mashed potatoes, gravy, home-made bread, home-churned butter, fresh milk, and the pudding which we knew would be produced at the proper time. Father reverently thanked God for these and other gifts. Then the meal proceeded amid lively conversation and merry laughter. After the meal Father and I took a walk. We dropped in to see some of the old friends, and in the evening several neighbors came over to the house and spent the hours in conversation and games.

This is a description of Thanksgiving as it was observed fifty years ago. There is the same demand for an adequate observance of the season now, as then, for harvest festivals, in which some type of grateful recognition of God's gifts to man has prevailed, have marked the autumn's bounties through centuries. Thanksgiving today in America has been greatly modified by the automobile, the radio, the moving pictures, the commercialized sports; and the religious significance of the occasion has largely faded from our habits. It is high time that Americans recognized the deeper meaning of the time. We have so much to be grateful for that it is impossible fully to catalogue our blessings. We must not forget that millions of people today are starving in Europe, India, Asia, Mexico, and other countries. We cannot ignore the fact that we have been spared the direct bombing of our cities and homes, the bloody battles upon our own soil, the disruption of every normal way of living because of invaders.

There can be no return to a New England Thanksgiving of 1900, but there can be cultivated a spirit of humility, a recognition of our religious indifference, and a private and public acknowledgment of the importance of pausing to thank the Eternal for all things, all experiences which contribute to human understanding and sympathy and spiritual growth. Let us thank God, and take courage.—The Christian Leader.

## METHODIST MISSIONARY'S STORY IN CURRENT "LOOK"

A stirring article by the Rev. Dr. Gaither F. Warfield, superintendent of Methodist work in Poland, appears in the November 16 number of *Look*. Maryland-born, Dr. Warfield was sent in 1924 to that country by the Board of Missions of the former Methodist Episcopal Church, South. Be-



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cause of his kindness to Polish Jews he was given "special attention" by the Germans while interned. In 1942 Dr. Warfield was permitted to return to his home in Frederick, Md. Since then he has been lecturing widely on his observations in his war-torn field of labor. This *Look* article will give many who know little of Protestant missions and missionaries some new insights.

It is suggested by the Director of the Commission on Public Information of our Church that letters of appreciation to editors of secular magazines when they carry articles of church interest would greatly encourage the use of this material.

## ROOM FOR DOUBT

By Ruth Franks Whitton

When there's an unkind word on the tip of your tongue,  
Like a trap that's waiting just to be sprung.  
Better bite it back and swallow it whole,  
'Cause what's bad in the telling is bad for the soul.

When you're tempted to kick at what you don't like,  
And you think the best things are on down the pike—  
When your burdens are many and friends seem too few,  
Better watch what you think and mind what you do.

There's an art in living that has to be learned,  
And the worthwhile things all have to be earned.  
If you're out of tune, don't blame the whole song,  
'Cause there's always the chance that you could be wrong.

Politeness smoothes wrinkles.—Joubert.

"Qualities of the heart, not those of the face, should attract us.—Lamartine.



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## HOW QUINTUPLETS relieve coughing of CHEST COLDS

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## UNIVERSITY CHURCH AND STUDENT CENTER

The Louisiana Church and Student Center is making splendid progress in the work of providing adequate Student Centers in our leading state schools. While the main effort is directed toward the L. S. U. project, the Commission has agreed to a program which includes Centers in Lafayette, Natchitoches, and Ruston.

District quotas for the seven districts in the Conference are now being prepared, and will be sent to the district superintendent within the next few days. An effort is being made to secure as much of the entire one hundred seventy-two thousand dollars as possible by the end of this year. The Commission is soliciting donations of War Bonds of the two series, that of "F" series, seventy-four dollars for one hundred, a twelve-year bond, and "G" series, one hundred dollars face value, and immediately expendable. The bonds should be made to "University Church, an unincorporated institution, Baton Rouge, La."

Several names have been added to the membership of the Commission since the last time a list was published. The Commission now consists of the following: Bishop A. Frank Smith, Gov. Sam H. Jones, Rev. Elmer C. Gunn, Dr. W. L. Doss, Jr., Rev. W. E. Trice, Mr. J. H. Cain, Rev. B. H. Andrews, Rev. J. H. Bowdon, Rev. R. R. Branton, Rev. G. W. Dameron, Dr. Dana Dawson, Dr. A. M. Freeman, Mr. E. C. Gibson, Dr. W. W. Holmes, Mr. Floyd B. James, Dr. H. L. Johns, Rev. H. M. Johnson, Mr. Huffman Lewis, Mrs. J. B. Pollard, Dr. D. B. Raulins, Dr. B. C. Taylor, Judge E. L. Walker, Dr. A. M. Serex, Mr. D. M. Hayes, Dr. L. R. Stuckey, Rev. N. H. Melbert, Rev. Karl Lueg, Dr. Guy M. Hicks, Rev. W. H. Giles, and Rev. Virgil Morris.

Quite a number of cash donations and of subscriptions have been turned in. Methodism in Louisiana is very much interested in providing "Homes for our young people away from home," and the fullest cooperation is solicited, and expected, by the Commission in this great enterprise.

The cost of this effort is negligible. It is not the purpose of the Commission at any time, nor in any section, to put on a high-powered effort to raise quotas. Rather, we wish to sell every community, church and person on the need for these Centers in the various schools, and to attract their interest in both the effort to raise money and the completed project. We believe that Louisiana Methodism wants these Centers provided, and because we do believe it we are going "all out" to raise the needed funds. Now is the time to make your contribution. Louisiana Methodism, let's go!

Send contributions to Mr. J. H. Cain, State House, Baton Rouge, La.

ELMER C. GUNN, Chairman.

## REV. CHAS. ASSAF REPORTS

To the Bishop and the members of the Mississippi Conference:

During the year I assisted the pastors in ten revivals and preached ninety-eight times. Thirty-two joined the church on profession of faith; others were given to other denominations; baptized our babies. I assisted pastors in serving the Lord's Supper.

Reorganized one church; organized one Sunday School; spoke to Epworth Leagues and to school students.

I visited the sick, the hospitals, and gave them the Gospel of St. John. I spent Christmas day and Easter Sunday in the hospitals of Jackson.

I performed several wedding ceremonies for soldiers, free of charge, and to each of them I gave a Bible. Performed four ceremonies for civilians.

Assisted in funeral of one Syrian woman. Visited the wounded soldiers in Foster General Hospital and gave each of them the Gospel of St. John. They were very glad to receive them. After praying with them, they promised to join the church when they go home. They say it was the first prayer they had heard since being wounded.

I appreciate the cooperation of the Board of Missions, the pastors, and the courtesy of their charges.

I enjoyed this work for the Lord and the Church.

Again I ask for your cooperation and for the same relation.

Trusting the Lord may help us for a greater year in 1944, I am,

Your brother in the Lord,

CHAS. ASSAF.

## THE COUNTRY CHURCH

I really enjoyed the letter headed "The Country Church," and also the "Layman's View." As a layman, please give me a small space for my views.

Our country churches are neglected too much because they are not strong enough to do big things. And the reason that they are not stronger, in most instances, is they are given pastors that the larger churches cull because of their inability.

The young preachers are "tried out" on the little country churches, and as soon as they are proven to be good they are immediately handed over to the big churches and replaced with one who is probably ready to be retired. It isn't fair that the small church should always be the one to have what's left.

Why is it necessary that a church give up its pastor when the members want him and he wants to return? It leaves the church with such a "let-down" feeling and so discouraged that they hardly know how to get to work again.

Our pastor came to us in 1942. He only came to a church house. No one attended. He worked hard and faithfully until the little church was growing, but this Conference moved him to a larger church.

I believe if our country churches are not taken into consideration and looked after better, the time will come when there will be no churches in the rural districts.

We all know these churches are neglected because they are poor, but at the same time their assessments are on the same basis as the larger church. So why should the Conference move your pastor when he is able to direct and help you keep all these claims paid?

It seems that something could be done

to remedy this practice before the church in the country becomes a thing of the past.

I believe we are all looking too much to the money side and forgetting the spiritual side. I noticed in most every case the preachers report through the Advocate, "I am going up to Conference with everything paid in full"—never mentioning if his church were as good spiritually as financially.

I would love to hear from more of the laymen, as well as the preachers.

Our pastor, who was taken away from us, was one man who would sacrifice and enjoy for the good of the church and the cause of Christ.

I am a Methodist with all my heart. Let's join hands and see if we can't get more consideration for the country church.

T. O. H.

## WISE OR OTHERWISE

By Rev. James H. Felts

Prayer and sincere effort are inseparable.

Well-balanced men whose sanity is constantly in evidence generate confidence.

It is worthy of note that Jesus selected poor men and ignorant men for His cabinet but not one idle man.

The loquacious man may be a good fellow, but he is generally a bore.

A pestiferous little man makes a fellow look around for a flyswatter.

When a man makes up his mind to be sorry for himself there isn't much you can do for him that is considered polite or courteous.

Some folks may swallow the idea of Uncle Sam feeding all the world after the war, but it is purely the dream of non-producers.

Cure-alls, feed-alls, fun-alls, job-alls, pension-alls, and all the other ells advocated by the bore-alls are just that much bunk.

There is at least one real star in Hollywood—"83-year-old Granny." Mrs. Reynolds says, "From the time I was 50 I have been growing younger."

And now it begins to appear that a vice-president may talk himself to death, an economist may dance himself to death, and a dictator may strut himself to death. "Demagog, claptrap, and political thunderers" are not doing so well.

It interests me no little to read lines like these so constantly: "We ain't goint to have enough to eat," "Twenty carloads of spuds rotted on the side-tracks," "Wickard tells the American people their health will be better with less food."

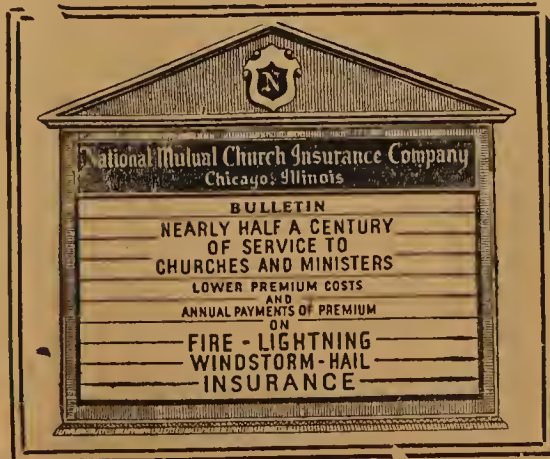
If there is anything more satisfactory to a normal man than honest work I haven't found it.

True or false? It is easy to discover and correct one's own faults.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

mother, Mrs. J. H. Rush. In making the presentation, Mrs. Rush passed on to her daughter the Life Membership pin which she wore in the former Woman's Missionary Society and urged her to carry on the work which had always been so dear to her mother's heart. A Baby Life Membership was presented to Juliann Jennings Lee, the small daughter of Mrs. L. L. Lee, Jr.





## RELIGION AND POLITICS

(Continued from page 9)

the church has had little to do with politics. Where the church people in a community or parish stand against immorality, there politics are clean.

George Washington said, "Religion and morality are indispensable supports to political purity."

The citizens making up the government are the body politic. Politics is a science of government; for the safety, peace, and prosperity of each citizen; for the protection of the citizens in their rights, with the preservation and improvement of their morals. Religion is the teaching of the Holy Bible. Could any one be so unsound in their reasoning as to say the teachings of the Holy Bible should not enter into the safety, peace, prosperity, protection and morals of our American people? The cry that religion should stay out of politics is the cry of evil men and not of moral and thinking men.

In the early eighteenth century our forefathers left Europe and came to America. Here in the wilderness they set up their altars. Because religion was not allowed a word in the government and was muzzled, the Puritans and Pilgrims left their homeland to come where religion would be free to have a voice in the government.

Religion has always had and played a big part in American politics. It is only in late years, when selfish men who did not keep their oath of office and thought of feathering their own nest, rather than thinking of the welfare of the whole people they served, that the cry has arisen, "Let religion stay out of politics." That is all the crooked politician wants. If he is left alone he can rob, cheat, and swindle all the people he has sworn to defend.

The Declaration of Independence begins: "All men are created equal, endowed by their Creator with certain inalienable rights—life, liberty, and pursuit of happiness." Note the word Creator. When George Washington was sworn in as the first President of the United States his hand rested upon a Holy Bible. There is nothing wrong with our government or with our form of government. The trouble lies with us. Every Church should be a center of activity for good government. We must awake other citizens as to what the U. S. A. stands for, what it does, and to the appreciation of our National Constitution. The Constitution gives to every citizen a voice in the government regardless of religious affiliation. If he be Jew, Catholic or Protestant, he can still support whom he pleases and vote the way he wishes. If he be a Rabbi, priest or preacher, he can still vote, talk and support any candidate he pleases.

Our beautiful flag unites in its colors religion and politics. The blue, with its star-decked canopy of heaven, shows our faith in a Higher Power than our political government. The white in the flag represents the high moral standards and purity of our citizens. The red represents the blood shed and being shed today to defend this kind of government that unites religion and government. Take away the blue, as evil men suggest today—destroy the white, as men who do not keep their oaths of office are trying to do today—and the red left will represent a nation like Germany and Russia. A nation bent on religious persecution, a nation of hate and destruction, the like of which shall be destroyed unless they repent and come back to God.

Our ancient citizens arranged this combination of colors in our flag, and it is our

task to see that they remain in this combination. The blue to represent our faith in God and the Church, the white to represent our purity and high morality, and the red to represent the sacrifice paid by American soldiers to preserve the other two.

Our father's God, to Thee, Author of liberty, to Thee we sing: Long may our land be bright with freedom's holy light; protect us by Thy might, great God our King.

## BOOKS

(Continued from page 5)

upon, for they were taken on the spot and record the facts of the hour in which the men were revealed as heroes.

"Render Unto Caesar," A Collection of Sermon Classics on all Phases of Religion in Wartime. Published by Lewis Publishing Company, New York, pp. 223, price \$2.

This is a volume of sermons selected from a list of more than four hundred which were considered for inclusion. Of the twenty-two sermons, three were preached during the Revolution, three during the War between the States, four during the first World War, and twelve during the present war. The book was inspired by a discussion between a layman and a clergyman on the issues which every Christian has to face in times of war. The selections are chosen for the views which they present, not for any name that may be attached to them. It appears to be the author's purpose to provide a cross-section of the best religious thinking in war time as a help toward clarifying the thought of laymen and ministers alike on the whole subject of war and patriotic responsibility. In the list will be found sermons by Horace Bushnell, William E. Barton, and George A. Gordon, and other contributions, not less notable, but by preachers not nearly so well known.

## ROYAL TACT

Albert, heroic King of the Belgians during World War I, was noted for his keen sense of humor and for his unfailing tactfulness. An example of both may be seen in an incident which took place when a tribal chieftain from the Belgian Congo was being entertained at the palace.

"Tell me the music you like best," Albert asked the chief as they listened to the royal orchestra after dinner.

In a few minutes the orchestra paused while the stringed instruments were being tuned.

"That's it," said the chief.

And for the remainder of the evening they listened to the orchestra tuning up.

—Your Life.

## COLD CASH

Ten-year-old Billy teased his father for ten cents. His father refused to give it to him.

Finally Billy said: "Daddy, if you'll give me ten cents, I'll tell you what the iceman said to mother the other day."

Reaching in his pocket his father took out twenty-five cents. "What did he say, Billy?"

Billy innocently: "Any ice today, lady?"

—Advance.

Character is much easier kept than recovered.—Paine.

From errors of others a wise man corrects his own.—Pubilius Syrus.

In the prayers of those who pray most and best, petitions proper; I venture to say, occupy only an inconsiderable place. Much of prayer expresses the fullness of the soul rather than its emptiness. It is the overflow of the cup. Prayer, at its best, if one may be allowed the expression, is conversation with God, the confidential talk of a child who tells everything to his father.

—James Stalker.

## Vicksburg District—First Round

Edwards, at Learned, Nov. 28, 11 a.m.; Q. C. later, at Edwards.  
Yazoo City, Dec. 5, 11 a.m.; Q. C. later.  
Mayersville, at Mayersville, Dec. 19, 11 a.m.; Q. C., 2 p.m.  
Anguilla, at Anguilla, Dec. 19, 7:30 p.m.; Q. C., 4 p.m.  
Hermanville, at Hermanville, Dec. 26, 11 a.m.; Q. C. later.  
Centreville, at Liberty, Jan. 2, 9:20 a.m.; Q. C. later.  
Gloster, at Gloster, Jan. 2, 11 a.m.; Q. C. later.  
Woodville, at Woodville, Jan. 9, 11 a.m.; Q. C., 2 p.m.  
Washington, at Maple Street, Jan. 9, 7:30 p.m.  
Natchez, Jan. 16, 11 a.m.; dedication service, sermon by Bishop J. L. Decell. Q. C. later.  
Eden, at Eden, Jan. 23, 11 a.m.; Q. C., 2 p.m.  
Satartia, at Satartia, Jan. 23, 7:30 p.m.; Q. C., 4 p.m.  
Lorman, at Lorman, Jan. 30, 11 a.m.; Q. C., 2 p.m.  
Port Gibson, Jan. 30, 7:30 p.m.  
Oak Ridge, at Oak Ridge, Feb. 6, 11 a.m.; Q. C., 2 p.m.  
Louise and Holly Bluff, at Louise, Feb. 13, 11 a.m.; Q. C., 2 p.m.  
Silver City, at Silver City, Feb. 13, 7:30 p.m.; Q. C., 4 p.m.  
Roxie, at Roxie, Feb. 20, 11 a.m.; Q. C., 2 p.m.  
Gibson Memorial, Feb. 20, 7:30 p.m.  
Rolling Fork, at Rolling Fork, Feb. 27, 11 a.m.; Q. C., 2 p.m.  
Crawford Street, Feb. 27, 7 p.m.  
The district stewards' meeting will be held at Crawford Street Methodist Church, December 8, 10 a.m.  
O. S. LEWIS, D. S.

## Greenwood District—First Round

Sidon-Cruger, at Sidon, Nov. 28, 11 a.m., preaching; Q. C., 3 p.m.  
Tchula, Nov. 28, 7 p.m., preaching; Q. C., Dec. 8, 3 p.m.  
Poplar Creek, at Bethel, Dec. 5.  
Winona Station, Dec. 5, night.  
Belzoni, Dec. 8, night.  
Black Hawk, at Black Hawk, Dec. 10.  
Rock Hill, at Seneashe, Dec. 12.  
Pickens-Goodman, at Goodman, Dec. 12, night.  
Webb-Sumner, Dec. 15, night.  
Winona Circuit, at Bethlehem, Dec. 19.  
Carrollton, at Carrollton, Dec. 19, night.  
Ebenezer, at Ebenezer, Jan. 2.  
Lexington, Jan. 2, night.  
Greenwood, Jan. 4, night.  
Durant, Jan. 5, night.  
Acona, at Acona, Jan. 6.  
Sunflower-Doddsville, Jan. 9, 11 a.m., preaching; Q. C., 3 p.m.  
Moorhead, Jan. 9, night.  
Drew, Jan. 12, night.  
Schlater-Phillip, at Phillip, Jan. 16, 11 a.m., preaching; Q. C., 3 p.m.  
Minter City-Glendor, at Minter City, Jan. 16, night.  
Itta Bena, Jan. 19, night.  
Tutwiler, at Tutwiler, Jan. 23, 11 a.m., preaching; Q. C., 3 p.m.  
Ruleville, Jan. 23, night.  
Vaiden-West, at Vaiden, Jan. 30, 11 a.m., preaching; Q. C., 3 p.m.  
Swiftown, at Swiftown, Feb. 6, 11 a.m., preaching; Q. C., 3 p.m.  
Inverness-Isola, at Inverness, Feb. 6, 11 a.m., preaching; Q. C., 3 p.m.

The officials of each church should be ready to make the financial set-up for the year. Other items of the program for the year will be planned.

R. G. LORD, D. S.





# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

No Saint there is but brighter seems to be  
Than Sun or Moon whose beauties won-  
ders breed;  
What glory, then, so many Saints to see,  
Which all the stars in numbers far ex-  
ceed!  
All glorious there where glory doth abound,  
O blessed state where bliss is ever  
found.

—Robert Southwell.

## THE PRAYER-ROOM TODAY

Come, and fill my life with Thyself, O  
Lord, so that there shall be nothing left  
in me that is not Thine. Let me be but  
a hand by which Thou canst do Thy heal-  
ing work. Let me be a voice through which  
Thou canst speak Thy word of peace, a  
mind through which Thy thoughts of fel-  
lowship come to fuller birth in the world,  
a heart from which the warmth of Thy  
great love shall yet more widely spread.  
Amen.

Rev. J. B. Cain  
Oct 14

## Thou Father of us all

MADISON AVENUE. 6. 6. 4. 6. 6. 6. 4.

Thomas Curtis Clark, 1942

Seth Bingham, 1943

May be sung in unison

1. Thou Fa - ther of us all, On Thy great name we call,  
2. Up - on Thy word we stand And ask through-out our land  
3. Let strife no long - er be, But all in love a - gree,

And seek Thy light. Hear Thou the hymn of praise  
Its swift in - crease, Till sin shall rule no more,  
In Christ made one, That all the world may know,

We to Thy glo - ry raise. Keep us through all the  
Till Christ, from shore to shore, Be hailed for - ev - er -  
Wher - e'er Thy word shall go, The life Thou would'st be -

days In truth and right.  
more The Prince of Peace.  
stow Through Thine own Son. A - men.

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# WALLET OF THE WEEK



JAPANESE-OCCUPIED THAILAND, according to reports, is to have a Buddhist world center, similar to the Vatican, seat of the Roman Catholic empire. This new center is to be set up at Saraburi in Thailand, one hundred miles from Bangkok. Buddhism is the state religion of Thailand. It is said that there are fewer than seventy-five thousand Christians among the fourteen million people of that Japanese-occupied country. No estimate of the total number of Buddhists was given.

\* \* \*

BRAZILIAN COFFEE EXPORTS were seriously affected by the submarine menace and by the withdrawal of vessels for war necessities, but the loss is said to have been largely offset by the better price received for what was sold. The stabilization of the coffee market was effected by the Inter-American Coffee Quota Agreement signed in Washington on November 20, 1940. Brazil leads all the countries signing the pact with a quota of one million six hundred and forty-two thousand bags.

\* \* \*

THE UNITED LUTHERAN CHURCH in the United States and Canada is reported to have five million one hundred and sixteen thousand eight hundred and seven members. This represents a gain for 1942 of more than sixty-four thousand members, and for the past quarter of a century, a gain of fifty-eight per cent. The Northern and Southern branches of the Lutheran Church were merged on November 14, 1918, three days after the Armistice which ended World War I.

\* \* \*

THE CHINESE STUDENT CHRISTIANS, in conference with the Foreign Missions Conference meeting in Princeton, expressed the opinion that in the future of Chinese missions, there will be fewer missionaries needed on account of the many trained Christians in China. It was stated that there will be a need of missionaries for some time to come in order to give direction to the Christian movement of the country. Dr. Y. C. Yang, president of Soochow University, declared that civilization had the choice of Christ or chaos.

\* \* \*

RUSSIAN AGRICULTURE is said to have developed several natural colored cottons. A plantation in Uzbekistan is producing "auburn" colored cotton, and on two state farms near Tashkent dark-brown cotton is grown. On still another in Turkmenia small lots of blue, dark green, emerald, and khaki colored varieties are produced. So far only samples of fabric from color-bred cotton have been manufactured, but in the course of time it is expected that such fabrics will be produced in quantity, and it is expected that they will hold better than most dye-colored fibers.

\* \* \*

A GREAT RUSSIAN REVIVAL of religion is said to be developing in that war-torn country. Child baptism and other religious customs are being restored. The Russian authorities are reported to be facilitating the work. It is also stated that Roman Catholic services are to be broadcast over the Moscow radio in the Latvian, German and Polish languages. These reports tie in with many

other evidences of Soviet change in attitude toward the Christian religion, and toward the world with which the Russians stand shoulder to shoulder in the horrors of war.

\* \* \*

ALASKA'S HOMELESS CHILDREN are in dire straits because there is not a public-owned place in the Territory where they may receive institutional care. The Public Welfare Department has only private homes in which to place these wards of the Territory. Most of the private homes are operated for profit and in some instances they even farm the children out for work. In that way they receive the sum allowed by the welfare department and the child's salary in addition.

\* \* \*

THE NATION'S NEED FOR QUININE has led to almost world-wide explorations for new sources of the antidote for malaria. In addition, there has been a scouring of the country for supplies in retail drug stores to increase the stockpile in the emergency which the country faced when war cut off the Eastern sources of supply. It is reported that six and one-half million doses have been rounded up. Unbroken packages are being sent on to the armed forces, and the balance sent to refineries to be reprocessed.

\* \* \*

CANADIAN PRINTED BIBLES constitute an innovation in the manufacture of English Bibles. Copyright for the English Bible has been held by the King for centuries with publishing rights restricted to the "King's Printer." The Canadian edition of thirty thousand copies was made necessary by the war conditions prevailing in Britain, and by the current demand for Bibles, which cannot be supplied by the presses of England. This edition, authorized to meet the war emergency, is being printed in Toronto, Canada.

\* \* \*

A NATIONAL CONVENTION OF EVANGELISTS will be held in Indianapolis, Indiana, beginning on the day after Christmas. In addition to the evangelists in attendance, there will be numbers of evangelistic singers who will direct the singing at the sessions open to the public. Bishop Titus Low and Governor Henry Schricker will be among the speakers to address the convention, and the director will be Dr. Elmer C. Miller. The sessions will be held in the First Baptist Church. Information concerning the convention can be had by addressing the director at the Washington Hotel, Indianapolis.

\* \* \*

SUNDAY SCHOOL STATISTICS indicate that the youth training program of the American churches is definitely losing ground. This is reflected in the enrollment figures and in the circulation of church school literature. The situation is further complicated by the erratic attendance caused by population shifts which depopulate some sections and overrun others. In the Methodist Church, all but four of the fifty-four spring Conferences showed a loss in Church School attendance, which totaled eighty-six thousand six hundred and forty-six.



# New Orleans

# CHRISTIAN ADVOCATE

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W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

## EDITORIAL

### DEMOCRACY AND SPIRITUAL FOOD

Vice-President Henry A. Wallace is quoted as saying in a recent New York address: "But even more important in the long run than physical food is the spiritual food represented by genuine democracy. Those who have lived for years under the dictator's heel want to be sure that Fascism and the fears that lead to it are stamped out forever in the world." This seems to us to be one of those specious utterances for which politicians are famous. On its exterior, it proclaims a great satisfaction for men and women who have only known that satisfaction as a hunger of body or soul. At heart it assumes for democracy something which is not inherent in any political or social organization. The first sentence poses a religious feast for spiritually hungry souls. The second sentence robs the proposition of all profound significance by casting the concept in the matrix of democracy as opposed to a fascist state.

We admit that government may be an instrument for implementing spiritual purposes and ends. No one imagines that "genuine democracy" has anything in common with fascism, but neither do men of spiritual understanding look to politicians for the evangel which shall minister spiritual satisfaction. The psalmist said, "Put not your trust in princes," and he meant that the source of spiritual help is not resident in heads of political power, but that it belongs to God. We do not impeach the sincerity of Mr. Wallace, but neither do we mistake the great words of politicians for the oracles of prophecy. We do not hesitate to say that politics, no matter what its label, can not be trusted to speak for the Almighty. That is the business of the prophet and the Church, and woe to the world if these divinely commissioned agencies fail.

### AMERICANS ALL, BUT—

Some time ago we wrote an editorial paragraph on the vanishing rights of majorities. That paragraph was provoked by the incessant demand of minorities, of one kind or another, for recognition in the functioning of our political and social life by fiat of governmental authority. There is necessarily the presumption of a fitness and ability equal to the responsibility, but the demand itself rests largely upon a vulgar fraction—the ratio of a particular group to the whole population. The demand overlooks the motto of the country, "E Pluribus Unum."

Let us remark, in the first place, that such a place-

seeking spirit is a contradiction of the very genius of the American system and ideal of government. The first sentence in our move toward national life declares the oneness and the equality of every individual and fraction of our people. It leaves no room for the parcelling out of places according to any mechanical rule of three, a fractional setup which would utterly change the basis of our national existence. Such an arrangement would surely make permanent the differentiations expressed through those groupings. It has no virtue beyond the selfishness which it tacitly imputes to the major fraction. It is evidence of the persistent inferiority complex which is utterly inconsistent with the demands made.

Yes, we are Americans all when it comes to levelling barriers which we have failed to hurdle. Entering the field as free men to contest for honors in recognition of individual rather than fractional rights, well, that is another story. We seek the privileges of liberty and equality in a people's government, but we ask that place and power be handed to us upon a fractional basis. We are Americans all, but—

### CHARGE COORDINATORS

One frequently hears the lament that the day of great preaching has passed and that ministers no longer hold the leadership in public which once was theirs. Such a statement is open to question on the score of fact, but our thought has to do with other factors in the development of preachers.

There was a time when the average preacher had two main responsibilities—his preaching and his pastoral work. If he labored on a circuit, his pastoral task might be heavier, but his sermon requirements less. If in a station, the reverse order prevailed. Always he could find the time to mature his thought and make his message effective.

Today the work of the ministry is complicated by a program of work which leaves little option as to his message or his activity. We do not say this in order to minimize the program of the church, but rather to emphasize the fact that this changed situation should be taken into account in estimating the leadership of the minister in a day when all life is organized throughout. The minister cannot be a charge coordinator, as is the necessity of his labor today, and still find the time to stamp his impress as a great preacher. He needs help by the shaving of his organizational load.



## MISSION BOARD SUES FOR "WRONGFULLY CONVERTED" EARNINGS

An Associated Press dispatch under a Chicago dateline says that on November 26, the Mission Board of the former Methodist Episcopal Church, South, filed suit in Federal Court for \$500,000 against E. H. Rollins and Sons and Walter C. Rawls. This suit grew out of the alleged wrongful conversion of earnings made in handling the funds of the Mission Board. Those transactions have been under investigation by the Federal Securities Exchange Commission since last March. At the time of filing the suit by the Board of Missions, the SEC had not rendered a decision in the case, and we cannot offer any comment on the outcome of the investigations.

Soon after the hearings in this case began, we wrote the SEC and secured a copy of the charges against the brokerage firm, and we have the greater part of the press publicity concerning the hearings. It was our opinion that a statement should be made at once, and we insisted upon such in the interest of the Church and as the right of Methodist people. There were reasons, however, for delaying the statement and we offer no criticism of the delay. The suit just filed is a fulfillment of the promise made in the statement which was carried in our issue of September 23, 1943.

The suit based upon the SEC investigations and for such a large sum of money will come as a shock to people who are not informed as to the transactions, and the manipulation now brought into the open will not add to the business and moral prestige of Methodism. It is not enough to say that nothing was lost from the principal invested. There was the responsibility for the principal and also for the earnings which represented its use. Many will question both the method used to secure the earnings and the large fee said to have been paid for "personalized service." This will very naturally create a reaction against the handling of the invested funds of the Church.

There is no evidence, so far as we know, of criminal collusion on the part of those handling the funds of the Board, but the situation brought to light will raise doubt as to the wisdom, the capacity and the painstaking interest of those entrusted with the investment responsibility. They were under obligation to make investments with reference to security, and we seriously doubt their right to make a contract for a commission out of line with the prevailing business scale. To do so naturally creates the impression of risking sacred funds in an uncertain investment zone. Neither the decision of the SEC nor the verdict in this particular suit will be sufficient to save the Church from a measure of distrust, and the charge of "wrongfully converted" earnings will be remembered long after every explanatory circumstance has been forgotten.

## THE RURAL CHURCH IN THE POST-WAR PLANNING

One becomes obsessed sometimes with an idea. This writer is firmly convinced that the destiny of this nation depends on the proper solution of the very perplexing problems presented by our rural communities. An agricultural people can never rise far above the conditions of its rural population. This fact presents a real chal-



B. P. Brooks

lenge to all worthwhile agencies, particularly the church. More than two-thirds of the Protestant churches of America are in rural areas. Approximately 80 per cent of the Methodist churches in the South are rural. This is true of other denominations. In fact, there are branches of some of them that are almost wholly rural.

Statistics show that in fifteen southern states there are nearly 26 million people, more than 60 per cent of whom belong to no Christian church. In definitely rural sections the total annual expenses per church are less than \$600 per year. Studies reveal that there are still 3.2 rural churches in the South to every 1,000 people, and the average contribution per member is about three dollars annually. This clearly shows that the financial support available for church work in a given community is divided in such a way that no adequate and effective program can be carried on by any of the churches.

There are several difficult problems facing our rural churches.

First, there is a need for vision and wise planning. "Vision is a necessary prerequisite, the vision of a church that will put a great Christian inspiration, and motivation, and fellowship at the heart of the rural America that is coming into being." That vision is woefully lacking. Mission boards and church schools have vision and plan well but, as a rule, the enthusiastic and trained leaders do not actually direct the work of the churches. Church leaders are nearly all urban-minded. Country churches are left in inaccessible locations that make it hard for them to serve the communities and cooperate with other helpful agencies that are at work in the country.

Second, the rural church is handicapped on all sides by lack of support—buildings, equipment, leadership, program, and position of influence. The work is painfully unsupported.

Third, social and economic conditions present a real problem. Much could be said here. Economic conditions greatly affect the spiritual life of a people. Poverty produces anxieties, disappointments, discouragements which dull spiritual sensibility. People who are hungry, or sick, or filled with doubt or uncertainty, cannot become very excited over spiritual matters. Poverty-stricken people contribute little, if anything, to the progress of a community.

The list could be extended indefinitely. Denominationalism is one of our most puzzling problems. Poor buildings and equipment are evident on all sides. Poorly trained clergy in our rural sections is a glaring difficulty. Lack of trained leadership of any kind in some of our communities spells disaster. Church literature is not prepared for the rural people. Ministerial training does not fit men for today's work in the rural churches. Church membership lack training to carry on church work. There is no adequate program for developing workers, etc.

The general conclusion to all these problems is that among the functions of the church there should be concern for the readjustment of our economic arrangements to provide better living standards for the submerged groups of our people.

B. P. B.



## NATIONAL W. C. T. U. RELEASE

Preparing to launch a new crusade for national outlawing of liquor on the tenth anniversary of Repeal, America's best-known dry leader today called the elimination of the Eighteenth Amendment "the most cold-blooded political fraud in American history."

Mrs. Ida B. Wise Smith, president of the Woman's Christian Temperance Union, gave these facts in support of her charge:

1. The chief motivation against Prohibition came from the Association Against the Prohibition Amendment, composed of leading liquor men, brewers, and millionaires who sought to replace income taxes with liquor taxes.

2. The AAPA set out to make the enforcement of the amendment impossible by eliminating state enforcement laws in one state at a time, putting the burden of enforcement on the federal government and creating unequal enforcement conditions in neighboring states.

3. Political pressure was used on state Congressmen and senators to force their vote against state enforcement laws, and against national legislators to assure wet voting in Congress.

4. Millions of dollars were spent by the AAPA on political fixing and propaganda to discredit prohibition. Among the myths spread were that more liquor was being consumed than before prohibition, that liquor laws were the sole cause of gangsterism, that prohibition could never be enforced, and that the dry law created more ills than it eliminated.

5. Freedom of the press was violated by means of advertising which lured some newspapers and magazines into supporting repeal in order to get liquor advertising.

6. The amendment repealing prohibition was ratified, for the first time, by conventions in the states, rather than by state legislatures. The members of the conventions, having no responsibilities to the voters, were readily "influenced" into voting for Repeal.

On December 5, the tenth anniversary of the repeal of the Eighteenth Amendment, a new crusade to bring back total abstinence was launched in churches throughout the nation, under the leadership of the W. C. T. U.

## REPORTS BUBONIC PLAGUE IN FUKIEN

"Our chief worry—in addition to high prices and the food problem—is bubonic plague," writes John A. Pilley, Methodist missionary in Yankow, Fukien Province, China. "Because of the late persistent rain, the 'flea season' is hanging on, making the spread of plague very easy. Many have died. We're lucky to be on the side of a hill above the town. The non-Christians tried to get rid of the plague devils by enticing them by the frantic beatings of gongs into expensive and elaborate paper boats, then sending the boats down river. Our Monday evening worship group decided Christians better take measures. We got the town doctors and health bureau to have one meeting. They made plans for getting vaccine, killing rats, etc. Some talks were made in the local theater between acts, and then the thing was dropped. The amount of inertia and selfishness is unbelievable! We'll have to make another effort. The plague is steadily getting worse. But we hear the health bureaus at last giving compulsory plague vaccine!"

## Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

### WITH THE PASTORS

### SELECTING CHURCH USHERS

By Charles O. Ransford

The church usher is an important person in every congregation. He is the greeter of every person who enters the sanctuary.

### OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

W. L. DUREN, Editor.

His presence at the church entrance should evidence the cordiality of the congregation.

The church usher may be a very useful and helpful man in every congregation should he think of his duties as other than merely showing the people to their seats.

The church usher should arrive early and see that the caretaker has sufficient heat and proper ventilation. He should see there has been no negligence in preparing the auditorium for worship. In a one-room church or church where the auditorium is used for the assembling of the church school or class recitations, he should see there has been no disorder, and that no church school literature is left scattered around on the pews. He should see that the hymn books are properly distributed. There are many little duties he may care for that will add much to the worshipful atmosphere of the sanctuary.

Even in a small church an usher should be provided. He is the greeter and, in a sense, the host of all who may come. A pleasant greeting by a cordial usher may do much to popularize church attendance.

In a large church the appointment of several women on the house committee would very much help. They should look over the sanctuary before the hour of worship. What woman expecting guests in her home does not take a look around to see that all things

are in order? Should we of the church do less for our Lord's house?

The church usher should know all regular attendants by name and so greet them when they come. He should give special attention to the irregular attendants and aged persons. He should learn where the different people desire to sit. He should provide each one with a bulletin. He should be particularly attentive to strangers. If the time permits, he should learn their names. If he cannot do this before the service, he should seek them immediately on dismissal. No stranger should be permitted to enter or leave church without a greeting.

When an usher studies a congregation he soon learns he has many pleasant duties. He will like his work and discover he is a real helper of all who attend and particularly his pastor.

In selecting church ushers care should be taken in selecting men who are well known and have good standing in the community. Just any man will not do for a church usher. No man who desires to advertise his business should be appointed a church usher. The character of the church usher is a credential for a church. There should be both young and old men among the ushers. Many of the fine old men with smiling faces are an inspiration to the congregation. Upstanding young men will attract other young men.

When the congregation has assembled, the church usher, leaving one or two at the door for emergencies, should take their seats in the congregation. Being thus dispersed they will be in a position to continue their greetings of the congregation and particularly occasional attendants and strangers.

In no congregation is it possible for the pastor to greet all who attend. No person should be permitted to enter or leave even the smallest church without a greeting. In a large congregation it is practically impossible for the pastor to meet many persons. It is questionable in a large church whether he should stand at the door performing acrobatic stunts stretching out his hands to greet the people. It is more in keeping with a religious service for him to remain at the altar, that friends and strangers and those desiring to give him information about the church or certain members should approach him.

Properly trained ushers in good spirit can give all attention needed as the congregation disperses. Such ushers will encourage other members in cordiality. Pastor, people, and ushers cooperating can make any congregation cordial in greeting, warm in heart, and friendly in a strong handclasp.



# CONFERENCE NEWS AND PERSONALS

Mrs. J. S. Pigott, of Zachary, La., has our thanks for a word of commendation concerning the Advocate.

Rev. J. J. Rasmussen and his family are now located in the parsonage at Ruston, La., where they have found warm hearts and a good outlook for the year ahead.

Mrs. J. G. Knight, of Jackson, Miss., says that the Advocate means so much to her in her old days that she cannot do without it.

Rev. L. W. Cain, of the Louisiana Conference, writes us a card which indicates that he is touring Texas. His itinerary says Austin, Houston, Tyler, et cetera.

Rev. B. H. Andrews has had a good reception at Minden, La., and has been preaching to good congregations. He has not been altogether well, but is greatly improved.

Atlanta, Ga., has been selected as the meeting place of the Southeastern Jurisdictional Conference scheduled to convene on June 22, 1944.

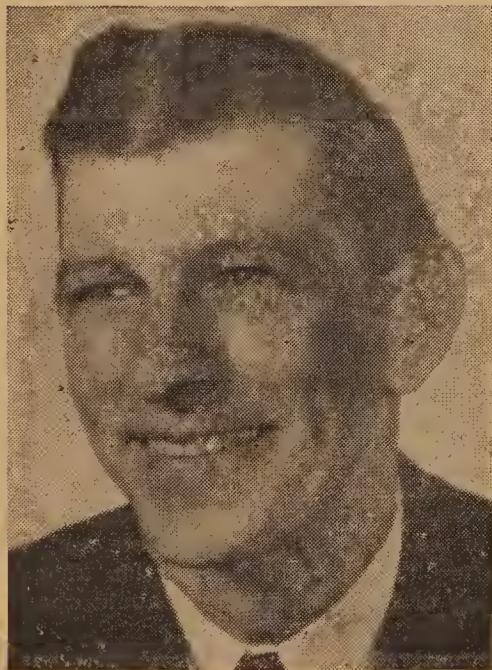
Bishop and Mrs. Ivan Lee Holt, who paid a visit to their son in the Navy, left New Orleans to return to Dallas, Texas, on Tuesday of last week.

Rev. S. B. Watkins found a very happy situation at Escatawpa, Miss., and is looking forward to a fine year with the good people of that place.

The Bishops' Crusade in Louisiana will hold meetings in New Orleans on January 27 and in Shreveport on January 28. Speakers for these meetings have not as yet been announced.

Mrs. H. N. Brown, whose late husband was a member of the Louisiana Conference, is now living at 920 College Drive, Pineville, La., according to notification for change of address.

Rev. E. D. Simpson, who appears to have



REV. H. B. HILBUN,  
New Augusta, Miss.

been changed to the Americus circuit after the Mississippi Conference, says that he has had a cordial reception upon his new work. His address is Lucedale, Route 1.

Rev. E. W. Day, consistent friend of the Advocate and tireless worker at his task, reports a good reception upon his return to Ringgold and a raise in salary into the bargain.

Rev. G. R. Meaders sends a list of subscriptions to the Advocate from Lula and Dundee, Miss., and asks for a statement as to his quota. He assured us that he expects to go over the top this year.

Rev. Andrew J. Boyles says that his people gave him a warm welcome upon his return to Moss Point, Miss., for a second year. Following Conference, they were given an old-fashioned pounding.

December 14 has been named as District Mobilization Day for the Ruston District. The leaders in all departments of church work will meet at Ruston for an all-day conference.

Rev. and Mrs. J. B. Grambling were the recipients of an outpouring of good will which promises to make them comfortable so far as food is concerned for some time to come.

Rev. Rex Squyres is reported to have fallen from the roof of his church building at Sibley in an effort to put out a fire which broke out while he was preaching. He escaped with a wrenched wrist, a gash across his face, and other minor injuries.

Rev. D. H. McKeithen, who was assigned to Bassfield, Miss., charge at last Conference, says he has received a royal welcome, and adds that the people wrought well under the splendid leadership of Rev. Roy Wolfe, his predecessor.

Rev. H. B. Hilbun reports a wonderful reception by the people of New Augusta charge upon his return for the fifth year. Bro. Hilbun has his face set toward adding to the laurels he has already won, and we feel sure that he will not fail in his efforts.

Chaplain George D. York notifies us to change the address of his paper to 1006 Parkway, Greenwood, Miss. We do not know whether he has been changed from his former location or not, as we have only the request for change of address.

Dr. N. E. Joyner and his wife are now domiciled in the parsonage at Gibsland. Bro. Joyner, who has always done a good work, will give to his new charge a high order of service, and in his ministry will be revealed to his people the heart of the true pastor.

Rev. S. A. Seegers, Park Avenue Methodist Church, Shreveport, La., was delightfully remembered by the people of his

church, who, like the Greeks, came bringing gifts. Of course, Bro. Seegers and his wife are very happy because of this expression of good will.



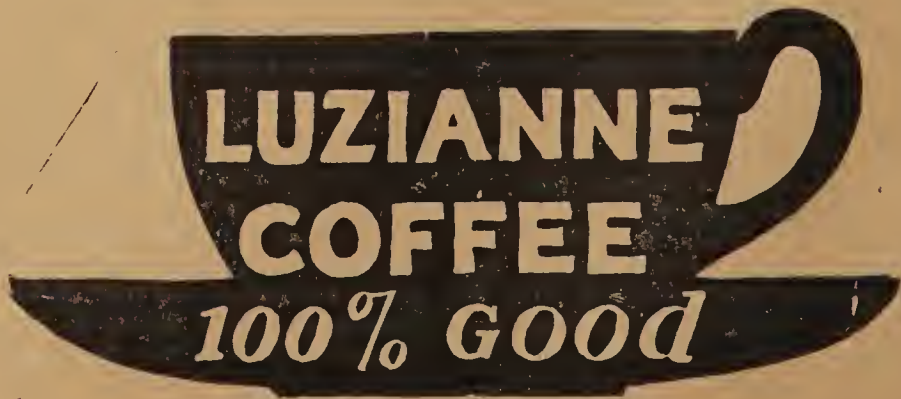
REV. N. H. MELBERT,  
First Church, New Orleans

Rev. R. E. Rutledge, retired member of the Mississippi Conference, has our thanks for a generous word regarding the Advocate. We are glad for those who have known the paper through the years to express the feeling that it is still filling a place in the lives of our people.

Rev. J. T. Garrett and wife, of Chatham, La., were the honorees at a pre-conference party at which they received a present of \$100. Bro. Garrett was returned for another year, and he is in the midst of a program of improvement and the projection of a new building, when conditions will permit the construction.

Rev. H. J. Boltz was remembered by his many friends of Ruston by a spontaneous offering of \$180, following a service in which he participated, and his preacher friends added to the money remembrance a suit of clothes. Bro. Boltz is moving from Ruston and will live with his daughter in Shreveport.

Mrs. H. W. Rickey reports that her son, Capt. Horace B. Rickey, was recently promoted to the rank of Major. Major Rickey, who is with our forces overseas, has a son in the service also, the latter in a select training school at Laramie, Wyoming. Major





H. Wynn Rickey was recently transferred to Camp Maxey, near Paris, Texas.

Bishop Frederick D. Leete, whose new address is Randolph Hotel, St. Petersburg, Fla., writes: "Some statement of yours put me into touch with a regular cache of Methodist material from which I am getting 40 Disciplines, 8 General Minutes, 10 hymnals, and a very old history of Mississippi Methodism." Naturally, we are glad to have had part in such a fine response as that.

Among those leaving Ruston District following the last session of the Conference are: Revs. G. A. LaGrange, A. M. Martin, W. D. Milton, and F. A. Matthews. Rev. J. J. Rasmussen changed inside the district and Dr. N. E. Joyner, Revs. B. H. Andrews, Jack Shaw, J. B. Grambling and Jeff Paul came into the district. The new men have received cordial welcome. We feel sure that those going out have met a like reception.

Rev. A. M. Martin, the new pastor at Indian Bayou, La., preached his initial sermon on November 28. He had a good congregation and begins the new year's work with a promise of large success in his new field. Bro. Martin and his wife have a son, Sgt. Kenneth Dale Martin, who is now serving with the U. S. Air Force in India, and their daughter, Virginia May, is finishing her course in home economics at Louisiana Tech next March.

Rev. W. A. Swift, who retired at the recent session of the Memphis Conference, will continue to hold revival meetings, which he has always done, whatever his relation in the church—pastor, editor, etc. He was one of our General evangelists for a few years. The last two meetings he held recently resulted in about one hundred professions and more than fifty additions to the Methodist church. His address is Union City, Tenn., 418 Cheatham Street.

### COLUMBUS DISTRICT NEWS

Columbus District, under the leadership of Dr. V. C. Curtis, made good reports along all lines at the recent session of the Annual



DR. A. M. SEREX,  
Monroe, second in Louisiana

Conference. This district led the Conference with 539 additions to the church on profession of faith, with Louisville Circuit, Rev. J. W. Holliday, pastor, leading the dis-

trict with 125 additions on profession of faith.

Eupora Station, Rev. M. E. Scott, pastor, with 153 active members, raised upwards of \$24,000 during the year, \$11,000 being raised the last two weeks of Conference year to free the beautiful new church building of debt. Bishop W. W. Peele will dedicate the Eupora church on January 23, 1944.

First Church, Columbus, Rev. J. D. Wroten, pastor, and Kosciusko Station, where the writer is pastor, accepted and paid the World Service askings in full.

The district stewards and pastors of the district have been called by Dr. Curtis to meet December 14, at Ackerman, where Rev. W. L. Stormont is serving his second tour of duty, ninth year, as pastor.

T. B. THROWER, Pastor.

### CALENDAR OF SPECIAL EVENTS IN WHICH DIVISION OF EDUCATIONAL INSTITUTIONS IS INTERESTED

December 26—Student Recognition Day.

December 28-31—Annual Conference on Ministerial Training, Evanston, Ill. Subject: "Protestantism."

January 10—University Senate, Cincinnati.

January 11—Association of Schools and Colleges of The Methodist Church, Cincinnati.

February 13—Race Relations Day.

February 15-17—Meeting, Board of Education, Chicago.

May 7—Church College Day.

June 11—Methodist Student Day (formerly Children's Day, or College Day).

### CARTHAGE CHURCH DEDICATES WINDOWS IN MEMORY OF MR. AND MRS. R. L. JORDAN

By J. S. Noblin

Memorial windows presented to the Carthage Methodist church by the children of the late R. L. Jordan and his wife, Della Davis Jordan, in memory of their parents, were dedicated in an impressive service on November 28, at 11 a.m. A memorial service for Mr. and Mrs. Jordan was also held.

R. L. Jordan was born in Carthage, Miss., on May 2, 1859. Early in life he engaged in the mercantile business and he remained in the same for almost fifty years. In time he branched out into several other business enterprises, including large farming interests, sawmills, gins, and dealing in cotton. For twenty-seven years he served as president of the Leake County Bank. He was a Christian gentleman, a steward and an outstanding leader in the Methodist church. He was one of the leaders in the organization of the Carthage Camp Meeting Association, and he served on the building committee of the present lovely church building in Carthage. He was a recognized leader in business, civic, and religious affairs.

Born in 1865 and passing to her reward in 1941, Mrs. Della Davis Jordan lived to be 76 years of age. She was a Christian and a church leader. On November 1, 1883, she and Mr. Jordan were united in marriage. Outstanding facts of the lives of the two:

One—They established a Christian home.

Two—They were leaders in the church.

Three—They believed in evangelism.

Four—They were friends of the poor.

Five—They were leaders in civic affairs.

For a long number of years Mrs. Jordan

taught in the children's division of the church school, and she was a leader in putting on the Children's Day program, when Children's Day was an outstanding event in



REV. J. D. WROTEN,  
First Church, Columbus

the Sunday School program.

The following children of the deceased were present at the dedication and the memorial service: Mrs. Grace Jordan Foster, Mrs. Nannie Jordan Majore, Eugene Jordan, and Morrill Jordan. A large number of relatives and friends from Carthage, Leake County, as well as several out-of-county people, were in attendance.

"Blessed are the dead who die in the Lord." They live not only in eternity but also in time.

### REV. A. A. McKNIGHT EXPRESSES GRATITUDE

Dear Dr. Duren: Allow me the space to thank the many friends who so thoughtfully remembered us in our loss. We are grateful to everyone.

Our parsonage was seriously damaged, but not completely destroyed. It so happened that my informant of the fire was himself informed by telephone, and he thought the house was destroyed. It was indeed a happy surprise to find the building standing upon my arrival.

The damage was on the inside and will amount to approximately \$3,000, which is well covered by insurance, as was also the parsonage furniture. But thanks to friends, Boy Scouts, and a large group of soldiers who happened to be passing, little damage was done to the furniture.

Our greatest personal loss was all the summer clothes possessed by Mrs. McKnight, our daughter, and myself. These we had stored in the attic. The most of the fire went into the attic, so what the fire did not completely destroy the water did. We are grateful that it was not as bad as expected, and for the helping hands of many friends. We truly hope we can be in our home again by January 1.

Thanks,

ALTON A. McKNIGHT.

Difficulties strengthen the mind as labor does the body.—Seneca.



## PERSONAL NOTES AND INCIDENTS

Among recent promotions announced by the Bureau of Chaplains, appear the names of William O. Byrd, of Louisiana, and Robert L. Walton, of Mississippi. Both of these are advanced from 1st Lt. to Captain.

Rev. J. B. Cain writes that everything is starting off well at Columbia, Miss., but not much has been accomplished since Conference. Bro. Cain is a conscientious administrator and a very effective pastor.

Rev. A. S. Oliver, pastor at Morton, Miss., has been quite ill with flu since Conference. On that account he has not been able to move and is not yet able to travel. A great welcome awaits him at the hands of his people at Morton.

Rev. W. D. Boddie, pastor of the Felicity church in New Orleans, was selected by Duke University as their representative at the inauguration of Duke Kimbrough McCall as the third president of the Baptist Bible Institute. It was a great occasion.

Rev. Frank C. Collins, who presses with earnestness and vigor the whole program of his church, says that he is trying to get the Advocate or some other religious periodical in every Methodist home on the Gilbert charge.

Mrs. J. E. Drane, of Weir, Miss., expresses her appreciation of the Advocate, and especially the Bible questions and answers recently given by Associate Editor B. P. Brooks, and expresses the hope that he may give other such quiz programs.

Rev. Rudolph R. Scott, pastor of First Church, Huntsville, Ala., continues his connection with his many friends of the North Mississippi Conference through the New Orleans Christian Advocate. Bro. Scott preached the Thanksgiving sermon at a joint service at the First Baptist Church on Thanksgiving morning.

Rev. Raybon W. Porter and his family, formerly of Oklahoma, are now located in

of a complete understanding of its details and promise of good success.

Rev. Otto Porter, district superintendent of Jackson, Miss., has been suffering with an attack of influenza. He had a great year on the Jackson district last year and begins the new year with the hope of still greater things. No readjustments have been necessary in the appointments for his district, and the work is going forward in a satisfactory way.

Rev. W. L. Broome, formerly of the North Mississippi Conference, but now at Bartlesville, Okla., has been returned to that church for a fourth year. He is happy in his work and the last Conference year was the best the church has had in a long while. Bro. Broome has great congregations and is carrying forward the full program of the church.

Dr. and Mrs. Fagan Thompson have reached their new field at Auburn, Ala. Dr. Thompson expresses the feeling that, much as he hated to leave Galloway Memorial Church and the Mississippi Conference, he

the boys in the service who would probably not be home for Christmas this year. Several boys in the service, two of them from England, gave most interesting talks. De-



REV. T. E. GREGORY  
Central Church, Columbus, Miss.

licious refreshments were served. The fellowship was fine. Dr. R. H. Harper, the pastor, served as toastmaster and director of the program and fellowship activities, ably assisted by Mrs. Harper. The Ladies' Bible Class is to be commended and congratulated in affording an opportunity for so many Methodists to meet in fine fellowship. The officers of the class are: President, Miss Annie Stewart; secretary, Mrs. Thomas McLaughlin; treasurer, Mrs. J.-W. Woodward.

## NOTE FROM KOSCIUSKO STATION

Dear Dr. Duren: The church at Kosciusko gave us a most wonderful welcome for our third year as pastor of this delightful station. A Sunday School class party was turned into a "shower" for the pastor and family, and it turned out to be a "storm." Numerous gifts of various kinds, and provisions galore, including a Thanksgiving turkey, were "showered" on us. Truly "the lines have fallen to us in a pleasant place."

The church and W. S. C. S. sent \$432.19 in money and supplies valued at \$70 to the Methodist Home as their Thanksgiving offering.

It is our plan to raise and pay the amount allotted for the support of retired ministers during December as our Christmas offering.

At our regular Sunday morning service we have a special prayer for the service men and women. Last Conference year we had this special prayer in fifty different services and did not call on the same person twice to lead the prayer. We have a praying church as well as a missionary-minded church.

Yours sincerely,  
TINSLEY B. THROWER, Pastor.

thing—Thoreau.

Be not merely good; be good for some-



REV. A. D. GEORGE,  
Glenmora, La.

has a great opportunity for service at that place, that Alabama Polytechnic Institute has a great student body and a good Wesley Foundation.

Rev. Karl Tooke, who has had such great success in building the Munholland Memorial church in New Orleans, in addition to his heavy work at this church, has been asked by the district superintendent to minister to the people in Harahan. We have no church here, only a few scattered Methodists, but we predict it will not be long before another Methodist church here will be added to the churches in the New Orleans district.

The Ladies' Bible Class of the Napoleon Avenue Methodist Church had as their invited guests last Friday night representatives from all the Methodist churches in New Orleans. The guests were met at the door of the educational building by a fine group of Intermediate boys, who acted as escorts in directing to the large upstairs room which had been beautifully decorated with flowers given by Mr. J. A. T. Hopkins, of the White Jewelry Store. The preachers of the city, with their wives, formed the receiving line. The program consisted of the singing of Christmas carols and prayer for



REV. J. B. McCANN,  
Palestine Circuit, La.

Shreveport, La. Bro. Porter is minister of education and assistant to Dr. Dana Dawson, pastor of First Church, Shreveport. He is beginning his work with every evidence



## COMFORT FOR A WAR MOTHER'S BURDENED HEART

Dear Dr. Duren: As I look over my Christian Advocate each week it seems as though there is more joy in every issue. I wish I could get every member of our church to take this paper. It is food to my soul, and I am sure it would be a blessing to others. I read it over and over until the next issue comes. I don't see now how I could have lived without this paper. My baby boy is at the battlefront in Italy. Please pray for him, as my heart is so sad all the time. When I steal away into my closet to pray for God to have His way with me, also my boy, my faith grows stronger. I thank God for prayer, for He surely has answered my prayers. He helps me bear my burdens, so my trust in Him is always.

MRS. HENRY POPE.

Chicora, Miss.

## SWEET SOMEDAY

By Ruth Franks Whitton

There's sure to be a sweet someday,  
When life's fleeting shadows have slipped  
away—

When friends may gather in unhurried peace  
To laugh and love and find release.  
In that someday, when the pain's all gone,  
When hearts are mended and duty's done,  
We'll beat a path to friendship's door,  
There to abide, forevermore.

Then we'll walk in peace, my sister and I,  
And dwell in trust, my brother and I,  
With naught between to scar the soul,  
For the mantle of God shall cover the whole.

## THANKSGIVING SERVICE, GOLD- EN MEADOW CHURCH

On last Thanksgiving night, November 25, a great crowd gathered at the Methodist church to hold a Thanksgiving service. It was the largest congregation that had ever gathered to attend any kind of service since I have been pastor. It was what you might call a union service. We did not have any



REV. E. W. DAY,  
Ringgold, La.

special program—a few special songs and real good old-time singing, followed by prayers and testimonies. The Baptist people responded and added much to the serv-

ice. Mr. Editor, you should have been present and heard the singing of those old-time hymns. Surely, it would have reminded you of many years ago, when they were sung in almost every congregation. I, for one, love them still. I brought a short message on what Thanksgiving really means. Everyone seemed happy and glad to have been there. You could really feel the spiritual fellowship. Mrs. M. E. Brossette, a member of our church, dismissed with prayer. Let me say again it was a great service.

C. B. POWELL, P. C.

## MINISTERS' WEEK

Emory University—January 17-21

Dr. John R. Mott—long in the forefront of world Christian leadership, will deliver a series of lectures on Evangelism.

Dr. Paul B. Scherer—of Trinity Lutheran Church, New York City, a significant voice in all Protestant circles of America, also guest lecturer.

Other features of wide interest will con-



REV. ELMER C. GUNN,  
Carrollton Avenue, New Orleans, La.

tribute to a well-rounded, stimulating program.

Write—Ministers' Week Committee, Emory University, Georgia.

Note—The correct dates are January 17-21, 1944.

## NEWLY APPOINTED CHAPLAINS

### ARMY

Woodrow Wilson Adcock, Whitewright, Texas.

Carl Gideon Carlson, Galesburg, Ill.

Arlyn E. Conard, Timken, Kansas.

Allen Lamar Cooper, Temple, Texas.

Alfonso Wadsworth Crump, Mexico, Missouri.

Clare Erwin Dean, Flint, Michigan.

Elymas Walter Dean, Combs, Kentucky.

Benjamin Franklin Donley, Crafton, West Virginia.

James Woodrow Forshee, Sylacauga, Ala.

Wilbur Champion Hall, Arlington, Minn.

Tim Woodrow Holbrook, Marietta, Ga.

Holland Hope, San Jon, New Mexico.

Henry Joseph Masman, Lakewood, New York.

John Demarest Merwin, Neptune, N. J.

George Eakin Naff, Jr., Kingsport, Tenn.



REV. ANDREW J. BOYLES,  
Moss Point, Miss.

James Russell Pollock, South Haven, Mich.  
Charles Edwin Johnston, Silvis, Ill.  
James Edwin Rogers, Florence, S. C.  
Abram Warfel Sangrey, Willow Street, Pa.

Harold Eugene Skelton, Crabbottom, Va.  
Wray Wilson Stickford, Newton Centre, Mass.

Ennis Lee Taylor, Paris, Texas.  
Gunner Johan Teilmann, Jr., Johnson City, Tenn.

Robert M. Varner, Charlotte, N. C.  
John David Whitley, Garrison, Texas.

### NAVY

Benson Cosby Barrett, Minitowac, Wis.  
Clark Richard Cooper, Spencer, Ohio.  
Vernon Neely Henderson, Lueders, Texas.  
Teddy Towndrow Howes, Ferriday, La.  
Henry Barton Lewis, Graham, N. C.  
Lewis Edward Mattingly, Atlanta, Ga.  
Charles Walter Caldwell, Unionville, Mo.  
Claude Ray Collins, White Sulphur Springs, W. Va.

Robert Edward Elliott, Greenville, Ga.  
Elmer LeRoy Kimmell, Arbutus, Md.  
David Whitehead Reese, Greenville, S. C.  
Richard Theodore Scholl, Baltimore, Md.  
Gustave Adolph Schulze, Eagle Lake, Tex.  
Worley Thaxton Springfield, High Springs, Texas.

Oscar Bailey Wooldridge, White Hall, Va.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### A Suggested Program Outline for 1944

Following we give a suggested program outline for 1944. It is arranged for a weekly meeting schedule, but may be adapted to other schedules. If followed, it will include the monthly program from "The Lord's Song in a Strange Land," all of the approved studies and material from the Methodist Woman and the World Outlook:

#### January—Pledge Month

3rd—Installation and Pledge Service: "The Lord's Song in a Strange Land." (See Year Book).

10th—Study: "God and the Problem of Suffering," Lesson No. 1.

17th—Study: "God and the Problem of Suffering," Lesson No. 2.

24th—Business: (1) Reports. (2) Announcement by Fellowship Committee.

Worship: Led by Secretary of Spiritual Life.

31st—Social to welcome new members of W. S. C. S. and the church. (Planned by Fellowship Committee).

#### February—Brotherhood Month

7th—Study: "God and the Problem of Suffering," Lesson No. 3.

14th—Study: "God and the Problem of Suffering," Lesson No. 4.

21st—Program: "Brotherhood."

28th—Business: Reports.

Program: "Students in Our Schools." (See Year Book).

#### March—Lenten Season

6th—Program: "Meet the Methodist Woman and the World Outlook."

13th—Program: "The Methodist Woman Speaks."

20th—Program: "A World Outlook."

27th—Business: (1) Quarterly reports. (2) Elect delegates to Conference.

Program: "New Voices." (See Year Book).

#### April—Easter Season

3rd—Study: "Christian Ventures in Learning and Living," Lesson No. 1.

10th—Study: "Christian Ventures in Learning and Living," Lesson No. 2.

17th—Study: "Christian Ventures in Learning and Living," Lesson No. 3.

24th—Business: Reports.

Program: "Social-Evangelistic Work in China." (See Year Book).

#### May—Christian Family Month

1st—Study: "Christian Ventures in Learning and Living," Lesson No. 4.

8th—Program: "The Christian Family."

15th—Program: "The Christian Family."

22nd—Business: (1) Reports. (2) Select representative Pastors' School.

Program: "Nursery Schools." (See Year Book).

29th—Social. (Planned by Fellowship Committee).

#### June—Leadership Training Month

5th—Program: "The Methodist Woman Speaks of the Wesleyan Service Guild."

12th—Program: "The Methodist Woman Speaks of the Student Work."

19th—Program: "The Methodist Woman Speaks of the Youth Work."

26th—Business: (1) Quarterly reports. (2) Report from Pastors' School.

Program: "Rural Work in Mexico." (See Year Book).

#### July—Christian Citizenship

3rd—No meeting.

10th—Program: "The Methodist Woman Speaks of Christian Citizenship."

17th—No meeting.

24th—Business: (1) Reports. (2) Select Negro woman to go to "Gulfside."

Program: "Medical Work in Africa." (See Year Book).

31st—Social. Planned by Fellowship Committee.

#### August—Local Church Month

7th—No meeting.

14th—Program: "The Methodist Woman Speaks of Local Church Activities."

21st—No meeting.

28th—Business: (1) Reports. (2) Plan to attend Educational Conference.

Program: "The Sacredness of Money." (See Year Book).

#### September—Labor Month

4th—No meeting.

11th—Study: Topic to be announced, Lesson No. 1.

18th—Study: Topic to be announced, Lesson No. 2.

25th—Business: Quarterly reports.

Program: "Medical Work in the United States, Alaska and the Dominican Republic." (See Year Book).

#### October—World Communion Month

2nd—Study: Topic to be announced, Lesson No. 3.

9th—Study: Topic to be announced, Lesson No. 4.

16th—Business: (1) Reports. (2) Appoint nominating committee.

Program: "The Call and the Answer." (See Year Book).

23rd—Week of Prayer and Self-Denial.

30th—Study: Topic to be announced, Lesson No. 1.

#### November—World Community Month

6th—Study: Topic to be announced, Lesson No. 2.

Announce World Community Day.

13th—Study: Topic to be announced, Lesson No. 3.

20th—Study: Topic to be announced, Lesson No. 4.

27th—Business: (1) Reports. (2) Elect officers.

Program: "Deaconess Work." (See Year Book).

#### December—World Peace Month

4th—Program: "The Methodist Woman Speaks of Ways to Celebrate Christmas."

11th—Business: (1) Quarterly reports. (2) Plans for 1945 programs, etc.

Program: "Christmas in Our Homes and Settlements." (See Year Book).

18th and 25th—No meetings.

Note: The material for the special programs will be found in the Methodist Woman.

Things to be ordered now: (1) Pledge cards. (2) Study books for "God and the Problem of Suffering." (3) Several sub-

scriptions to the Methodist Woman and the World Outlook.

### Student Recognition Day

Since our pastors are very busy people, they will appreciate help from the local society in planning Student Recognition Day, December 26.

"Student Recognition Day, the last Sunday in the Christmas season, affords an unexcelled opportunity for doing in a conspicuous manner something to make the student feel he is still a part of the home church and to convince him of the fact that the home church has not forgotten him. Appropriately observed, this day helps to cement the bond between the student and the local church."

### The Church and America's Peoples

Often we have called attention to the fact that the studies approved by our Woman's Division are always "up-to-the-minute" studies and that while we are making the study we find a wealth of material in current magazines, over the radio, etc.

The "Ladies' Home Journal" for December, 1943, carries a section, "Americans All," page 103, which continues the thought brought out in our study of "The Church and America's Peoples."

### Life Memberships

We are hearing a lot about buying war bonds for Christmas gifts—bonds to help win the war.

We wonder if the gift of a Life Membership, which invests \$25 in the missionary enterprise, would not be a gift to help win the peace?

If we had invested more money in peace bonds we would have more Kagawas and fewer Tojos.

### Would You Like to Donate?

On Sunday afternoons, the soldiers who go to the Central Methodist Soldier Center enjoy sitting around the fire and eating pecans and apples.

In other years the Recreation Council has been able to secure the pecans, but because of a limited crop (and their limited income) it has not been possible to keep this custom up.

A few days ago as we traveled on the bus, we saw a number of trees from which the pecans have not been gathered, so we wondered if there are some people who would like to share their pecans with the soldiers.

They may be sent to the Central Methodist Soldier Center, 10th Street at 23rd Avenue, Meridian, Miss.

This Center continues to minister in the name of the Methodist Church to thousands of boys and the "folks back home" as well as the boys, appreciate what is being done. Recently the following letter was received:

"Just a few lines to thank you and your helpers for the many acts of kindness and comfort given my son while stationed at Key Field. He was so lonely there until he made contact with the church, and he will

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Committee on Narcotic Education

Jackson, Miss., November 2, 1943.

Dear Friends:

In 1942-1943, the members of some 100 churches in Mississippi contributed to the fund which kept Miss Ethel McKeithen in the field for sixteen months as instructor in Narcotic Education for the Churches. This was the special temperance education project selected by our committee to aid in spreading the program begun in the state schools by Miss Winnie Buckels, director of the Division on Narcotics in the State Department of Education.

You will be glad to know that Miss McKeithen spoke in 57 counties, several times in some, doing intensive work in a few and reaching more than 23,000 people, including thousands of children and young people. Her work was quite varied, ranging from radio talks and programs to a series of group studies with church school departments, and addresses to congregations, church schools, church school teachers and missionary groups, public schools and clubs. Everywhere people were pleased with her personality and ability, and approved the educational approach to the alcohol problem. Those whose contributions made her work possible can indeed be grateful for their share in her service, as we are grateful for their aid.

In July, Miss McKeithen asked for a nine months' leave of absence in order to take a training course in Religious Education. Due to the difficulty in financing her work this year we could not try to hold her, but hope she can return to us next spring. That depends upon the financial support and the amount of interest manifested by the churches and leadership groups, as we stated. Not more than 100 churches of the thousands in our state have been represented in the contributions made during the whole time. The treasurer was frequently embarrassed in not being able to pay Miss McKeithen's salary and travel expense when due. And yet the large amounts coming in from some large churches and the generous response from certain small ones indicates that one special free-will offering a year, say on one Temperance Sunday, if generally done, would provide ample funds for a much larger program.

The Committee feels that just now the most important contribution that Christian people can make toward the solving of the alcohol problem in our state is to prepare another young woman to work in the State Department of Education as an assistant to Miss Buckels. The latter's work is much too large for one person to carry on, yet there is no appropriation for an assistant and no one prepared by sufficient training to take such a position. So the Committee proposes to find another young woman, give her the necessary three months' course of training at Evanston, Ill., and place her in Miss Buckels' office for full-time service, provided the Christian people of our state care enough to furnish the "gifts of the willing heart" (See Exodus 35:21) that will finance the project. There are many other projects we could undertake provided suf-

ficient funds were supplied. This, we feel, is most urgent.

The response by the churches by December 1 will decide whether we shall go ahead. The services rendered by the committee are voluntary. We are busy people, but we will be glad to serve in sponsoring this program if Christian people want it enough to support it.

One person in each local church who will take the leadership in securing an offering or appropriation is all the cause needs. Among the amounts brought in last year in this way was \$85 from one church, \$40 from another, and varying amounts down to \$1. A number of women and a few men took one or more shares.

We ask church leaders in our state, "How much do you want the young people of Mississippi saved from the alcohol habit? Enough to invest a little time and money in strengthening the most effective method of prevention yet found?" We await your answer hopefully.

Yours in service,

J. A. TRAVIS, Chairman;  
MRS. PAUL ARRINGTON, Secty.:  
MRS. R. L. EZELLE, Treasurer.

If you will help us, please fill in, detach, and return this statement.

We promise to pay to the Narcotic Education Project \$.....

Payable.....  
(date)

Signature.....  
(Church, Sunday School, or Individual)

#### North Mississippi Contributions to Narcotic Education Fund—1943

North Mississippi W. S. C. S.	\$ 50.00
Mrs. D. H. Hall	20.00
Mrs. T. W. Baker	10.00
Local Societies of W. S. C. S.—	
Amory	\$ 10.00
Booneville	5.00
Grenada	10.00
Greenwood	3.00
Itta Bena	1.00
Kosciusko	5.00
Merigold	5.00
Oxford	5.00
Sardis	10.00
Shelby	10.00
Starkville	10.00
Tupelo	10.00
Water Valley	32.00
Winona	10.00
	<hr/> \$126.00

Congregations—	
Grenada	\$ 36.62
	<hr/> \$242.62

Just suppose fifty had contributed and other churches in proportion!

It gives me a lift to see what are the possibilities when Christian people wake up to their power, but a heartache that we are so blind to our opportunities.

"Could you North Mississippians get the word around to your legislators that you would like a larger appropriation for the support of the Division on Narcotics in the

State Department of Education?" "A state that takes in a million dollars a year on beer taxes owes it to their young people to give them the facts about alcohol."

"One person, on a salary of \$150 a month and no secretary, can hardly cover the temperance educational needs of 82 counties."

The above report and excerpts come from a letter from Mrs. M. J. Ezelle, 1002 Arlington Street, Jackson, Miss.

If you new C. S. R. chairmen wish to know where to start, here is a beginning; collect funds for the Narcotic Educational Fund and write letters to your legislators.

\* \* \*

### Mission Project

1. That we make contributions of money for mission charges or superannuate ministers recommended by the district superintendent. Money to be sent to Mrs. D. H. Hall, Conference Treasurer.

2. That money be given for equipment and refrigeration of the Lewis Memorial Hospital in Africa, or medical supplies to free China, or to both. Funds to be sent to Mrs. D. H. Hall, New Albany, Miss.

### 100,000 METHODISTS IN CENTRAL AFRICA

According to recent figures compiled in Africa, the Methodist Church serving in that land has more than 100,000 members and as many more students in church schools and in probationary classes in the Belgian Congo, Southern Rhodesia, Angola, Mozambique, and in the Johannesburg area of South Africa. These are in addition to members enrolled under British Methodist missions. Under the leadership of Bishop John M. Springer, episcopal head of Methodist work in Central Africa, plans are under way to establish a theological school for the training of African pastors for all Africa, and for the formation of an "African Missionary Society" that will extend Methodist missionary activity to "unoccupied territory," near present Conferences, where there are now no missionaries.

### DR. PATON'S LAST MESSAGE

Just before his recent unexpected death, in London, the Rev. Dr. William Paton, secretary of the International Missionary Council, had completed the last of a series of broadcasts on world reconstruction. His family permitted this last broadcast to be read by another, and these were its closing words: "As we look at all these gigantic tasks, we need to remember that God has set us in this particular historic moment, and that we are in the hands of his providence. What nations can do for good and evil, in modern conditions of organized power, is greater than in past ages. But we are not in a world of chance; we are in our Father's house, and we need to rise to the height of the historic moment in which we are set, not trusting only to our own cleverness and skill in devising, but far more to his love and guidance."



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to arrive—Editor.)

### MISSISSIPPI W. S. C. S.

(Continued from page 10)

always be grateful to you. It makes it quite a lot easier for us mothers to know there are such nice people interested in our boys."

\* \* \*

### Reports! Reports! Reports!

Remember, each society is to send its reports to the Conference officers on the 15th of December.

Each officer in the local society is to send to the Conference officer a report for the fourth quarter and a report for the year. If no report has been sent during the year, an officer should "sit down and write a letter and tell everything the society has done in that department."

Check the financial report of your district which appeared on this page last week, and be sure that you pay what you pledged to each fund, then make a gift "over and above." It may be something more added to the Week of Prayer offering, it may be a Life Membership, it may be extra added to the money which goes as "undirected pledge" to be used where the need is greatest. Let us not be content to do only what we promised—if we have extra money at the close of the year.

### FIFTY-SIX METHODIST MISSIONARY INTERNEES RETURN ON GRIPSHOLM

By W. W. Reid

Thanks to God for his protection; thankfulness to again see American soil; appreciation to the Board of Missions, to the American Red Cross and to the neutral Swiss government for varied helps during the past two years; appreciation of untold kindnesses of Chinese, Japanese or Filipino Christian friends; and a unanimous desire for early return to service for the national churches in these lands: these were some of the mingled emotions of the 56 Methodist missionaries who disembarked from the exchange ship "Gripsholm" in New York Harbor on December 1 and 2.

The Methodist missionaries comprised about one-sixth of the 366 American missionaries who were repatriated by the "Gripsholm" from concentration camps in Japan-held China, from Japan itself, and from the Philippines. The missionaries from China were principally from North China where the former Methodist Episcopal Church had its stations, and from East China, where the former Methodist Episcopal Church, South had served. About one-half the Methodist missionaries represented the Division of Foreign Missions, and the others the Woman's Division of Christian Service.

They had had an uneventful voyage, were in good health and spirits, and most of them had recovered during the two-months voyage most of the weight they had lost on the

unaccustomed or meager diets of the concentration camps or of the native bill-of-fare.

There were no "atrocities stories." It was highly encouraging to relatives and friends of other missionaries still held by the Japanese in China or in the Philippines to learn from the "Gripsholm" repatriates that all missionaries in concentration camps or confined to their own properties by the military are in no way physically harmed or molested, have enough to eat, and can communicate with their friends to a reasonable degree—even receive food from them. Those confined to missionary compounds or institutions have still greater freedom and are able to carry on some of their missionary work.

From repatriates who had been in Manila, it was learned that most of the 25 missionaries of the Methodist Church who were there when war commenced are living at the Harris Memorial Training School in the city; while three are interned in a camp near the city, one woman was not interned, and one woman is at Baguic Camp. Those living at Harris Memorial are on a communal basis, sharing funds, work, and services. They are able to purchase in the native markets, and get native meats, fruits, and vegetables, bananas and papaya being quite plentiful. Cooking for some 28 persons is on a three-grate electric stove. In the party at Harris is a Lutheran woman doctor who helps keep the party in good health, and has helped solve their problems of a balanced diet. Superintendent Ernest E. Tuck is among those at this center, and he has had some freedom in visiting the churches of the city and vicinity, while all the missionaries are allowed to preach on Sundays as was their custom.

There is also assurance from the returned missionaries of the safety of Dr. Don Holter, president of the Union Theological Training School in Manila, and a Methodist missionary, together with the safety of his family. He and his family were released from early placement in the concentration camp, but he chose later to return (his school being closed) and served the internees there. He is camp chaplain, has helped organize classes, and is teaching classes in European history, as well as being chairman of the committee in charge of camp relations. Mrs. Holter and her baby daughter that was born in the concentration camp are at Harris Memorial and are well.

Furnished with an armband by the military, these missionaries outside the camp, are permitted to go about their missionary service in the city. The Filipino pastors and teachers carry on pretty much as usual, too, as do business and professional men in Manila.

From both North and East China come stories of Chinese heroism in the face of danger—both danger from battle, and danger from association in Christian groups. There was unanimous report that doctors, nurses, teachers, and preachers are carrying on despite hunger and lack of money. "Their one idea," said one missionary, "is to serve the people they served before." Many churches and other institutions have been destroyed by bombs and by fire in the

occupied territory, and gatherings of more than thirty persons are generally forbidden. However, small groups of Christians are holding services in their homes (which is permitted), and the Methodists are reestablishing in some parts of China the old-fashioned Methodist class meetings, even training laymen for service as class leaders. This has done much to bind the Christians together and to encourage them, it is reported. Practically all missionary hospitals have been taken over by the Japanese military—many of them used as military hospitals—but the Chinese Christian doctors and nurses are serving the people as best they can without hospitals or adequate equipment.

It was reported by returning missionaries that Bishop Ralph A. Ward is still interned in a camp, and is in good health and spirits. He is the chaplain of the camp, and takes his turn with others in K. P. and other work. "Tell my friends I have peace in my heart and am ready for whatever may come," was his parting word to a missionary leaving that camp for the "Gripsholm."

Missionaries returning from Japan reported that they were deeply moved by the thoughtfulness and kindness of Japanese Christians toward them after Pearl Harbor—realizing the difficult position into which the missionaries were placed. They never were maltreated nor allowed to go hungry, they said; Japanese friends brought them gifts of things they themselves often could not afford.

They reported that church attendance in Japan generally is low. This, they explained is not because of any government prohibition on Christianity, but because men work on Sundays as on other days, and the women often have to stand long hours in line to secure their allotment of food and of other necessities.

It was reported also that Dr. Toyohiko Kagawa is travelling all over Japan and is carrying on a series of evangelistic campaigns reaching into practically every city of the land; and that Aoyama Gakuin, the leading Methodist educational center of the country, is open and flourishing and has a new principal—a Christian educator. Other Methodist schools are also carrying on with large enrollments of students.

In the sections of China under Japanese control, the ecclesiastical arm of the Japanese government has been trying to unite or to federate the various denominations serving the Chinese people. Some success has been made in affecting federation within local areas, but the movement has gone slowly, it is reported. There is a general feeling among the Chinese Christians that, when the war is over, any union or federation will fall apart because it has not been a natural growth but has been done under pressure.

Among many well-known missionaries in the Methodist group returning on the "Gripsholm" may be mentioned the following: the Rev. Sidney R. Anderson, of Shanghai, pastor of the famous Moore Memorial Church, from which have come the Soong and the Chiang Kai-shek families of China; the Rev. J. H. H. Berckman, of Shanghai;

(Continued on page 16)





MILLSAPS COLLEGE—1892

## CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy-righted by the International Council of Religious Education and used by permission.)

### CHURCH SCHOOL LESSON DECEMBER 12, 1943

By Rev. W. C. Newman

#### THE SUPREME TEST OF DISCIPLESHIP

**Lesson Text:** Mark 12:28-34; John 13:34-35; 15:10-14.

**Golden Text:** A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.—John 13:34.

Much ridicule is being heaped upon a certain class of people in our world by the writers of our newspaper columns and by the authors of some of our cynical literature. They call these people by the contemptuous term "Do-gooders." And into that classification they lump all those who declare themselves for love and good will among the races and nations of the world.



W. C. Newman

Well, Jesus was first and last a "Do-gooder." It was his basic philosophy of life, and because he steadfastly stuck to that philosophy he lost his life—and has influenced humankind more greatly than any other person that ever lived.

#### Realistic Love

One of the charges that our modern cynics bring against all "Do-gooders" is that they preach a weak doctrine of love in a world of evil men.

But there was nothing weak or sick about the love Jesus preached and lived. Indeed that kind of love is about the greatest risk a man can take, and it requires strength and courage to stick to it.

If one is to love as Jesus did, he continually hazards great loss and great suffering. Men are deceitful, greedy, unworthy, eager to take advantage. Many people have earnestly tried to love like that, and have wound up in bitter disillusionment. They have been betrayed, misunderstood, repulsed.

But Jesus looked frankly into the heart of man and saw all the evil, all the unworthiness there, and went on loving man in spite of that. He did not expect love to be cheap and easy, and he was not defeated when love cost him his own life.

That is the only kind of love that will stand up in an evil world.

#### Toward A Loving World

If you study the life of Jesus with insight and diligence you cannot miss the fact that his greatest efforts were spent toward reconciliation—toward healing the broken friendships of man.

He openly talked with a despised Samaritan woman that racial hatreds might thus

be branded as unworthy a child of God. His parables of the lost sheep and the lost boy centered their moral in the urgency of man's reconciliation to God. He insisted that love must even be extended to our enemies.

And now, in today's lesson, he makes this attitude of love the one supreme test of becoming a disciple.

Let the cynics and columnists do their worst in ridicule—and let us never apologize for the Christian doctrine of love. Nay, let us boast of it. It is our only badge of discipleship.

#### Love Divine

But this love of which Jesus talked was not simply a humane benevolence content with distributing charity with equal lavishness to friend and foe. It was a love which had its basis primarily in the love of a righteous God, whose very righteousness was not half as much concerned over man's poverty as over man's sin; not nearly as anxious for all men to have two automobiles apiece as for all men to be righteous.

"If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

Thus obedience to God is the first requisite of Jesus' kind of loving. We are to do good to men because they are the children of God; but we are most earnestly with all our hearts to be good, and to help to do men good—that is to help them to know and love God—because we cannot really love a good God without wishing others to do so.

#### READ THE WORD

Do we take "delight" in reading the Word of God and in meditating upon it? To read the Bible as the performance of a duty is better than not to read it at all, but if we would secure from such reading the maximum of spiritual blessing, we must turn to its pages with joyous anticipation and eager desire. We will not exclude all other reading, to be sure, but we will prefer it above all other. We will turn to it as we should to a message from a loved friend. Such indeed it is—a message from the greatest of all friends. When we learn to read it as such, it will bring to us that spiritual refreshment and strength that are so necessary to true Christian living.—Selected.



REV. M. S. ROBERTSON, Slidell, La.



# THE CHRISTIAN FIRESIDE

## PRESIDENTIAL PROCLAMATIONS—1789-1942

By Hallam M. Richardson

All presidential proclamations merit study and are worth thoughtful consideration in the holiday season of thanksgiving and prayer. These most solemn of our annual proclamations are peculiarly outstanding for their general historic interest, literary excellence and the distinctively personal contributions made by the respective Presidents.

Unfortunately, no adequate survey of all the proclamations—colonial, Congressional, gubernatorial, and presidential—can be made in a short article, but a brief review of the fourteen presidential proclamations which have periodically set aside the 26th day of November for thanksgiving and prayer will be especially appropriate this year, since it was this particular day that our first President recommended for the already traditional colonial custom of giving the sanction of the state and the approval of the church to the observation of this most solemn and joyous American holiday.

In war and in peace our Presidents have led in directing our attention to the mercies which God so abundantly provides, even when men seem most heedless of the rules and responsibilities which they should observe, and the proclamations concerning "Thursday, the 26th day of November" are representative of these documents.

Last year, for the fourteenth time in our national history, this particular date was appointed and set apart, recommended, designated and assigned by presidential proclamation for the observance of Thanksgiving; and Mr. Roosevelt is the eleventh President who has so proclaimed this date, and the third President who has on two occasions designated November 26.

In 1789 George Washington recommended and assigned this day for acknowledging with grateful hearts the opportunity peacefully to establish a form of government and to enjoy tranquility, union and plenty.

In 1863 Abraham Lincoln set apart the day mindful of the blessings of Providence which were being enjoyed, even when men were engaged in civil wars and threatened by foreign aggressions.

In 1868 Andrew Johnson recommended public praise, thanksgiving and prayer for the returning harmony and fraternal affection at home and cordial relations established abroad.

In 1874 Ulysses S. Grant recommended the day for worship and thanks for the mercies and abundance of that era of peace.

In 1885 Grover Cleveland designated and set apart the day for the suspension of all secular business in thanks for the safety and quiet we were enjoying while wars and rumors of wars agitated others.

In 1891 Benjamin Harrison appointed the

day for joyful thanksgiving, rest, worship and reunions of family groups.

Again in 1896 Grover Cleveland, in that era of prosperity, called for contrite hearts and deeds of charity.

In 1903 Theodore Roosevelt, grateful for "peace at home and abroad . . . unhindered by war, famine or plague," prayed that "our hearts be roused to war steadfastly for good and against all the forces of evil, public and private."

Again in 1908 Theodore Roosevelt included in his proclamation this stirring challenge: "Let us therefore as a people, set our faces resolutely against evil, and with broad charity, with kindness and good will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life."

In 1914 Woodrow Wilson mentioned the opening of the Panama Canal and the lengthening shadows of war and called for a fuller realization of the responsibilities which we owed for blessings received.

In 1925 Calvin Coolidge mentioned our material prosperity and its spiritual challenge to observe the golden rule.

In 1931 Herbert Hoover uttered words which unfortunately are only too appropriate to the crises of our time: "The measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others and strengthen their courage."

In 1936 Franklin D. Roosevelt, commenting on the era of international friendships, took occasion to emphasize the need for a "deepening sense of our solemn responsibilities."

Again in 1942 Franklin D. Roosevelt turned to the 23rd Psalm for faith and courage in the services which the times required of us and called us to a period of thanksgiving and prayer over our holiday season.

Church and discussion groups interested in obeying Christ's commands, to harmonize and correlate the services to be rendered, both to the state and to the church, rather than, in standing aloof as critics of the efforts of others, will find in these annual proclamations solemn and thought-provoking texts, fully worthy of the study of those who are interested in effectively integrating the activities of Christians in the political and practical world.—The Christian Leader.

## THE SELF-CENTERED LIFE

By Mrs. Irvin Rowland

"For whosoever will save his life will lose it; but whosoever will lose his life for my sake, the same shall save it."

The self-centered life is, indeed, a tragedy. There is no hope of it ever rising above itself, for it is impossible to find the abundant life save in the dedication of oneself to Christ. The selfish person thinks only in terms of what will benefit him, or what he wants to do. He considers not the sacrifices that others may make to do him a favor or that he requires for peaceful relationships. To him, life should be geared to his ideas—he should give little and expect a great deal out of his fellowmen. In other words, the

world owes him a good living while he lightly regards his duties toward others. He expects those about him to serve his needs and respect his wishes regardless of the inconveniences or expense to them.

Yes, such a person is fast losing his life by trying so desperately to satisfy self. His own selfishness is fast consuming it, and though he gains the whole world, what shall he have if his own life is wrecked or lost?

Such a beautiful contrast in the person that is losing himself in Christ! He thinks not in terms of self, but others. He would serve all men in love and expect no favor in return. He would exemplify the life of Christ and seek to bear the fruits of Christianity in all branches of his life. He would ever be considerate and long-suffering toward his fellowmen. He would give more than he receives from life, and in completely losing himself in the service of Christ he finds self much more satisfactory because it has taken on qualities of God's love.

## WISE OR OTHERWISE

By Rev. James H. Felts

"He employed a distinctive and unorthodox style which proved incomprehensible to most of the reading public"—so he considered himself great.

A real superannuate is a retired preacher who considers himself down and out every way, and acts accordingly.

When tinkers usurp the place of thinkers the word of God suffers violence.

This war has greatly increased the number of teen-age girls who are squandering their right to health and happiness.

Experimental tests in some places indicate a definite decrease in the number of young law violators when their parents are held responsible.

If you "act more and more on your emotions and less and less on considered and sober thinking," you are asking for trouble.

Say what you will, when desire usurps the place of sober thinking insanity occupies the place intended for sanity.

A soldier's bride that is "just out of rompers" is likely to do considerable romping before she reaches the end of the trail.

A church can no more live and grow on the heresies, real or imaginary, of others than a man can live and grow on another man's derelictions.

A demagogue and a pedagogue ran for office. The pedagogue didn't get enough votes to call it a race.

I know well a prosperous churchman, whose generosity is constantly in evidence, who recently said, "When a professional promoter comes my way, indignation hits every generous impulse hard."

True or false? When a family at its best is a nuisance and at its worst is a menace it is time for legal action.

A good conscience is a continual Christmas.—Franklin.

A man may offer a prayer, beautiful in diction and perfect in the number of its petitions, but if it gives him gratification afterwards, that prayer cannot have been truly prayed.—G. Campbell Morgan.

## EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



## RESOLUTIONS

Whereas, in the intricate cycle of life, our beloved leader and president, Dr. Pierce Cline, has been taken from our head as was Elijah from the school of the prophets; and,

Whereas, though chief, he moved among us as one of us, yet without haste and without fret, surely leading us onward; and,

Whereas, he formed the golden link binding us to the governing board and to the general public whom he served most effectively; therefore, be it

Resolved, first, that we, the Faculty of Centenary College, in special session assembled, do hereby submissively bow to the inevitable and we implore Divine aid as we face the future.

Resolved, second, that we herewith express and record our confidence in and devotion to the Christian ideals which inspired him to noble achievements.

Resolved, third, that we feel a deeper sense of responsibility now to carry on and to labor more earnestly to increase the influence and service of this honored institution which he loved so well and to which he gave the last and best years of his life.

Resolved, fourth, that we pray the richest benedictions of our Heavenly Father to rest and abide upon his bereaved family, the faithful wife and noble sons, the aged father and mother, the brothers and sisters; that a copy of these resolutions be presented them, a copy sent to the Board of Trustees, a copy spread upon our minutes, and a page in our minute book be dedicated and properly inscribed to his memory, a copy be furnished the press of our city and one be sent to the New Orleans Christian Advocate.

Respectfully submitted by the Committee,

R. E. SMITH,

WILLIAM G. PHELPS,

KATHERINE JACKSON FRENCH.

Unanimously adopted by Centenary College faculty, November 22, 1943.

## MRS. SARAH WROTEN CUNNINGHAM

On Sunday afternoon, Nov. 21, 1943, Mrs. Sarah Wroten Cunningham, mother of Rev. E. H. Cunningham, pastor of the First Methodist church of Water Valley, Miss., passed to her heavenly reward. She had celebrated her 94th birthday on October 10. Mrs. Cunningham was born October 10, 1848, near Booneville, Miss., daughter of Mr. and Mrs. Elijah Wroten, of Prentiss County.

Her husband, the late William Cunningham, of Booneville Miss., preceded her to glory thirty-five years ago. Since his death, Mrs. Cunningham had made her home with her only son, Rev. E. H. Cunningham and Mrs. Cunningham. Besides them she is survived by five grandchildren—Rev. W. J. Cunningham, pastor of the Oxford University church; Sgt. Hugh Cunningham, Camp Shelby; Mrs. Sarah Biggers, and Mrs. Myrtle Cooper, of Corinth, Miss., and Mrs. Grace Wood, of Gulfport, Miss. There are also several great-grandchildren. She lived to see all of her grandchildren married and all of her great-grandchildren in school.

This good woman was a loyal Southerner, a staunch Methodist, a good citizen, a loving mother, grandmother, and great-grandmother, and a faithful Christian. She was the type that is always interested in children, especially poor children. She was an inspiration to all who knew her.

The funeral services were conducted on Monday morning, November 22, at 10 o'clock, in the First Methodist church,

Water Valley, Miss. This writer and Rev. W. J. Cunningham, her grandson, were the ministers in the service. After the services in the church, the body was carried to Booneville, Miss., where it was tenderly laid to rest beside her husband and little infant daughter, Mattie Jane.

Our prayers and your prayers will ascend to our good Father for those bereaved ones as they experience the emptiness in the parsonage home occasioned by the departure of this good woman.

Affectionately,

J. D. WROTEN.

## THE ENDURING WORD (Universal Bible Sunday)

By Francis Carr Stifler, Editorial Secretary,  
American Bible Society

Universal Bible Sunday will be celebrated widely on Sunday, December 12. This year the observance finds the world calling for the Scriptures with an eagerness possibly never equalled in history. Never likewise in recent years, if ever, was the Bible more difficult to secure in many parts of the world.

Because of the commercial publication of Bibles in this country American people do not realize that the Bible in most of the world is obtainable only from the Bible Societies on a missionary basis, the books being sold, for the most part, far below their cost or freely given away.

Except in Latin America and parts of India and Africa, the war has greatly restricted the distribution of the Scriptures. Yet in many places in Europe, the Near East, China, and elsewhere, faithful missionaries and colporteurs are risking their lives to keep the Book in circulation.

The American Bible Society, acting in behalf of the Protestant Churches in this essential program of both home and foreign missionary service, has promoted Universal Bible Sunday annually for many years as an occasion to pause and consider the responsibility of our country, which was born of the Bible, to see that through suitable translation, publication and distribution, the Word of God is made available to all men, and especially to those who, but for the missionary concern of the church, would not be able to possess the Bible.

In the face of such obstacles as the rationing of paper, the difficulties of securing suitable binding material, the shortage of labor and transportation problems, the American Bible Society distributed throughout the world last year 8,245,629 Bibles, Testaments and portions of Scripture which was the largest in any year since 1931. There was no report from the Philippines, from Thailand, from Manchukuo or Japan in all of which countries, however, it is believed, some circulation continued. The Society's distribution in China of 500,838 volumes, mostly portions as in normal years, although only a fraction of the circulation before the war, exceeded that of any other foreign country. The eagerness of the Chinese people under the leadership of their consecrated Chinese President and his wife, constitutes one of the most hopeful signs in the present dark world.

To meet the peculiar demands by the war the Bible Society has established a special emergency fund from which it has been able since July, 1940, at a cost of almost \$600,000, to supply more than 3,750,000 Bibles, Testaments and Portions to the men of the armed forces, more than two-thirds of these freely

given through the chaplains of the Army and Navy. Over a million of the Testaments specially designed for the service men and women have been purchased at a cost price for them by their churches and friends.

Another notable war service which the Society has rendered from the start of hostilities has been the supplying of Scriptures to prisoners of war. Since July, 1940, over half a million volumes have been distributed in Germany, Italy and elsewhere in Europe in 34 different languages. The largest distribution in any one language has been the Russian. More recently the Society has distributed in this country through the Chaplains of Axis prisoners-of-war camps and of Japanese relocation centers 20,000 Bibles, Testaments and Gospel portions. A chaplain in one of the camps of German prisoners in Tennessee recently wrote, "I wish you could have been present to see with what avidity these books were received by these prisoners of war. . . . I am here to tell you that Hitler has not succeeded in eradicating the hope of the Christian faith from the hearts of his people. . . ."

Through its office in Geneva, Switzerland, the Bible Society has been able to supply some Scriptures to France, Belgium, Italy, Poland, Hungary and elsewhere. When the war is over many of the nations of Europe will be virtually without Bibles and in others there will be very inadequate supplies. To meet these needs immediately the guns stop firing and transportation channels open, the American Bible Society, from its war emergency fund, is now in the process of publishing Scriptures in various European languages.

As a Biblical background for the war time program of meeting the world's demand for the Bible, the Society is suggesting a study of the Book of Isaiah, whose message was directed to a generation living in times not unlike our own. The Society has published 250,000 copies of the Book of Isaiah to sell at two cents a copy and has prepared for pastors sermon suggestions and a suggested list of daily readings from Isaiah for the month of December. The theme for the whole celebration is "The Enduring Word."

## FAITH IN THE VICTORY

The following is a well-known incident of Cardinal Manning's life. At a time when he experienced great depression of soul and a darkening of his faith he had to go into the shop of a well-known book-selling firm for a copy of one of his own books, entitled "Faith in God." As he waited for the book to be sent up from the storeroom he heard a man's voice calling up the lift, "Manning's, 'Faith in God,' all gone." The cardinal, we are told, took the lesson to his own heart.

—Christian Herald.

## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis



### LOUISIANA CONFERENCE Alexandria District—First Round

Tullos-Urania, Dec. 5, a.m.  
 Rochelle, Dec. 5, p.m.  
 White's Chapel, Dec. 12, a.m.  
 Opelousas, Dec. 12, p.m.  
 Natchitoches, Dec. 19, a.m.  
 Campti, Dec. 19, p.m.  
 Elizabeth, Dec. 26, a.m.  
 Oak Dale, Dec. 26, p.m.  
 Alexandria, preaching, Jan. 2, a.m.  
 Pineville, Jan. 2, p.m.  
 Melder, Jan. 9, afternoon  
 Glenmora, Jan. 9, night.  
 Alexandria, Jan. 10; Q. C. night.  
 Ball, Jan. 16, a.m.  
 Palestine, Jan. 16, p.m.  
 Melville, Jan. 23, a.m.  
 Bunkie, Jan. 23, p.m.  
 Marksville, Jan. 30, a.m.  
 Lecompte, Jan. 30, p.m.  
 Trout-Goodpine, Feb. 6, a.m.  
 Pollock, Feb. 6, p.m.  
 Weaver, Feb. 13, a.m.  
 Montgomery, Feb. 13, p.m.  
 Mt. Zion, Feb. 20, a.m.  
 Winnfield, Feb. 20, p.m.  
 Colfax, Feb. 27, a.m.  
 Boyce, Feb. 27, p.m.  
 Sicily Island, Mar. 5, a.m.  
 Ferriday, Mar. 5, p.m.  
 Jonesville, Mar. 12, a.m.  
 Jena, Mar. 12, p.m.

R. R. BRANTON, D. S.

### MISSISSIPPI CONFERENCE Brookhaven District—First Round

Wesson, Dec. 5, 11 a.m.; Q. C., Feb. 9, 7:30 p.m.  
 McComb, Centenary, Dec. 5, 7:30 p.m.; Q. C., Feb. 2, 7:30 p.m.  
 McComb, LaBranch Street, Dec. 19, 11 a.m.; Q. C., 2 p.m.  
 McComb, Pearl River Avenue, Dec. 19, 7:30 p.m.; Q. C. after.  
 Brookhaven, Dec. 26, 11 a.m.; Q. C. Jan. 5, 7:30 p.m.  
 Bogue Chitto, at Mallalieu, Dec. 26, 2:30 p.m.  
 Summit, at Felders, Dec. 26, 7:30 p.m., followed by Q. C.  
 Bassfield, at Bassfield, Jan. 2, 11 a.m.; Q. C., 1:30 p.m.  
 Prentiss, Jan. 2, 7:30 p.m., followed by Q. C.  
 Osyka, at Osyka, Jan. 9, 11 a.m.; Q. C., 1:30 p.m.  
 Magnolia, Jan. 9, 7:30 p.m., followed by Q. C.  
 Sartinsville, at Sartinsville, Jan. 16, 11 a.m.; Q. C., 1:30 p.m.  
 Monticello, at Pleasant Grove, Jan. 16, 7:30 p.m., followed by Q. C.  
 Barlow, at Center Point, Jan. 23, 11 a.m.; Q. C., 1:30 p.m.  
 Gallman, at Bethesda, Jan. 23, 3:30 p.m.  
 Georgetown, at Georgetown, Jan. 23, 7:30 p.m., followed by Q. C.  
 Nebo, at Cool Springs, Jan. 30, 11 a.m.; Q. C., 1:30 p.m.  
 Adams, at Adams, Jan. 30, 7:30 p.m., followed by Q. C.  
 Harrisville, at Harrisville, Feb. 6, 11 a.m.; Q. C., 1:30 p.m.  
 Silver Creek, at Silver Creek, Feb. 6, 7:30 p.m., followed by Q. C.  
 Scotland, at Bethesda, Feb. 13, 11 a.m.; Q. C., 1:30 p.m.  
 Meadville, at Meadville, Feb. 13, 7:30 p.m., followed by Q. C.  
 Hazlehurst, Feb. 16, 7:30 p.m.  
 Foxworth, at Kokomo, Feb. 20, 11 a.m.; Q. C., 1:30 p.m.  
 Tylertown, Feb. 20, 7:30 p.m., followed by Q. C.  
 Utica, at Utica, Feb. 27, 11 a.m.; Q. C., 1:30 p.m.  
 Crystal Springs, Feb. 27, 7:30 p.m., followed by Q. C.  
 VAN R. LANDRUM, D. S.

### Hattiesburg District—First Round

Court Street, Nov. 28, 11 a.m.; Q. C., Feb. 8, 7:30 p.m.  
 West Laurel, Nov. 28, 7 p.m.; Q. C., Jan. 18, 7:30 p.m.  
 Moselle, at Soules Chapel, Dec. 5, 11 a.m.; Q. C., Jan. 20, 7:30 p.m.  
 Ellisville, Dec. 5, 7:30 p.m.; Q. C., Jan. 11, 7:30 p.m.  
 Cross Roads, at Mt. Zion, Dec. 11, 7:30 p.m.; Q. C., Jan. 17, 7:30 p.m.  
 Petal, Jan. 2, 11 a.m.; Q. C., Jan. 21, 7:30 p.m.  
 Bonhomie, at Bonhomie, Jan. 2, 7:30 p.m.; Q. C., Feb. 1, 7:30 p.m.  
 Main Street Hattiesburg, Jan. 9, 11 a.m.; Q. C., Feb. 7, 7:30 p.m.  
 Richton, Jan. 9, 7:30 p.m.; Q. C., Feb. 9, 7:30 p.m.  
 New Augusta, at New Augusta, Jan. 16, 11 a.m.; Q. C., 1:30 p.m.  
 Ovette, at Beaumont, Jan. 16, 7:30 p.m.; Q. C., 4 p.m.  
 Williamsburg, at Good Hope, Jan. 23, 11 a.m.; Q. C., 1:30 p.m.  
 Collins, at Eminence, Jan. 23, 7:30 p.m.; Q. C., 4 p.m.  
 Bucatunna, at State Line, Jan. 30, 11 a.m.; Q. C., 1:30 p.m.  
 Waynesboro, Jan. 30, 7:30 p.m.; Q. C., 4 p.m.  
 Magee, Feb. 6, 11 a.m.; Q. C., 1:30 p.m.  
 Mt. Olive, Feb. 6, 7:30 p.m.; Q. C., 4 p.m.  
 Waynesboro Circuit, at New Hope, Feb. 13, 11 a.m.; Q. C., 1:30 p.m.  
 Montrose, at Montrose, Feb. 13, 7:30 p.m.; Q. C. after.  
 Bay Springs, at Bay Springs, Feb. 20, 11 a.m.; Q. C., 1:30 p.m.  
 Kingston Laurel, Feb. 20, 7:30 p.m.; Q. C., after.  
 Heidelberg, at Vossburg, Feb. 23, 7:30 p.m.; Q. C. after.  
 Clara, at Clara, Feb. 27, 11 a.m.; Q. C., 1:30 p.m.  
 Taylorsville, at Mize, Feb. 27, 7:30 p.m.; Q. C., 4:30 p.m.  
 Hattiesburg Circuit, at McAllum, Mar. 1, 7:30 p.m.; Q. C., after.  
 Broad Street Hattiesburg, Mar. 5, 11 a.m.; Q. C., 3 p.m.

First Church Laurel, Mar. 5, 7:30 p.m.; Q. C., Mar. 9, 7:30 p.m.  
 Sumrall, at Sumrall, Mar. 8, 7:30 p.m.; Q. C., after.  
 The district stewards are called to meet at Court Street Methodist church, Hattiesburg, Miss., Dec. 7, 2 p.m.

B. L. SUTHERLAND, D. S.

### Jackson District—First Round.

Benton, at Benton, Dec. 5, 11 a.m.; Q. C., 1:30 p.m.  
 Clinton, at Clinton, Dec. 5, 7:30 p.m.  
 Canton Station, Dec. 19, 11 a.m.  
 Canton North Side, Dec. 19, 3 p.m.  
 Ridgeland, at Ridgeland, Dec. 19, 7:30 p.m.  
 Florence, at Star, Dec. 26, 11 a.m. & 1:30 p.m.  
 Brandon, at Brandon, Dec. 26, 4:30 p.m. & 7:30 p.m.  
 Carthage Circuit, at Freeny, Jan. 2, 11 a.m. & 1:30 p.m.  
 Carthage Station, Jan. 2, 7:30 p.m.  
 Lena, at Ulmer's Chapel, Jan. 5, 11 a.m. & 1:30 p.m.  
 Pelahatchie & Shiloh, at Shiloh, Jan. 9, 11 a.m. & 1:30 p.m.  
 Madison & Pocahontas, at Madison, Jan. 9, 7:30 p.m.  
 Mendenhall, at Mendenhall, Jan. 16, 11 a.m. & 1:30 p.m.  
 D'Lo, Jan. 16, 3 p.m.  
 Jackson, Capitol Street, Jan. 16, 7:30 p.m.  
 Vaughan, at Vaughan, Jan. 21, 11 a.m. & 1:30 p.m.  
 Walnut Grove, at Walnut Grove, Jan. 23, 11 a.m. & 1:30 p.m.  
 Lake, at Lake, Jan. 23, 4 p.m. & 7:30 p.m.  
 Raleigh, at Raleigh, Jan. 26, 11 a.m. & 1:30 p.m.  
 Morton, at Morton, Jan. 26, 7:30 p.m.  
 Homewood, at Homewood, Jan. 30, 11 a.m. & 1:30 p.m.  
 Jackson, Grace, Jan. 30, 7:30 p.m.  
 Harpersville, at Harpersville, Feb. 2, 11 a.m. & 1:30 p.m.  
 Forest, at Forest, Feb. 2, 7:30 p.m.  
 Terry, at Terry, Feb. 6, 11 a.m. & 1:30 p.m.  
 Jackson, Galloway Memorial, Feb. 6, 7:30 p.m.  
 Camden, at Forest Grove, Feb. 13, 11 a.m. & 1:30 p.m.

Bolton & Raymond, at Raymond, Feb. 13, 7:30 p.m.  
 Jackson, Bessie Shands, Feb. 16, 7:30 p.m.  
 Fannin, at Fannin, Feb. 20, 11 a.m. & 1:30 p.m.  
 Flora & Benton, at Benton, Feb. 20, 7:30 p.m.  
 Jackson, Glendale, Feb. 23, 7:30 p.m.  
 Sharon, at Sharon, Feb. 27, 11 a.m. & 1:30 p.m.  
 Jackson, Millsaps Memorial, Feb. 27, 7:30 p.m.  
 Evangelism-Education Institute, Jackson, Capitol St., Jan. 12, 10 a.m.  
 Missionary Institute and Crusade for a New World Order, Jackson, Galloway Memorial, Feb. 10, 10 a.m.  
 OTTO PORTER, D. S.

### MISSIONARIES RETURN

(Continued from page 12)

the Rev. William B. Burke, for fifty-six years in Sungkiang, and hero of his son's book, "My Father in China;" Dr. Ernest H. Clay, medical superintendent at Changli; Dr. J. W. Cline, of Shanghai; Prof. Walter W. Davis, of Peking University; Miss Mildred A. Payne, developer of the scavenger social settlement in Tokyo; Dr. Hyla S. Watters, of Wuhu General Hospital, Wuhu; the Rev. Halsey E. Dewey, of North China; the Rev. E. E. Dixon, of Peking; Dr. Walter B. Nance, for 47 years in China, and former president of Soochow University; Dr. Ernest Weiss, of Wuhu Hospital; Dr. Nahemiah S. Hopkins, founder of the Eye, Ear and Nose Hospital in Peking; the Rev. Dwight L. Sheretz, of Soochow University.

## Older Members Forgotten?



## Take the Church to them!

**O**LD AGE, ill health, or occupation no longer need prevent members from taking part in the work of their church. Adults who for these reasons cannot attend services can join the Home Department. Why not enlist these persons? *Home Quarterly* is the magazine you will need to take the church to them. It contains Sunday school lessons, daily devotions, valuable articles, and practical suggestions for service in the Home Department.

### IN THE JANUARY-MARCH ISSUE:

Uniform Lessons on "The Gospel of the Son of God: Studies in Mark"—discussed by thirteen bishops and L. H. Chrisman

#### Articles:

"The Bishops Blaze a New Trail" by G. Bromley Oxnam  
 "The Bishops' Hymn" by Edwin Holt Hughes  
 "William Alfred Quayle" by Merton S. Rice

#### Departments:

GUIDE TO PERSONAL AND FAMILY DEVOTION by Paul S. Minear  
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# HOME QUARTERLY

THE METHODIST PUBLISHING HOUSE



# *New Orleans* CHRISTIAN ADVOCATE

Rev J B Cain  
Oct 14



## THE LIVING CHURCH

If you do not rightly manage the officers, the people will continue lost in drunkenness. I say to you: Strenuously warn . . . all your worthy ministers, . . . your Minister of War who deals with the rebellious, your Minister of Instruction who is like a protector of the people, and your Minister of Works who settles the boundaries; and, above all, do you strictly keep yourself from drink.—Confucius.

## THE PRAYER-ROOM TODAY

I, too, would come, O my God, to do Thy will. Help me to recognize and to welcome Thy will, in whatever strange and unexpected guise it comes to me. I confess how far I am as yet from the obedience of Thy beloved Son. Yet Thou knowest that His is the obedience I long to bring Thee, His is the trust I, too, desire to feel. Accept me, then, for His sake, accept me in Him. But make me less unlike Him. Let His obedience dwell within my heart and overcome my wilfulness and rebellion. Let His perfect trust come to cast out my fears and misgivings. Let my life, even this day, like His, be an eager response to every indication of Thy blessed will, for His sake. Amen.

## The Task and the Help

By Dr. H. Elvet Lewis

March on, O Church of Christ, march on!  
More triumphs must for Christ be won:  
In each new task, each new campaign,  
Fresh hope, fresh courage thou shalt gain.

Put not in covenants of dust,  
But in God's mighty arm, thy trust;  
On might, on power shalt thou not lean,  
But on the Spirit's strength serene.

Fear not great ventures: still march on;  
All doubt, all slothfulness, begone!  
The very largeness of thy task  
Will teach thee more of God to ask.

Let not unseemly strife divide  
The armies of the Crucified:  
With varied gifts, for many parts,  
May Christ's command unite all hearts.

The Cross of Calvary still leads  
In wider fields to nobler deeds.  
March on, O Church of Christ, march on!—  
More triumphs must for Him be won.





# WALLET OF THE WEEK



THE BIBLE AND THE HOME was the theme of a recent address by Lady Alexander, at the Swindon Council's thanksgiving service in England. Lady Alexander is deputy-president of the National Free Church Women's Council. In the course of the address, she pleaded earnestly for family worship and for the mother's influence toward Christian living. This is but one of the many voices being raised in pleading for a return to home religion as offering the most promising way of escape for us in this time of juvenile delinquency and wholesale crime.

\* \* \*

MOSLEM PILGRIMAGES TO MECCA, the capital city of the Mohammedan world, have been the goal of the devout for many centuries. Until Ibn Saud took over, the pilgrims encountered almost every peril known to that section of the world—one-third of them died at the hands of bandits, or from epidemics. Now the criminals have been driven out, the filthy conditions changed, and a bus line has been established over the worst stretch of the desert. The pilgrimage is now reasonably safe for those who seek the right to wear the green turban.

\* \* \*

HIGH GRADE WOODPULP has many other uses than that which is most widely known, newsprint. In the manufacture of smokeless powder, six per cent of the American woodpulp is consumed. One pound of woodpulp is required to make three pounds of smokeless powder, and pulpwood from an average-sized hemlock will provide four hundred and fifty thousand rounds of ammunition for a Garand rifle. The extra war load on the normal supply of woodpulp makes it understandable that we cannot expect to have all the newsprint that we might desire.

\* \* \*

THE COMMITTEE ON INDIAN AFFAIRS of the United States Senate has submitted a report which recommends what seems to be a complete overhauling of the entire national administration of Indian affairs. It recommends the elimination of research studies for doctor's theses at government expense; the rehabilitation of Indians as Indians; the transfer of Indian education to the states; and the distribution of fifty million dollars of Indian tribal funds now in the Treasury. All to correct abuses and to save money waste.

\* \* \*

THE VERY REV. ANGUS DUN, dean and professor of systematic theology at the Episcopal Theological School at Cambridge, Mass., was elected to the Bishopric of Washington, D. C., made vacant by the death of Rt. Rev. James E. Freeman. The choice came at a special convention called to elect a Bishop after the first convention held in July became deadlocked and failed to elect. Dean Dun was elected on the third ballot, but the wary dean, remembering the contest and the situation with which he might be faced in the new post, proposed to take time to weigh the matter before accepting.

WILLIAM E. GLADSTONE, England's Grand Old Man of fifty years ago, had some positive views about preaching. He said that people had become too mealy-mouthed and the Bible was become too strong for the delicate palates of that day. He said that there was not enough of the Bible in sermons and that every second or third sermon should be strictly expository. A poor preacher, he declared, who stuck to his text could make a good sermon. One wonders what he might say if he were living today.

\* \* \*

THE PROHIBITION PARTY, meeting in Indianapolis on November 12, nominated two ministers, the Presidential nominee a minister of the Seventh Day Adventist denomination, and the vice-presidential nominee a minister of the Free Methodist Church. The platform adopted deals with twenty-six separate items relating to the social, economic, and moral problems, questions now affecting the life of the American people. Among the matters given special emphasis are various abuses of constitutional authority by the national government.

\* \* \*

THE AMERICAN BIBLE SOCIETY has provided thousands of New Testaments enclosed in waterproof containers for use in life rafts. This equipment for Navy ships and life rafts was inspired by the incident of the epic drift of Colonel Rickenbacker and his party on a life raft in the South Pacific. The chaplains of the Navy are making this equipment supplied by the American Bible Society available for the solace and comfort of men who through the fortunes of war find themselves adrift on the vast deep.

\* \* \*

THE UNITED CHRISTIAN YOUTH MOVEMENT will celebrate Christian Endeavor Week in 1944 with a program built around the theme, "One Faith—One Fellowship." The celebration will continue through an eight-day period beginning the last Sunday in January, and it will be widely observed in the Protestant churches of America. The time includes the birthday of Christian Endeavor and has been observed annually for more than fifty years. Youth Week seems to have adopted the period for the recognition of youth work in all the Protestant communions.

\* \* \*

THE OCEAN GROVE ASSOCIATION, which has maintained a high type summer assembly and recreation center for the past seventy-five years, has been approached by some outside interest with a proposition to introduce entertainment of a more worldly cast. It is interesting to note that the management refused to yield to the temptation and will continue the high standard of recreation and entertainment which it has maintained for the past three-quarters of a century. The greatest menace to American morals is a liberalizer with a subsidy approach.



# New Orleans CHRISTIAN ADVOCATE

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Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

## EDITORIAL

### WHAT MAKES SUBORDINATES?

A few days ago we read a brief article with the caption, "God's Minorities." The point was that the persons mentioned represented a minority in one particular only—numbers. Noah built the Ark while the people jeered, but in the day of trouble he rode the swelling waters in triumph. Joseph, taken from the pit at Dothan and sold by his envious brethren to the passing Ishmaelites, lived to make good the dream which excited their envy. Gideon's three hundred doughty warriors, armed with trumpets and lamps concealed in pitchers, put the armies of the Midianites to flight. Elijah, single-handed, in the contest with the prophets of Baal left no uncertainty as to who was victor. David, the shepherd lad, ignored the fears of his own kith and kin and slew the mighty Goliath. Jesus, deserted by those who had shouted hosannah a few short hours before, made the cross the symbol of His eternal triumph.

That brief resume of conquering spirits sets us to thinking about what is a minority. In the absolute sense, none of that list of immortals was in a minority. As dummies are counted, they might have appeared to be numerically subordinate, but not as real men are counted. Tested by their achievements they were heroes. Whatever else may have been implied in any case, they were more than so many digits. They show that arithmetic has no final word in fixing the events of human history.

One day we stood beside the ruins of the gates of the ancient City of Samaria, the city where Elisha was besieged. From those gates, a horde of Syrian besiegers fled from four leprous men and left vast stores of food for the starving people of the beleaguered fortress. Yes, the prophet was surrounded and his servants quaked with fear, but he was neither taken nor conquered. The world thought of him as being in a hopeless minority, but Elijah knew better.

For a different picture, we turn to David numbering the people of Israel when he became painfully conscious of the numerical disparity against him. He saw the soldiers; cause, character, and God vanished from his calculations. He learned the peril of counting noses where God and His people are involved. The same thing was true of the terror-stricken Israelites at the Red Sea—they saw the gleaming spears of an oncoming host and they forgot that the arm of Jehovah had been bared for their deliverance.

All these incidents point in a single direction. They show that minorities are developed inside, and not determined by numbers. Men of character, force, and spiritual potential daily translate numerical deficiencies

into triumphs. Numbers produce an inferiority complex which ends in wailing and stampede. Most of the great reforms of history were anchored in individual thinking and expressed an individual's courage and faith in ever-widening circles of influence and power. Minority describes poverty of spirit rather than numerical subordination. Subordination is apparently psychic and not physical. Conscience, not the crowd, makes cowards.

### A CHURCHMAN WITH RESERVATIONS

Editorial comment in one of our exchanges makes application of the suggestion in the title of a recent book, "One Foot in Heaven," to variations of loyalty in church membership. Among the terms used in discussing the inconsistencies of half-committed churchmen are, "straddle," "hyphenated," and "half-hearted." The comment suggests that an unsettled state of mind and divided allegiance are great handicaps to the effectiveness of many churchmen. The group committed, soul, mind, and body constitutes only a part of the total enlistment, but it carries the major part of the burden in the building of the Kingdom of God on earth.

The comments are frank but guarded, and they do not transgress the limits of constructive criticism. The burden of what is said is really a plea for a fuller consecration to the spirit and the pattern of the piety and practice which made the early Church an irresistible and dominant influence in shaping the religious life of the world. The Christianity which makes a positive difference in the attitudes and the motives of men and implants holy concern for the cause and kingdom of Christ on earth is urged as being the type to meet the needs of all times.

Following the thought of the comment a little further, we would add that the most disturbing and disqualifying element in church relations is a reservation, expressed or unexpressed. A reservation operates as a loophole of escape from any obligation, and it causes a hesitant attitude in other parties to the relation. Its effect is to retain the right of betrayal if and when personal interests dictate such a course. Judas is the classic example of this divided allegiance, but Jesus faced the same spirit in others also. Sometimes it was the contest of loyalties and sometimes it was unadorned self-seeking. But whatever its nature, the attitude of Jesus was uncompromising. On one occasion, he declared that the person who puts blood relationships above his Christian loyalty is not worthy, and neither is the man worthy who refuses to bear the cross of the Christian relation. He meant by such utterances that there are no reservations in the Christian relation, church membership, and



the person who makes himself or his own interests first is an alien to the spirit of Christ and a stranger to the commonwealth of heaven.

### WORLD SERVICE INSTITUTES

In this week's issue of the Advocate we carry the list of World Service Institutes for the Louisiana Conference. We call special attention to the schedule. Next week we will carry the suggested program with a statement regarding Dr. Warfield, the key speaker in all the institutes in Louisiana. If our World Service program is to keep pace with the march of events at this time, its aims and interests cannot be overstressed. Every charge should be represented at one or another of these meetings. In this we are speaking for all three of the Conferences in our territory. No Methodist should fail to realize that the desperateness of the situation in the world today is a direct challenge to him. The arrangement of a just and righteous peace will mean little unless the Christian Church shall make it possible to implement its terms and manifest their abiding good will. World Service offers you this opportunity.

### RECHARTING OUR MISSIONARY COURSE

The London Missionary Society has been in the business of propagating Christianity, as the agent of the Congregational churches of Britain, for approximately a century and a half. But when it began to consider plans for its sesqui-centennial celebration it found that for the years ahead it must face a changed world. Its missionary situation has been fused in a crucible of fire—war and the conditions which it has brought about. For the same reason, it must also give more definite consideration to the home front if it is to maintain its far-flung missionary frontiers.

There is in no sense the cessation of missionary need abroad, nor has there been renunciation of missionary interest at home. It seems rather that the glamor of missionary effort has lost much of its appeal both on the mission field and in the home church. The Society is faced, therefore, with the task of effecting an adjustment of its approach to the peoples to whom it would minister, and at the same time of rekindling the fires of missionary enthusiasm at the home base.

In the preparation of its program for the celebration and in formulating the plans designed to keynote its interest, three distinct aspects of the situation are recognized. As was to be expected, the demolition of churches in consequence of war activity received necessary consideration. But the report on the "New Advance" made the admission that the destruction of churches was not the only, nor the deepest wound which the home base had suffered. It said frankly that "the need for an evangelistic advance in this country (Britain) is increasingly recognized." The background of this was the fact that the "Brotherhood," a lay movement of a generation ago, had practically disappeared, missionary attitudes on the field now reflect national ideals and desires, and those who once hailed the coming of the missionaries with gladness were now willing to accept missionary money, but the leadership of missionary personnel was something less desirable.

This change does not mean that the London Missionary Society has failed, nor that its usefulness is at an end. It does mean that tides quite beyond its control have swept it into a turbulent sea of social and political circumstance and that it must adjust itself to its new situation or suffer shipwreck. The whole missionary problem has changed and the new approach will require the re-evangelizing of the churches which must furnish the means and the motive of conquest in a new missionary era now at the dawning.

The problem of the London Missionary Society is not different from that of boards operating from America. In a very real sense we are at the beginning of a new phase of missionary effort when, as suggested by the late Dr. T. R. Glover, the Christian will have to "out-think," "outlive," and "outdie" the pagan on a new and utterly different plane of Christian conquest. As we see it, the first need will be to keep Christ, rather than "experts," in the front of our effort, and to achieve the subordination of church subsidy to the aim of salvation.

### CAIRO AND CALCUTTA

The Cairo Conference has at least given the world a concrete program for the present and future post-war world. It seems to envision the *status quo ante bellum* so far as Japan is concerned.

But the friends of democracy listened in vain for any reference to India or any of the other subject peoples of the Far East. The only hopeful and encouraging word along this line has been spoken by the French exiled government with reference to Indo-China. This former dependency of France is being promised a measure of freedom in the post-war adjustment.

The question naturally arises as to whether Christianity has anything to say about political freedom. We might just as well face squarely these questions of racial discrimination and the subjugation—political, economic, or otherwise—of the less favored peoples of the earth. These issues simply cannot be brushed aside and ignored. All the more so because of the global nature of this war.

It seems to be the generally accepted idea among the allied nations that we are fighting a war for democracy and for human rights in general. If that is so, it would be stultifying for us to make such claims and then after the victory is won, in physical terms, to deny the spiritual and cultural bases upon which a lasting peace and a future world of international cooperation and understanding can be built. We are thankful that the ground work has been laid in the Atlantic Charter, but the atmosphere will not be cleared until a great many of these interrogation points have been cleared away. Nothing is settled permanently until it is settled right.

A. P. H.



Dr. A. P. Hamilton

### NEXT WEEK IS CHRISTMAS

Our next issue will reach our readers on the eve of the Christmas celebration. We wish for all a season of gladness despite the darkened skies which hang over the world. Let us remember God lives.



# WITH THE PASTORS

## RECEIVING THE CONGREGATIONAL OFFERING

By Charles O. Ransford

Few services in our churches are done in a more haphazard or perverted way than receiving the congregational offering. One would think, when all church support and the living of the minister, all general



REV. J. R. STROZIER  
Pine Grove, La.

church work and the benevolent services are dependent on the offerings of the people, every pastor and the official laymen charged with the responsibility of the financial support of the church would carefully and prayerfully study the biblical teachings concerning tithes and offerings and the methods of appeal to the congregation.

Few of us have learned that there is a difference between taking collections and receiving church offerings. We may take collections for paying church debts, and building and repairing church property, and the various church and interchurch activities. The support of the ministry and the kingdom of God are dependent upon the tithes and offerings of the people.

In the Apostolic Church there seems to have been no sense of responsibility for tithes and offerings in the support of the church and ministry. In fact, there was really no established church or ministry to support.

The collections of the early church were charities for the support of the poor. There was a common sharing at first. The collections at Philippi and Corinth were for the support of the poor saints in Jerusalem. The offerings among the Philippians for Paul were given in love and as a matter of necessity or charity.

In the early Methodist Church in England John Wesley provided his own personal living. From his book sales he largely supported his own work. The offerings of the people, because they were poor, were meager.

This was largely so among the early Methodists in the United States. Francis Asbury was practically provided his living and clothing by his friends. Many of the preachers, including William McKendree, who went to his brother's home for new outfit every year, were supported by their friends and families.

## Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas' remembrance.

W. L. DUREN, Editor-Manager.

The church required no special support and the preachers' salaries were limited at first to \$64 per year and later at \$80. There was practically no teaching nor training in Christian liberality.

The Methodist people have seriously suffered from this lack of teaching and training and consequently retarded spiritual growth. Our times demand new teaching and training.

The early Israelites when sowing their fields reckoned a portion as belonging to the Lord. When numbering their flocks and herds a tenth belonged to Jehovah. Regu-

upon themselves and immediately begin for themselves a study of the needs and a study of the proper methods of appeal. We must teach the people and impart new graces so that they will religiously respond.

Paul had much to say in praise of the offerings of the poor and afflicted saints of Macedonia. He said, "See that ye abound in this grace also." We frequently quote Paul's words (I Corinthians 16:1-2) and emphasize the words "collections and gatherings," which are the same words in the Greek text. See the Revised Version. We ignore the words, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Here Paul combines his Hebrew training with his experience among the Gentiles. The Hebrews made offerings, and the Gentiles took collections. In Paul's Hebrew training the people "laid by in store" their offerings that they might be prepared to come before the Lord.

An offering is a gift thought of and prepared before hand. The worshiper takes his offering to God's house. He is always prepared to come before the Lord with an

### OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

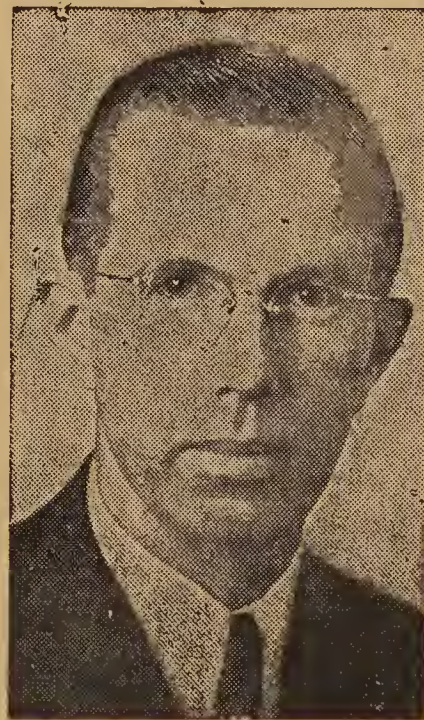
W. L. DUREN, Editor.

larly, they went up to Jerusalem bearing their gifts. Even the poorest among them went not empty handed. None could approach the altar of Jehovah without a gift.

For the most part modern churches just take collections. Occasionally, the preacher before the collection is taken, says, "Let us worship God with our offerings." Many preachers offer a brief prayer when the collectors come forward to receive the offering plates. These customs grow out of an early habit of an exhortation to the people to give. The incidental expenses are in arrears, the coal bill has not been paid, and the preacher's salary shows a deficit. There are other needs for which preachers exhort.

We are today facing most perilous times with respect to church support and future progress. With the increased cost of living, and maintenance of all church work the increase in our offerings has been very moderate. More perilous times are ahead. Our benevolent and missionary service must be extended. Our present rate of giving is inadequate.

Church officials and church boards, pastors and lay workers must take this service



REV. E. L. JERNIGAN  
Fulton, Miss.

offering and pay his vows. His offering is an act of worship.

Teaching and practice may change customs among us. Every pastor should  
(Continued on page 16)



# CONFERENCE NEWS AND PERSONALS

## New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

### Publishing Committee:

Louisiana Conference—J. W. Reilly, Chairman; B. H. Andrews, R. R. Branton.  
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.  
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and B. P. BROOKS .... Associate Editors  
W. C. NEWMAN .... Church School Lesson Writer  
MRS. E. L. DIAMOND .... Editorial Secretary  
C. MILTON CHALMERS .... Publisher

We regret to learn of the illness of Mrs. Carley, wife of Dr. Henry T. Carley, Ponchatoula, La., but we are glad to know that she is better at the present time.

Rev. Frank E. Dement, Jr., has his work organized for the new year at LaBranch Street, McComb, Miss. He is looking forward to a good year and we confidently expect that he will achieve success.

Rev. C. W. Wesley writes that he had a great welcome for the beginning of his third year at Hazlehurst. He is delighted with his charge and is looking forward to a prosperous year in all respects.

Miss Hester Bruce, the new assistant at Capitol Street church, Jackson, Miss., said that she tried to borrow a copy of the Advocate but no one was willing to give it up. She was therefore subscribing for herself.

Rev. John J. Rasmussen, new pastor at Trinity Church, Ruston, La., reports a splendid reception by his new parishioners and he is looking forward to a good year's work in that important post.

The Conference Board of Lay Activities held a "retreat session" at Hattiesburg, Miss., on last Saturday and Sunday. Ap-



REV. C. C. CLARK, Gulfport, Miss.  
For two years leader in whole Advocate field.

pearing on the program for the occasion were many of the leaders of the Conference, both clerical and lay.

Rev. L. A. Bennett, pastor at Olive

Branch, Miss., writes for sample copies of the New Orleans Christian Advocate, which means that he has already made his plans for carrying through to success that phase of his work.

Rev. J. O. Ware, who was recently assigned to East End Meridian, reports an auspicious beginning of the work for the new year and in his new charge. Bro. Ware has a splendid field and his people have an energetic and capable leader.

In the death of Hon. George Boyd Power, of Jackson, Miss., a few days ago, the State loses one of its honored citizens and another name of one of its distinguished families is dropped from the list of living men. We had known him since our college days at Millsaps and we held him in high esteem.

Rev. W. D. Milton, recently assigned to Franklin, La., says it is a great satisfaction to find good people everywhere you go. Bro. Milton has in his new congregation, as we know from past experience, some of the choicest people in Louisiana, and he will have a great year.

Mrs. Valcour R. McDonald, writing from Nashville, Tenn., said that at the time of her writing her mother, Mrs. John A. Randolph, and Mrs. W. W. Woollard, both of whose husbands were members of the North Mississippi Conference, were having a delightful visit together and were getting caught up on North Mississippi news.

Rev. W. B. Alsworth, pastor of Grace Church, Jackson, Miss., has issued a supplement to his church bulletin giving in detail the organization of his congregation for carrying out the program of the church. It is a complete Who's Who in every activity of the church and should be both informing and helpful to everyone interested.

A letter from Mrs. A. S. Oliver says that Bro. Oliver has been very sick with flu since Conference, and although he seems some better they still have a nurse with him at night, and the doctor thinks it will be at least ten days before he can move to his new charge at Morton, Miss. The letter was written on December 3.

Rev. Jas. R. Strozier, Pine Grove, La., reports a good reception for his second year on that charge. There was quite an increase in the salary and the people have been kind and appreciative in every way. Bro. Strozier says that he has one woman who does not get to church much, but she keeps every copy of her Advocate and will not let one be destroyed.

Rev. Paul H. Grice, writing from Rolling Fork, Miss., where he has made his home since his retirement a little more than a year ago, writes that his health is still



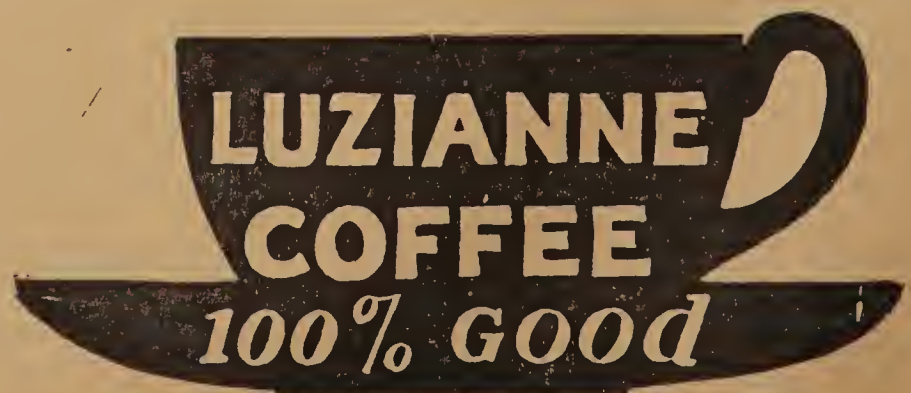
REV. ADDISON L. SMITH,  
Second Church, New Orleans

precarious, but that he is in the hands of his Lord and is fully reconciled to His will. He writes that Rev. M. K. Miller, the new pastor, is getting off to a good start, and that they are hoping for a good year.

Rev. F. L. Applewhite writes that he and his good wife are happy to be back at Lumberton, Miss., for a fourth year. They had a generous reception, many improvements have been made on the church building, and money has been raised for a new parsonage. Rev. I. H. Sells is holding a training school for Christian workers at the Lumberton church.

Rev. J. J. Baird reports progress at Louisville, Miss., where the budget represents an increase of \$2,000 over last year, and that does not include the amount to be raised for the building fund. The pastor's salary has been fixed at \$3,600, an increase of 50 per cent in the past four years. The benevolent askings will be accepted in full, and all other items have been raised in proportion. All of this means that the church at Louisville is on the march.

Our fine boys and girls are going to save for us the decencies of life. Let us learn to use them.—Thomas L. Bailey, Governor-elect of Mississippi.





## TO THE DISTRICT SUPERINTENDENTS, PASTORS AND MEMBERS OF THE GOLDEN CROSS COMMITTEES OF THE MISSISSIPPI CONFERENCE

It was a real joy to report to the Board of Hospitals and Homes that the total for Golden Cross for the last year was \$2,000.28, and this was in excess of the goal only 28 cents; and I wish to thank each of you for your cooperation in making this very fine report; and this was an increase over last year of \$826. The Hattiesburg and Meridian districts reported every charge making an offering, and all in the Brookhaven district except five; Jackson all but eleven; Seashore all but nine, and Vicksburg all but five. This was a total of thirty of the charges in the Conference that did not make an offering. We have set as our goal for this year \$2,500, and I not only want to thank you for your cooperation last year but appeal to each of you for your full cooperation in reaching the goal for this year. Every cent of the \$2,000.28 was sent to our hospital at Hattiesburg to be used for charity work there.

Yours very sincerely,  
W. D. HAWKINS,  
Golden Cross Director.

## CAPITOL STREET, JACKSON, HAS NEW CHURCH SECRETARY

Miss Nell Shrader, of 625 Choctaw Road, has accepted the position of church secretary at Capitol Street Church, succeeding Mrs. W. C. Edwards, who resigned about a month ago. Miss Shrader began her work December 1.

Miss Shrader was graduated from Central High School in Jackson, and attended Millsaps College for two years. She has been a member of Millsaps Memorial Church and president of the Young People's department of that church. She has taken an active



REV. A. Y. BROWN,  
Lexington, Miss.

part in the Jackson sub-district, and at the present time is serving as chairman of the community service commission in the sub-district.

## MRS. NETTIE HANCHEY FLOWERS

Be it resolved by the Woman's Society of Christian Service, in regular meeting convened, that this tribute of respect be paid to Mrs. Nettie Hanchey Flowers, who departed this life November 13, 1943, memorializing her association, work and membership in this Society, in the Nolly Memorial Methodist Church, Jena, La., for her devotion, work, and influence and services rendered to this organization, her church, her community, her friends, and unto the sick. In the name of all that is good, and for humanity, with which she was ever identified, we commend her spirit to Him who gave it, but reserve unto ourselves her family and her many friends, her sacred memory. Be it further

Resolved, that a copy of this resolution be made a part of our permanent minutes of this organization, that a copy be published in the New Orleans Christian Advocate, and a copy published in the Jena Times.

This, the 29th day of November, 1943.

Mrs. F. J. Drewett, president; Mrs. Love, secretary; Mrs. O. S. Burdick, Mrs. J. M. Walker, Mrs. W. F. Roberts, Mrs. J. M. Heuyan.

## THE MISSION BOARD AND THE ROLLINS & SONS-RAWLS DEALS

At a special meeting of the executive committee of the Board of Missions, held in Buck Hill Falls, Pa., last week, a resolution embodying the following statement was adopted:

"This corporation (the committee), now being for the first time advised as to acts, which are not disclosed on the books and records of this corporation, but are disclosed only in the records of E. H. Rollins & Sons, the president of this corporation (Bishop Moore) is directed to state as the official attitude of this corporation that such transactions are not in any way condoned or acceded to by this corporation, or by any official acting in its behalf, but on the contrary are the subject of a complaint filed in the United States District Court in Chicago against E. H. Rollins & Sons and Walter Cecil Rawls."

On December 6, Bishop Arthur J. Moore, President of the Board of Missions, appeared voluntarily before the Securities Exchange Commission and read into the record at the concluding sessions of the hearings in the case of Rollins & Sons and Cecil Rawls, the action taken by the Board. According to reports, Bishop Moore expressed dissatisfaction with the transactions under investigation, and said that "he knew of no authority given the Rev. Dr. W. G. Cram and Mrs. Ina Davis Fulton, both of New York, to testify as to the Board's attitude on the Rollins transactions."

## DR. WALT HOLCOMB AVAILABLE FOR EVANGELISTIC SERVICES

Dr. Walt Holcomb asked for and was granted a sabbatical leave at the recent session of the North Georgia Conference. For some months Dr. Holcomb has been below par physically and felt he should not undertake the continuous duties of the pastorate for this year. He is stronger now and eager to assist in some evangelistic meetings, and

I desire to commend him to my brethren everywhere. He has spent much of his life in this special field and I feel sure will bring to any church or town a ministry full



REV. THOMAS A. CARRUTH,  
Terry, Miss., has an Advocate in every home

of blessing and progress. Dr. Holcomb's address is 80 Park Lane, N. E., Atlanta, Ga.

ARTHUR J. MOORE, Bishop,  
Atlanta Area.

## ONE OF OUR READER FRIENDS

Dr. Duren: The Advocate comes to me through a friend, and I certainly enjoy it and wait for it patiently every Thursday.

The check in last week's issue carried me back to my girlhood days. I knew Bro. Harp very well; had a sister named Roberta for him. Dr. Linus Parker I knew in after years as Bishop. As you know, he was the father of Bro. Frank Parker. The Bishop married my sister to Rev. J. M. Beard, who was our pastor at old Moreau church at the time. My brother, the Rev. Samuel Schroeder, was assisting in the Advocate office at the time of his death, Jan. 5, 1879. He was called to take charge of old Moreau church in October, when Bro. Tiff Foster died in October, 1878.

I well remember, in my girlhood days, the Advocate and Guide to Holiness came into our home, my father's home, who was a loyal Methodist. I am an old-time Methodist, and I know I am one of the oldest Methodists in this city.

MRS. ELLA SCHROEDER HEROY.

## WHEN A BOY THINKS MOST OF MOTHER

Someone, who has been a boy, has noted that a boy thinks most of his mother

- when he is hurt
- when he goes to bed the first time away from home
- when he is hungry
- when he has good news to tell
- when he wants money
- when he attains honor
- when mother is sick
- when he is in trouble
- when he is sick
- when he wants to find God.

And it may be added that he has to get pretty well grown up and pretty hard-boiled before he gets over this—if he ever does—and which it is hoped that he doesn't.

—Exchange.



## PERSONAL NOTES AND INCIDENTS

Rev. Edgar C. Dufresne reports a good beginning at Opelousas, La., where there was a salary increase and plans are being made for a good year.

Mrs. J. C. Whitaker, whose husband is a chaplain in the U. S. Navy, is visiting him in California, according to a notice from the post office regarding her paper.

Governor-elect Thomas L. Bailey, of Meridian, Miss., is in Touro Infirmary, New Orleans, for surgical care of a minor nature. We are glad to say that he will be returning home in a very few days.

Rev. and Mrs. T. B. Winstead report their safe arrival and a hearty welcome from the people of Gallman, Miss. Bro. Winstead asks that we say to his friends that his address is Gallman instead of Eden, Miss.

Bro. J. L. Hendrick, a brother-in-law of Rev. W. T. Phillips, of Tchula, Miss., died at his home in Fulton on last Saturday morning. The Advocate joins in the sympathy of many friends for those bereaved.

Rev. Luman E. Douglas, pastor at Sulphur, La., has been named as Advocate representative for the Lake Charles district. We know from past experience that he and Dr. Hicks, the district superintendent, will make a good team.

The church at Fulton, Miss., is off to a good start under the leadership of Rev. E. L. Jernigan. The pastor and his wife have been most cordially received for the new year and a substantial increase in ministerial support and benevolences has been approved.

Rev. Seamon Rhea, recently returned to Holly Springs, Miss., for the fifth year, has been cordially received and his work is getting off in a very satisfactory way. The pastor's salary was increased \$300 over the previous year and the assumption for World Service was increased 50 per cent.

Rev. Virgil D. Morris is promoting the



REV. CARL LUEG  
Natchitoches, La.

God's Acre plan for Bethlehem Church, which he is serving in connection with the Homer church. The budget adopted by the congregation amounts to \$496 and it is

hoped that the God's Acre plan may be the means of finding support for a missionary.

Mrs. L. D. Chambers, of Hattiesburg, Miss., whose husband was an educator and long a member of the Mississippi Conference, is now in her 84th year and has been reading this paper since her childhood. Mrs. Chambers is a loyal friend of the ministry and the church, since her husband and her son, both now ascended, were members of the Mississippi Conference.

Rev. S. A. Brown, retired member of the North Mississippi Conference, is making his home at Moorhead, Miss. He says that he was compelled to spend five days in the hospital recently but is now much improved. His friends will be glad to know that he and Mrs. Brown are looking forward with pleasure to a year of service without the grind of responsibility which they have carried so long and so well.



REV. C. W. WESLEY  
Hazlehurst, Miss.

## DISTRICT WORLD SERVICE INSTITUTES

Louisiana Conference—Dr. G. P. Warfield,  
Speaker

Sunday, Jan. 2, 11:00 a.m. (Preaching Service) West Monroe.

Sunday, Jan. 2, 7:30 p.m. (Preaching Service) Columbia.

Monday, Jan. 3, 10:00 a.m. Monroe District, Tallulah.

Monday, Jan. 3, 7:30 p.m. Bastrop.

Tuesday, Jan. 4, 10:00 a.m. Ruston District, Arcadia.

Wednesday, Jan. 5, 10:00 a.m. Shreveport District, Shreveport First Church.

Thursday, Jan. 6, 10:00 a.m. Alexandria District, Lecompte.

Friday, Jan. 7, 10:00 a.m. Jena.

Friday, Jan. 7, 7:30 p.m. Alexandria.

Sunday, Jan. 9, 11:00 a.m. (Preaching Service) Ruston.

Sunday, Jan. 9, 7:30 p.m. (Preaching Service) Homer.

Monday, Jan. 10, 10:00 a.m. Lake Charles District, DeRidder.

Monday, Jan. 10, 7:30 p.m. Lake Charles, First Church.

Tuesday, Jan. 11, 10:00 a.m. Crowley.

Wednesday, Jan. 12, 10:00 a.m. Baton Rouge District, Hammond.

Wednesday, Jan. 12, 7:30 p.m. Baton Rouge First Church.

Thursday, Jan. 13, 10:00 a.m. Clinton.

Friday, Jan. 14, 10:00 a.m. New Orleans District, Houma, First Church.

Friday, Jan. 14, 7:30 p.m. Canal Street Church, New Orleans.



REV. S. E. ASHMORE  
Indianola, Miss.

## IN MEMORY OF JAMES STANLEY BEESON

Just a few short weeks ago, our Heavenly Father, in His infinite wisdom and mercy, called from this earth a good husband, a good father, and a friend to the people of this community. He was born July 10, 1897, and at the age of 46 years, on Thursday morning, about 8:30 o'clock, October 21, 1943, his soul took its flight in yonder world. Though he had been in ill health for some time, his passing was a great shock to his many friends and relatives. He is survived by his wife, four children, and four sisters, besides a host of other relatives and friends to mourn his passing away. He was a member of the Palestine Methodist church, near Paradise, La. He was a member of the board of stewards, and had just been elected Sunday School superintendent, but passed away before he ever served, and was president of Grant Parish singing convention.

We feel we've had a great loss, but our loss is heaven's gain. And may the Lord bless the mother and children and help them to follow his teachings.

A FRIEND.

## GREENWOOD DISTRICT MINISTERS' ASSOCIATION

Our first program for the year was a very excellent one. Rev. H. P. Lewis, president; Rev. J. T. McCafferty, vice-president; Rev. J. M. Gunn, secretary.

With these good men as our leaders we hope to surge forth to spiritual victory.

Our program for January 4, 1944, will be about as follows:

Song leader, Rev. J. W. York—"he is a good un."

10:00 Devotional, Rev. F. H. McGee.

10:15 Business.

10:30 "If I had my life to live over," Rev. J. H. Holder.

11:00 Sermon, by Rev. J. M. Guinn.

12:00 Lunch in basement of church, Green-



wood, which will be prepared by wives of the ministers, who, themselves, have a very splendid organization.

1:00 Devotional, Rev. S. A. Brown.

1:15 The pastoral prayer: Rev. W. R. Lott, Rev. R. G. Lord, Rev. E. C. Driskel.

1:30 Preparation for the Crusade meeting at Oxford, Rev. W. S. McAlilly.

1:45 "Conference Organ"—1. How to secure subscriptions, Rev. A. W. Bailey. 2. Use made of Advocate, Rev. W. W. Bruner.

2:00 District matters, Rev. R. G. Lord, district superintendent.

2:30 Adjournment.

Now, Mr. Editor, we invite you to attend this meeting and we believe our President, Rev. H. P. Lewis, a wise and good man, will let you say a speech and we will give you a chicken and ham dinner; and what's more, we like you because you are a good man, a good editor and are giving us the best paper among all the best Advocates; and what's more, we believe you can count on the Greenwood District to be in the lead for we have the "Leadenest" district superintendent in the Conference and he likes the Advocate and we like him, and therefore love to do his bidings.

Very cordially yours,

R. T. HOLLINGSWORTH, Reporter.

## "CRUSADE" BEGINS HERE IN JANUARY

Mass meetings in 76 cities, expression of opinion on world order, leading to Day of Consecration, March 26.

Visiting seventy-six principal cities, in every part of the United States, twenty-two teams of Methodist bishops and missionary leaders will hold city-wide and Conference-wide mass meetings during January. These meetings will mark the beginning of "The Crusade for a New World Order," under the auspices of the Council of Bishops of the Methodist Church. A special committee of the bishops, headed by Bishop G. Bromley Oxnam, of Boston, is in charge of the Crusade, which is popularly known as "The Bishops' Crusade."

Detailed plans for the meetings in each city are in the hands of local committees.



REV. T. H. FERRELL  
Booneville, Miss.

The bishop of the area will preside at all Crusade meetings within his area, and most of the bishops are listed for addresses at mass meetings in other cities. It is expect-

ed that the entire Crusade, features of which will carry on over a period of three months, will culminate in a "Day of Consecration" on Sunday, March 26. At that time the members of all local Methodist churches will be asked to "dedicate themselves anew to the principles of the Prince of Peace and the continued evangelization of the world."

Meetings in Texas will be as follows:

Tuesday, January 18, at the Trinity Methodist Church, El Paso.

Wednesday, January 19, at Polk Street Methodist Church, Amarillo.

Thursday, January 20, at First Methodist Church, Dallas.

Friday, January 21, at First Methodist Church, Fort Worth.

Monday, January 24, at Travis Park Church, San Antonio.

Tuesday, January 25, at First Methodist Church, Houston.

Thursday, January 27, at First Methodist Church, New Orleans, La.

Friday, January 28, at First Methodist Church, Shreveport, La.

At the meetings in El Paso, Amarillo, Dallas, and Fort Worth, the speakers will be



REV. W. D. MILTON  
Franklin, La.

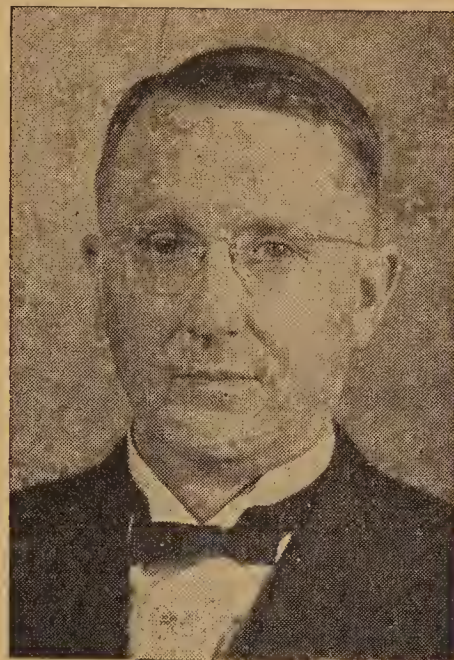
Mrs. J. D. Bragg, of St. Louis, on "A Christian America;" Bishop Edwin F. Lee, of Manila and Singapore, on "A Christian World;" Wayne C. Williams, of Denver, Colo., on "The Coming Peace," and Dr. Karl Quimby, of the Board of Missions and Church Extension, on "The Prince of Peace."

At the meetings in San Antonio, Houston, New Orleans, and Shreveport, the speakers will be Dr. E. D. Kohlstedt, of the Board of Missions and Church Extension, on "A Christian America;" Dr. Y. C. Yang, President of Soochow University, Soochow, China, on "A Christian World;" Wayne C. Williams, on "The Coming Peace," and Bishop Titus Lowe, of Indianapolis, Ind., on "The Prince of Peace."

"The Coming Peace and the Prince of Peace" is the central theme of these mass meetings and of the entire Crusade. The renowned artist, Howard Chandler Christy, has been called upon to paint a new portrait of Christ embodying this theme, and the painting has been reproduced in a Crusade poster in the original colors. A black and white reproduction of the painting recently appeared in this paper. It has been widely acclaimed for the striking masculine

strength and purpose depicted in the face and body of Christ.

Those who attend the Crusade meetings can there secure, free of charge, postcard-



REV. R. H. CLEGG  
Yazoo City, Miss.

size reproductions of the painting (in color) to send to the men in the armed services.

Speaking recently of the plans for the Crusade, Bishop Oxnam said, "The Crusade for a new world order is a movement within the Methodist Church which seeks (1) to develop, clarify, and mobilize the sentiment of all the members of the Church in favor of a righteous and lasting peace and a Christian world, and against those attitudes and movements which are contrary thereto, and (2) to bring about that great body of sentiment and influence to bear at the place the decisions regarding the peace are to be made and before the decisions are made."

"The Christian forces must not wait until decisions are made and then protest if those decisions are not Christian."

"The general boards, commissions, and other agencies of the Church are cooperating with the Council of Bishops and have important parts to play. In general, the methods of the Crusade will involve the distribution of appropriate literature, 76 inspirational meetings in as many cities, and a follow-up movement through the Conferences, districts, and churches which will include study of the subject in church schools and study groups and a home visitation which will carry the message of the Crusade into every Methodist household."

"In connection with this follow-up, the people will be asked to write personal letters to any and all persons who may have a hand in shaping the peace, expressing their sentiments against a narrow and selfish isolationism and in favor of a never-ending peace and the Christianization of the world."

Experience shows that success is due less to ability than to zeal—Buxton.

The Scotsman had lost a pound note. Sadly he entered the advertisement office of the local newspaper and handed in the notice he wanted inserted in the "Lost and Found" column.

The clerk had difficulty in restraining his mirth when he read, "Lost, £1 note. Sentimental value."—Tit-Bits.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Prayer

Dear God, show us how to work for peace;  
Show us how to make all warfare cease.  
Help us to love as all brothers should,  
And to know just one great brotherhood.  
Amen.

\* \* \*

### A Message from Our Conference President

Prentiss, Mississippi.

Dear Women of the Mississippi Conference:

'Tis the month of December, 1943. We await the coming of another Christmas. This is the season of all seasons of the year when the thought of missions should be uppermost in our minds. There is sadness over our land and throughout the world. The spirit of the Christ Child is waiting to be born anew through our hearts and hands as we reach out in compassion to a stricken world.

The Magi brought Him gold and frankincense and myrrh. What shall be our gifts to Him? Three gifts there are, more precious than gold and frankincense and myrrh, which each of us can offer Him at this Christmas time. Long ago, one of the greatest of His disciples described them as the greatest eternal values, when he wrote: "and now abideth faith, hope and love." We can give Him our faith. Above the crashing of the bombs and the roar of guns the angels' message of peace on earth still fills the Christmas skies. We can hear it if we will listen, and kneeling before the Child of Bethlehem we can offer Him the faith that is the substance of things hoped for, the evidence of things not seen—the faith that war will be forever banished from the earth, that the nations will organize and work together for justice and prosperity for all. To have faith that peace will reign in the world is to dedicate ourselves to work for it with all the devotion and resolution that in us lie. This is a worthy gift for Him whose birth the angels sang.

We can give Him our hope. Hope, says the writer of the Hebrews, is "an anchor of the soul both sure and steadfast." Where there is no vision the people perish, but when men lay hold on hope they look beyond the darkness of the present to the splendid vision of the world as it might be, as God planned it should be, a world in which His will is done as it is in heaven. Hope, too, is a worthy gift for Him at whose manger the star-led Magi knelt.

Then, we can give Him our love. If we were to sum up the meaning of Christmas in one single word, that word would be love. For Christmas is the constant reminder that God so loved that He gave His only Son. Our love should reach out not only to friends and family, but to the needy and suffering wherever they may be. We can lay before Him the gift of love that drives out hate, love that beareth all things, believeth all things, hopeth all things, endureth all things. For now abideth faith, hope and love—the greatest of these is love.

The ushering in of a new year suggests that we count our blessings—and that we plan definitely for a larger and fuller life. With new needs on home and foreign fields

we need Methodist women in every Woman's Society of Christian Service who are determined to meet the need of a new day—who are determined to "Sing the Lord's Song" in a better way—a more adequate way.

As once again your thoughts turn back To Bethlehem, where Christ was born, May His rich blessings be yours and His love guide you throughout the coming year.

MRS. W. F. MAHAFFEY,  
Conference President.

\* \* \*

### Life Memberships

Moss Point, Miss.

Dear Co-Worker:

Now that the year is drawing to a close, let's consider again the beautiful plan of securing funds for furthering the Master's Kingdom through Life Memberships.

If your society overpays its pledge, all money over the amount pledged may be used for Life Memberships, either adult, junior, or baby. Often if a chairman will contact relatives of loved ones, they will gladly make a mother or others in the family a life member for a Christmas gift.

In the Tri-County Zone recently, a high school boy, who works after school, and a girl who recently graduated and has her first job, each made their mother a life member. Why? Because of their mother's interest in mission work, and because the Life Membership chairman suggested it. They were so glad to honor their mothers.

Life Membership chairmen, let's get busy!

Please, all new or re-elected presidents and zone leaders, appoint a chairman and have her notify me. She should be installed with the other officers, for hers is a most important office.

I sincerely thank every one who has assisted in promoting this phase of our work for the Master's Kingdom. You will be pleased, I'm sure, though not satisfied, to learn that over \$3,500 has gone into our Conference treasury this year through Life Memberships. Let's make it \$4,000!

INA THOMPSON,  
Conf. Chairman Life Memberships.

\* \* \*

### The Methodist Woman

The December, 1943, issue of The Methodist Woman is worth the entire 50 cents which a year's subscription costs, for from cover to cover it outlines the plans of work for every department of the Woman's Society of Christian Service for the new year.

Over and over we have been told that every officer of the society should subscribe for this little magazine, which is really a working guide for our organization, so, right now, we suggest that each society get busy and send in subscriptions for each of their officers. We also suggest that a request be made for the subscriptions to begin with the December issue, for it gives the eight goals for 1944 on a double-page chart.

\* \* \*

### Reports?

Have the fourth quarter's and the year's reports from each officer in your society

been sent to the Conference officers? They should have been mailed yesterday!

We are hoping that the reporting will reach that coveted 100 per cent this last quarter, so the work of the Mississippi Conference W. S. C. S. will show up as it should. If the reports have not been sent from your society, please rush them off today.

\* \* \*

### "God and the Problem of Suffering"

Since many societies will begin the year with the study of "God and the Problem of Suffering," we suggest that the books be ordered immediately. They may be ordered from either Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. The price is 25 cents.

As we all know, this little book is the guide to be used with the Bible—the Bible is the text.

We hope to give a suggested outline for the study soon.

\* \* \*

### Interesting News Item

Having so recently studied the Japanese as one of the groups of "America's Peoples," we are interested in the following news item, released on December 4:

"Walla Walla, Wash.—Most of the loyal Japanese-Americans interned at other centers than Tule Lake, California, will be released during the winter and spring under present plans, it was disclosed Saturday by Otis Peterson, in charge of the War Relocation Authority regional office at Salt Lake City.

"Peterson said nearly all the Japanese-Americans outside of Tule Lake are eligible for leave. More than 60 per cent of them are American citizens, he estimated.

"The official said the WRA hopes to release 'a great number' both to alleviate the manpower shortage and to 'get these people back into the American way of life.'"

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Worker:

You have been faithful in meeting your obligations this year and we are all grateful to you. But I am sure you would like to have a picture of the financial situation in the Woman's Division of the Board of Missions of the Methodist Church.

Appropriations for the year.....\$3,471,643.00  
Total income from all sources.... 2,373,019.03  
Amount which must be raised during the last quarter of this year .....\$1,098,623.97

"We cannot sing the Lord's song on a pre-war budget."

Under normal conditions we could feel we are making progress, but these are not normal times. Living expenses have greatly increased, food costs in all our institutions are soaring. We cannot feed 100 children on what it took to feed them a year ago. Our responsibilities have vastly increased in war-ridden countries. For example, we must add \$5.50 a day to the salary of every missionary in China just to meet the cost of the barest necessities of life. (See December Methodist Woman for further data). What can we do about this?

1. Scrape our treasuries as bare as possible.
2. Give honorary memberships for Christmas.
3. Urge every member to express personal thankfulness by additional gifts.
4. Many women might like to give a day's emergency salary increase (\$5.50) for a missionary.

Won't you make this hour of extremity your hour of opportunity and give—that others may live? This appeal goes out to every Woman's Society in every Conference in the entire Methodist Church. I am sure North Mississippi will do her share to meet this world need.

\* \* \*

### Crusade for a New World Order

North Mississippi is to have one of the 100 mass meetings planned by the Bishops of the Methodist Church on "The Coming Peace and the Prince of Peace." This meeting will be held in the University Chapel at Oxford, January 21, 1944. Every organization of the Methodist Church, including the Woman's Society of Christian Service, will assist with the plans for this meeting. Our part will be to see that every Methodist woman becomes informed about this meeting, its purpose and what we hope to accomplish. Further information will come to you from time to time.

May we say with the Psalmist, "I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord. I

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will pay my vows unto the Lord now in the presence of all his people."

With love and appreciation for each of you.

Sincerely,

MRS. W. H. RATLIFF, President,

North Miss. Conf.

Sherard, Miss., Nov. 30, 1943.

\* \* \*

North Main Street W. S. C. S., Water Valley

Dear Mrs. Moore:

Our Woman's Society of Christian Service is very fortunate in being able to retain most of our officers for 1944.

President and treasurer—Mrs. J. H. Carroll.

Vice-President and Spiritual Life chairman—Mrs. M. L. Elliott.

Recording secretary and Student chairman—Mrs. Ray Gean.

Corresponding secretary—Mrs. W. Tatum.

Mission and Bible Study and Local Treasurer—Mrs. A. G. Carter.

Superintendent of Supplies—Mrs. Lela Bell.

C. S. R. and Children's Work—Mrs. A. S. Brisco.

Literature and Publicity—Miss Nell Myers.

Reporter and Coupons—Mrs. Raper.

On Tuesday night, November 23, the ladies of the Woman's Society of Christian Service entertained the Guild members and the honorary members of the W. S. C. S. A religious devotional service was given in the auditorium. Talks by Bro. Brisco, Mrs. Geans, Mrs. Carroll, reading by Mrs. Greenlee, who took as her topic, "What He Saith Unto You, Do It." A prayer led by Mrs. Raper, songs with Miss Geans at the piano, was interspersed through the program.

The "honorary members" led the march into the men's classroom, where a delicious lunch was served. Mrs. Tatum gave us instructions on "How to Cook a Husband" in her inimitable style. Fortunes were told that brought roars of laughter. The pleasurable occasion was closed with singing "Blest be the Tie that Binds."

The North Main Street church has had a most successful year, in which the W. S. C. S. had a good part. Asking that you join in our prayers for a continuation of this work,

Sincerely yours,

NINA PRYOR RAPER,

Reporter.

### CONGO CHIEFS BECOME CHRISTIANS

"Several native chiefs in the Belgian Congo professed conversion to Christianity during 1942," reports the Rev. Edward I. Everett, missionary superintendent in Jadotville, industrial city of the Congo, Africa. "At the Conference in 1942, we asked that a special effort be made in 1943 to lead chiefs to Christ. Eleven have professed conversion—three of them from the Jadotville-Mulungwishi-Kanene section.

"For a chief to become a Christian is a

much greater sacrifice than for an ordinary person to do so. A chief has more than one wife. If he becomes a Christian he must give up his plural wives. When other chiefs come to visit him he is expected to serve them with a native beer or wine. This custom the church repudiates. He must take down the little spirit huts which he controls in his village. The ancestral spirits may get angry at this and wreak vengeance on the whole village because of it. If a larger chieftainship is offered him, he will not be able to inherit the wives of the dead chief; and until the wives are inherited they remain a kind of taboo, varying in the different tribes. He must repudiate the machinations of the witch-doctor, who is the most powerful man in the community when it comes to personal influence. A witch-doctor can call the chief a witch and compel him to drink poison or make the scalding water test of thrusting his arm into it to see if he is burned—to show his guilt or innocence. It is not easy for a chief to become a Christian, but we are praying for more of them to turn to Christ this year."

### PUT FEAR OUT OF YOUR HEART

You tell me that law is above freedom of utterance, and I reply that you can have no wise laws nor free enforcement of wise laws unless there is free expression of the wisdom of the people—and alas, their folly with it. But, if there is freedom, folly will die of its own poison, and the wisdom will survive. That is the history of the race.

You say that freedom of utterance is not for the time of stress, and I reply with the sad truth that only in time of stress is freedom of utterance in danger. No one questions it in calm days, because it is not needed. And the reverse is true also: only when free utterance is suppressed is it needed, and when it is needed it is most vital to justice. Peace is good. But if you are interested in peace through force and without free discussion—that is to say, free utterance decently and in order—your interest in justice is slight. And peace without justice is tyranny, no matter how you may sugar-coat it with expediency. This state today is in more danger from suppression than from violence, because in the end suppression leads to violence; indeed, violence is the child of suppression. Whoever pleads for justice helps to keep the peace, and whoever tramples upon the plea for justice, temperately made in the name of peace, only outrages peace and kills something fine in the heart of man which God put there when we got our manhood. When that is killed, brute meets brute on each side of the line.

So, dear friend, put fear out of your heart. This nation will survive, this State will prosper, the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold—by voice, by postal card, by letter, or by press. Reason never has failed men. Only force and oppression have made the wrecks in the world.

—William Allen White (1922),



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. J. H. Thatcher, Conference Secretary

### Organization and Promotion

As we approach the end of another year, I wish to express my deep appreciation for your loyal cooperation. As we are soon to begin a new year with wide vistas of opportunities lying ahead for Christian service in a needy world, let us heed this quotation: "Be ye doers of the word and not hearers only."

Mrs. Ina Davis Fulton, our Division treasurer, says that "only sacrificial giving can meet" the physical and spiritual needs in this chaotic world. She says, "Outstanding instances of need crowd to mind:"

1. Better food facilities, and equipment in day nurseries and Bethlehem Centers, defense areas, schools and hospitals.

2. Money for increased cost of travel on and from fields for foreign missionaries and the rising cost of living on every field.

3. The overwhelming need for specialists in education, evangelism, and medicine at home and abroad.

\* \* \*

### Cultivation Funds

All societies are not sending to the Conference treasurer their cultivation quota. We urge you to do so.

The constitution of the Woman's Society of Christian Service states: "Each Woman's Society of Christian Service shall include in its budget a definite amount for a Cultivation Fund." (Article IV, Section 7). "The Cultivation Funds are a part of the total budget of the local Woman's Society of Christian Service, but are not a part of the Conference Pledge to the work of the Woman's Division. These Cultivation Funds are used for cultivation expenses incurred by the District, Conference, and Jurisdiction Societies and the Woman's Division of Christian Service; they are used also for expenses of program materials, publicity and printing for the Woman's Society in the local church."

\* \* \*

### Funds

Please remember that funds received from Students, Young Women and Girls, and Children, are credited on appropriations but not on pledge. The Week of Prayer offering, Cash Supplies, and Cultivation Funds are not credited on pledge or appropriations. The above funds will be given credit in total receipts, but do not apply on pledge.

Our responsibilities are vastly multiplied both at home and abroad. We cannot feed one hundred children today on what it took to feed them one year ago. We must add \$5.50 a day to the salary of every missionary in war-ridden China just to meet the cost of the barest necessities of life. Why not give a Life Membership to someone for Christmas? It will help clothe and feed a cold and hungry child.

\* \* \*

### Crusade for a New World Order

A letter addressed to the local society president, over Mrs. Bragg's signature on the Crusade for a New World Order will be sent out by the district secretaries shortly. The Crusade for a New World Order is a

movement in the Methodist Church to mobilize sentiment for a just and enduring peace and a Christian world, and to make that sentiment influential at the place of decision is made and before decision is made. It is opposed to isolationism. It urges the collaboration of the United States with other nations in insuring a righteous and lasting peace. The first step after receiving the letter is for you to write immediately to your representatives in both houses in Congress.

Say briefly in your own words and on your own paper that you expect your representatives in Congress to support and vote for those measures that will enable our country to cooperate with the other nations of the world in constructive plans for the prevention of conditions that permit aggression and war.

The goal is that at least one letter to your Senator and to your representative be mailed from every Methodist home.

The future peace of the world may well rest with the mobilization of church people to secure and enforce that peace.

\* \* \*

### Goals for 1944

#### Goal 1: Spiritual Life—

To quicken the spiritual life of all Methodist women; to deepen the prayer life and to increase the sense of responsibility for personal service and giving.

#### Goal 2: Visitation—

Cooperation in the Crusade for a New World Order visitation plan; also visitation throughout the year in an effort to enlist new members.

#### Goal 3: Education—

Effective presentation of monthly programs, increased use of *World Outlook* and *The Methodist Woman*, and other literature, and continued increases in approved study courses each year till the goal of four a year is reached.

#### Goal 4: Christian Social Relations and Local Church Activities—

A committee on Christian Social Relations and Local Church Activities, responsible for promoting activities growing out of the society's studies.

#### Goal 5: To Live is to Give—

The only way we can express our love to God is by our service and our gifts. The least we can give is a tithe. The giving of the tithe solves all our giving problems.

#### Goal 6: To Promote the Missionary Education of:

**Students**—Correlate plans with pastors and student directors to undergird the total Methodist student program; acquaint women students with the work of the Woman's Society of Christian Service.

**Youth**—Follow the unified plan including cooperation in the Joint Committee and wherever possible an Interest Group of girls within the Commission on World Friendship.

**Children**—Take part in the activities of the Council of Children's Workers, including plans for missionary education in the Sunday morning and additional sessions of the church school.

#### Goal 7: Supplies—

Every society doing some Supply work.

#### Goal 8: Reports—

Send quarterly reports by the fifth of

April, July, October, and the fourth quarterly and annual reports by January fifth, to the district corresponding secretary.

### "INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE"

By Gladys Crutchfield Ferguson

It is seldom possible to pay tribute to a truly heroic personality. In the last year I have come in contact with a character which, to me, emphasizes such genuine Christian living that I would like to tell a little about her.

Late in the fall of 1942, with two friends, I was making a brief tour of the southern area of Louisiana. All of us being members of the Methodist Church, and particularly devoted to the work of the Woman's Society of Christian Service, we made it a point to include in our itinerary the French-MacDonell Mission School at Houma. This School, so capably run by Miss Ella Hooper, Methodist deaconess, is dear to the hearts of all Methodists, as is "Miss Ella" (as she is affectionately known to all the Louisiana Conference) herself.

While we were being hospitably shown over the campus, Miss Ella asked if we wouldn't like to visit the Dulac Indian Mission School, since we were already in that part of the country. I had never heard of this school, nor had my companions, but we were very much interested in the little bit of local history Miss Ella told us concerning the Houma Indians.

Early the next morning, with Mrs. Harry Hendrix, a member of the Houma Methodist Woman's Society of Christian Service, as our capable and charming guide, we drove out from Houma on a snow-white road of oyster shell the eighteen miles to the Dulac School.

Shortly after we left the city limits we passed the impressive lay-out of the huge dirigible airport then under construction—the ultimate in up-to-date warfare—a harsh reminder of the failure of modern man to remember Jesus' second command, "Thou shalt love thy neighbor as thyself."

After this, the break between the new and the old was sharply apparent. On either side of the road lay acres and acres of beautiful, waving sugar cane, being harvested by Negroes, with machetes. Curving bayous wound in and across the road, lush with semi-tropical vegetation. Up and down these little streams, and out into the canal, scooted small shrimp and oyster boats, flying brightly-colored flags. More and more frequently we began to see house boats, the homes of the muskrat trappers, filled to overflowing with dusky-skinned children. Mrs. Hendrix told us that these trappers penetrated miles into the thick marshes, inaccessible except by baots and pirogues, and stayed for months on end, shut away from civilization as they tended their traps.

And then suddenly, a sharp turn to the right, and we stopped before a modest, once-white, frame house, with no claim to

(Continued on page 16)





MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON DECEMBER 19, 1943

By Rev. W. C. Newman

### GOD SPEAKS THROUGH HIS SON

**Lesson Text:** Romans 10:4-10; Hebrews 1:1-9.

**Golden Text:** God . . . hath at the end of these days spoken unto us in his Son.

—Hebrews 1:1-2.

Dr. Smart used to tell a story about some acquaintances of his whose only son had been reared too closely to his parents. The son had never been away from home, had never even slept in a different room from his parents. The time came when they realized that for his good he must be thrust away from them a little. So, explaining the situation to the boy, they told him that he must sleep in his own room across the hall. But they sought to ease any fear he might have by telling him they would leave the doors open between the rooms, and added that "God will be with you, and take care of you."

At bedtime the father accompanied the boy to the room, saw him under the covers, told him goodnight, and slipped away after turning out the light. But anxious to see how the boy fared, he slipped back to the door a little later, and heard the boy speaking. He was saying, "O Lord, I know you are here. I know you'll take care of me. I'm not afraid, because you are with me. But, Lord, don't speak to me. If you do, I'll run!"

#### God Does Speak

With all our talk about God speaking to us, I suspect that we would be as terrified as that little boy if we should actually hear God's voice. Nevertheless, to the Christian, it is unthinkable that God should be unable to reveal himself and his will to his people.

How, then, can this be? The Psalmist gave a partial answer when he cried, "The heavens declare the glory of God, and the firmament showeth his handiwork." And to anyone who is not blind to the beauty and absolutely impervious to wonder, God speaks through the natural universe.

But the heavens do not only declare God's glory; in the light of what modern science has revealed to us of this universe the heavens declare many other things about God.

#### God Speaks Intelligently

For one thing, it is impossible any longer to think of the universe as being either a blind, uncontrolled force, sometimes destructive and often positively cruel, or else impersonal, neutral, materialistic.

The orderliness of the "heavens" speak unmistakably of the purposeful planning of

a creative mind; the complexity of the universe speaks clearly of the superiority of that mind; and, the Christian knows, the moral quality of the universe speaks of the goodness and justice of God.

So, also, does God speak through history, through his prophets and teachers, through his Book, through communion with even the humblest of his children, and through insatiable hungers that have been implanted in the heart of man and continually drive man toward the things that are spiritual and eternal.

#### Jesus—The Perfect Word

But the burden of our lesson today is that God's perfect revelation of himself is

not in the heavens, nor even in his Book, nor in the word of his prophets, but in the person and life of Jesus.

If you would know what God says to us, then study what Jesus said and was. "He that hath seen me hath seen the Father," he said. And again, "Believest thou me that I am in the Father and the Father in me?"

Always Jesus made it clear and emphatic that his one consuming passion was to reveal God to man. And I doubt that any thoughtful Christian could question God's approval of Jesus.

No wonder, then, that John, ever a little more discerning and mystic than the others, simply called Jesus, The Word.



**THIS YEAR,** when you wish everybody Merry Christmas, think of the millions of American boys who aren't having such a merry time.

You'll find it a little easier to think about them if you're doing everything you can to help the cause they're fighting for.

How can you help? By buying extra War Bonds for Christmas gifts, for the boys overseas, for yourself and your family.

And remember this: Every time you buy an extra Bond, you not only help pay for the guns and ships and planes that these boys must have—you also help bring nearer the day when they, like you, can gather around the Christmas tree with their wives and children and mothers and sweethearts and friends and say, "Merry Christmas, everybody!"

NEW ORLEANS *Public Service*



# THE CHRISTIAN FIRESIDE

## FRECKLES

By Rev. Vivian T. Pomeroy, D.D.

There is no use in my pretending otherwise—I have a very queer memory. I do not say a bad memory, but a queer one. I so often forget things just when I want to and need to remember them, and I remember something quite different.

One Sunday recently, after morning service, as I drifted down the center aisle of my church, I found myself face to face with a girl who used to live near me on my street. She and her mother had come from Boston that Sunday morning. I had not noticed them in the congregation because I cannot see everybody. But I was specially glad to meet the girl after the service because, when she lived near, she often used to drop in at my house. As I shook hands with her I nearly said, "Hello, Freckles"—which would have been silly, for her name, or her nickname, is not Freckles; nor is there any reason on her face why it should be. Her name is Ruthie. Why, then, did I want to call her by that name? Now I will tell you.

When she was much smaller than she is now, Ruthie and her sister, Priscilla, used to come and see me almost every Saturday morning, and in vacation-time they came on other mornings, too. And with them always was their dog Freckles. He was an English setter, and loved them greatly. And always, when they came, they said, "We mustn't stay long. Has the one-o'clock whistle gone?" For, when the whistle went, it was time for them to go home.

One Saturday morning Ruthie came very early. I was busy, so she went home again. Freckles had run ahead, and he just missed her when she quickly went home again because I was busy. In about five minutes I saw from my study window that Freckles was trotting up the path. He came and stood on the front porch and barked. He was looking for Ruthie. I went down to the door, and Freckles came in. "She has gone, Freckles," I said. Freckles looked at me and was not satisfied. He went all over the house, upstairs and down, into every room, looking everywhere. Down in the hall he looked at me again. "Go home and find her," I said as I opened the front door. Freckles was not sure. I had to push him out slowly; and the door was shut.

In a few minutes I heard a gentle bark. There was Freckles, close to the shut door, looking up and waiting. He lay down, and now and then he barked gently; but he stayed there. All through the bright morning he stayed. He did not whine or howl or scratch. He just waited patiently out-

side the closed door. And his gentle bark now and then said, "I am here; I am here, Ruthie."

At five minutes to one I peeped out. There was Freckles, patient still after two hours. At one o'clock the whistle sounded loud and long from the chocolate factory across the river half a mile away. Freckles sat up, pricked his ears. Then he shook himself, gave one last gentle bark, and trotted home. And there I am sure he found his dear Ruthie.

I was told that Freckles was no longer living. He has gone where all good dogs go. I might say his bark has reached the other shore. But you can understand now why I remembered him after all the years. And I remember, too, that as I saw his faithful head turned towards home—after he had waited so long without yelping or yapping or whining or scratching—I said to myself some beautiful words which you



REV. B. D. WATSON,  
Wynn Memorial, Shreveport

have heard before. And, even if you are too little to understand them completely, you can see how beautiful they are. These are the words which came to my queer memory all because of Freckles: "Love suffereth long, and is kind; doth not behave itself unseemly; is not easily provoked; beareth all things, hopeth all things, endureth all things."—Reprinted by special permission of the author and The Christian Leader.

## BIRDS BUILD COUNTRY HOMES

Just as human beings build homes in the country or cottages at the mountains or beaches, so the bowerbird of Australia builds a country home. Deep in the forest under the overhanging branches of a tree, so well hidden that only careful search reveals it, the cosy little bower is built.

These ingenious homes are decorated with shells, pebbles or bones and have entrances at each end. When the bowerbird wants a change from the strenuous duties of home, he flies to the little bower in the mountains and there remains for certain periods of the year for rest and recreation. The bowers are used by the bird solely for

amusement and relaxation and not as regular nests.

Birds build apartment houses, too. The weaver-bird is the builder of the most wonderful nests in the world. Travelers in Africa have brought back remarkable tales of the apartment houses which the bird makes. The nests are made of grass and joined together. Sometimes as many as 320 of them have been found thus united.

They look a little like mushrooms and are so large that at a distance they have been mistaken for native huts.

—Albert A. Rand, in Our Dumb Animals.

## THE UNCHARTED

The uncharted surrounds us on every side and we must needs have some relation towards it, a relation which will depend on the general discipline of a man's mind and the bias of his whole character. As far as knowledge and conscious reason will go, we should follow resolutely their austere guidance. When they cease, as cease they must, we must use as best we can those fainter powers of apprehension and surmise and sensitiveness by which, after all, most high truth has been reached as well as most high art and poetry; careful always really to seek for truth and not for our own emotional satisfaction; careful not to neglect the real needs of men and women through basing our life on dreams; and remembering above all to walk gently in a world where the lights are dim and the very stars wander.

—George Meredith, in Christian Leader.

Evil life is one kind of death.—Ovid.

Leave no effort unexpended to give to the world the true conception of Christianity.  
—Thomas L. Bailey, Governor-elect of Mississippi.



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## HORNET OR BEE STING—WHICH IS WORSE?

Recently the *Times-Dispatch*, of Richmond, printed an editorial, "It Stung Us Once" (referring to Prohibition), advocating the retention of the Virginia ABC System of liquor control, "instead of putting a legal prohibition upon the traffic, and thereby opening the gates to bootleggers, moonshiners, and the divers varieties of vermin spawned by the Eighteenth Amendment."

The *Times-Dispatch* has never faced squarely the actual comparative facts of the results of prohibition and of legalized intoxicants. It has emphasized the gang murders of the competitive bootleg rings in prohibition days which, although spectacular, were confined almost entirely to a few large cities. It has reiterated continually "Prohibition Don't Prohibit." It has thrown the spotlight upon the violations of the liquor law during the prohibition era, and has purposely ignored the bootlegging and moonshining which flourished long before State or National Prohibition was enacted. In Virginia about 2,000 men paid Internal Revenue tax to prevent prosecution by the Federal Government, holding no State liquor license, and these 2,000 were a small proportion of the illegal traffickers.

This chronic cry—"Prohibition Don't Prohibit"—is practically the only excuse for the deplorable ABC System, which now actually prides itself upon the \$10,000,000 annual profit, throwing into the waste basket the argument and claim made in the election that the ABC System would promote temperance, reduce the consumption of liquor and eliminate bootlegging.

This claim is positively disproven by facts, not by prejudices, obsessions and generalities. The Statistical Abstracts of the United States Courts, carefully compiled and published, show that from 1923 to 1931 (the greater part of the Prohibition era) that the death rate from alcoholism decreased 42 per cent, insanity due to alcoholism 66 per cent, arrests for drunkenness 70 per cent, crime 54 per cent. The U. S. Census report states that there were 108,000 fewer deaths from alcoholism. The tax-paid withdrawals of liquor in the United States in 1932 (last year of full-time prohibition) were 213,000,000 gallons; in 1942, 2,130,000,000 gallons a per capita increase from 1.59 to 16.01, ten times as many gallons and ten times as much per capita. J. Edgar Hoover reports the number of arrests for drunkenness in the United States in 1932 was 831 per 100,000; in 1942, 1,731 per 100,000, over twice as many; increase in drunk driving, 99.7; 9,675 girls under 21 were arrested in 1941; 1942, 15,068, an increase of 55.7; arrests for prostitution increased 64.8; other sex offenses, 104.7; drunk and disorderly conduct, 69 per cent.

**Virginia Facts.** ABC stores increased from 65 to 102; wine and beer licenses from 4,784 to 6,500; revocation of drunk driving permits increased from 516 to 3,956; jail commitments from 57,789 to 104,931 (48 per cent for drunkenness); convictions for rape, 33; attempted rape, 9; liquor law violations increased from 2,373 in 1934-35 to 4,954 in 1942 (more than double). Five times as many stills have been destroyed the past year. In Richmond arrests for drunkenness increased from 3,713 in 1933 to 8,683 in 1942. The *News Leader*, of Richmond, states editorially, "that liquor consumption is approximately four times what it was before the outbreak of the war," and the same paper also declares that \$78,000,000 was spent for intoxicating liquor during the past year compared with \$32,000,000 for education.

The declaration of the *Times-Dispatch*, that "anybody who went through it (prohibition) knows what a farce it was," knows



REV. C. T. FLOYD,  
New Albany, Miss.

that it was no more a farce than the laws against theft, burglary, the evasion of income tax, prostitution, disorderly conduct, assaults, etc.

These shocking facts show that, compared with prohibition, the sting of the ABC System is like the sting of a yellow jacket or a hornet, compared with the sting of a honey bee in prohibition days. The sting of hornets and yellow jackets (legalized liquor) is far worse than that of the honey bee (Prohibition).

JAMES CANNON, JR.

Richmond, Va.

## WISE OR OTHERWISE

By Rev. James H. Felts

"There are no atheists in the skies."  
"There are no atheists in foxholes."

A turkey is in no way necessary to a good thanksgiving.

Doubt abides. Whosoever will overcomes.

When a preacher combines littleness and narrowness with doctrinal exclusiveness, there is little hope for him.

When a man becomes so expert that he believes his own lies we call him a successful politician.

The man who prayed to be delivered from a middling man of God had something.

When a man has just enough wit (?) to relieve his indecency he revels in vulgarity with asinine persistency.

Christianity always suffers at the hands of a man who never rises above dogma.

Celluloid friendship is too stiff for comfort. It smacks of city slicker personality. Only the silly and inexperienced are caught by it.

The man who is too proud of his temper to lose any of it is probably strong and dependable.

It is not position, power, or money that counts most. It takes inner strength to generate and maintain respect.

I doubt if deep and abiding satisfaction can come to any man who loses the capacity to earn.

True or false? The Rev. Dr. Alexander MacBride, portrayed by Owen Wister in "The Virginian," was a model preacher.

## METHODIST ORPHANAGE LEADERS IN ITALY SAFE

The Rev. Riccardo Santi, superintendent of Casa Materna—the famous orphanage and school of the Methodist Church, near Naples, Italy—together with Mrs. Santi, their two younger sons, and the children of the orphanage, are safe and well despite the recent bombing in that region.

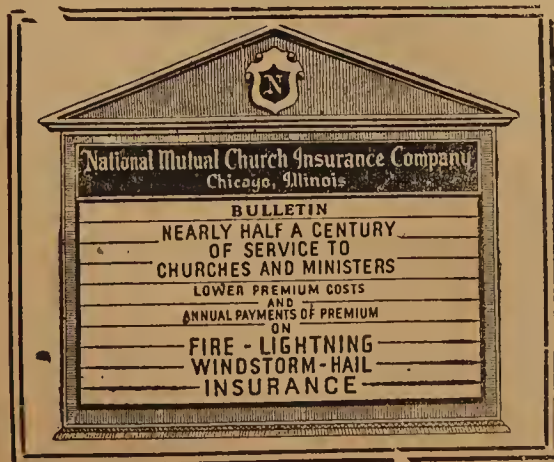
Word to that effect comes to Mr. Santi's son, Emmanuel Santi, of Yonkers, N. Y., and through him to the Board of Missions, in a "V-mail" letter written October 25 by Chaplain William T. Reid, now in service in Italy. It had been feared that they might have suffered seriously because of their presence in the combat area. The chaplain writes:

"I was in Portici several days ago and visited your father and two brothers at Casa Materna. They are well and are fairly happy, though the war has damaged the building some—though not beyond repair. None of the children (of the orphanage) was injured. They are away now in a nearby town with your mother. She is well and doing a great work. I did not meet her, but your father told me about her. I am sure she is a wonderful woman, because your father is such a noble man, and the same is true of your brothers. The war still goes on, but that section of Italy is now well in the hands of the Allies, for which they are very thankful."

## Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
For Coughs, Chest Colds, Bronchitis





## "INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE"

(Continued from page 12)

distinction other than nestling close to it was an unassumingly simple but charming small chapel, with a brave, white cross atop it.

We went up the steps and, since the windows were thrown open, could hear the murmuring of children. At the front door we were met by a woman with one of the sweetest faces I have ever seen. I couldn't tell you her age—I would have no idea whether she were young or old or middle-aged. There was so much kindness, and so much character written in her face that no one could be concerned with any other physical attribute she might have. This was Miss Wilhelmina Hooper, sole chate-laine of the Dulac Indian Mission School.

At her invitation, we went into the almost barren hall, flanked by two fairly large rooms. It was the one on the left in which we were interested, for here were gathered between forty and fifty Indian children. Seated on low, wooden benches around long tables, they were studying—mostly out loud—in the French-Indian dialect they speak almost exclusively.

I could write pages on these children, the things we learned concerning their background, the type of lives they live, their shy and appealing personalities; but, at this writing, I am primarily concerned with their earthly guardian angel (for that is what she is)—Miss Wilhelmina.

She is very disinclined to talk about herself, and it was only by much probing and later some little information from her sister, Miss Ella, that we were able to learn as much about her as we did.

That Dulac School exists today, and that these children are being trained more adequately to face the complicated issues of modern living is purely the result of a heart full of love and compassion.

In October of 1932, when the school was first opened, the Indian children of the bayous were "not allowed" to attend the parish public schools. That this "caste" system should exist in the public schools of America, land of "civil and religious liberty," should cast a shadow across the heart of every Christian.

At the solicitation of Miss Ella, Miss Wilhelmina came, two weeks after the school had officially opened, to assist Mrs. George De Forest with the teaching. Mrs. De Forest was a capable business woman, greatly talented, but she had never attempted teaching. The week or two Miss Wilhelmina had planned to stay lengthened into months, and as her heart warmed to the need of these children and their families, she knew this was her work.

Neither she nor Mrs. De Forest received any pay, nor were there any funds for the school. In fact, physically speaking, there was nothing available, only a great and crying need. What outlay as was absolutely necessary, such as food, was taken care of personally by the workers, the tithes of the MacDonell teachers, and Miss Ella. At the time of Miss Wilhelmina's initial appearance there was a borrowed hall, a few pieces of inadequate material, and a group of wide-eyed, enthusiastic children, seated on a conglomerate arrangement of barrels, boxes, and tubs.

Mrs. De Forest remained as head of the school until summer, when she returned to her family in Ohio. Shortly before this,

however, Miss Eluida Hoffpauir, of Jackson, Miss., joined the Indian cause and stayed at Dulac for two years. After her departure in 1936 the Woman's Missionary Council sent Deaconess Mary Beth Littlejohn for the period of a year, and a short time later the Conference Board of Missions paid the salary of Miss Elaine Willett for a period of six months. All of these indefatigable workers made definite and lasting contribution to the welfare of the movement. During all of this time, however, it was the guiding love and staying power of Miss Wilhelmina that kept Dulac School always moving forward.

When the need for a permanent structure became acute, Miss Ella, out of her personal funds, purchased by a small down payment, the old white frame house where the school is now in residence. Miss Wilhelmina moved in—literally—and that is now her home, and the heart of the entire community.

With the exception of the noble work done by the women mentioned above, Miss Wilhelmina has carried on alone. The only remuneration she has ever received—in terms of material reimbursement—for this total giving of herself is \$45 a month, that is sent to her by an outstanding Methodist layman in Shreveport, out of his own pocket. This same man is responsible for the erection of the little chapel where Sunday School is held every Sunday morning and Bible School every Sunday night. On alternate Sunday afternoons a Methodist minister comes to preach.

To quote from a letter received from Miss Wilhelmina, "The work goes on as best it can under the circumstances. School starts at 8 a.m. and closes at 1 p.m., after which is open house. There is, mostly, a steady stream of individuals and their families. Some want shoes, some clothes, milk, eggs, a needle, a button. Sometimes the whole afternoon is used up with the camera—they want pictures to send the men in service. I do as much visiting as can be squeezed in."

I know just what she means by that "squeezing in." She contacts at least sixty-five families, counting the immediate three-mile radius around the school—beyond that she goes for emergencies, down the bayous, as far and as often as she can.

She drove out with us to see "Indian Point—a plot of ground of which she is justly proud, because the Conference Board of Missions pledged enough money to complete the payment on it. To us it looked like any other piece of ground, well laden with lovely old live oak trees—but to her it was a well-laid-out school campus. "See," she said, "there is the classroom, and here is the recreation hall and workroom," and as she pointed I could almost see them growing before my eyes.

Why shouldn't I? For seven years she has carried on a school, maintaining it almost out of thin air. In a community of economic and social outcasts she has brought love and hope and courage. "The Kingdom of God" has come to live on the Grand Caillou in the hearts of hundreds of people through the devotion of this one woman who never thinks of herself. She found her missionary field and unhesitatingly went out to give her life in service.

In spite of a world full of hate, and envy, and greed, and people vainly seeking glory, there lives down the Louisiana bayous Miss Wilhelmina Hooper, who knows what Jesus meant when he said, "Thou shalt love thy neighbor as thyself!"

## RECEIVING THE CONGREGATIONAL OFFERING

(Continued from page 5)

preach at least one sermon a year on making offerings to God and the support of the sanctuary. When the annual budget is presented to the congregation a competent layman should make the presentation.

The manner of receiving the offering and the presentation before God and the laying of the offering upon the altar have a deeply religious significance. The pastor and collectors should here learn a few lessons.

The offering plates should be kept upon the church altar or on a table before the pulpit serving as an altar. At the appointed interval for receiving the offering the collectors, few or many, should in order approach the altar. One of them should place the offering plates in the collectors' hands. A proper offertory number, instrumental or sung by the choir should be given. In a small church a suitable hymn should be played, but not sung. There should be no congregational singing when the offering is received.

The pastor should remain seated when the offering is being received. The offering is from the individual worshippers. A prayer or exhortation is out of place before the offering. When the offering has been received, the collectors should approach the altar table. They should stand, facing the altar, holding the offering plates, or if there be few, one may hold them.

The choir or congregation, with all standing should sing, "All things come of Thee, O Lord, and of Thine own have we given Thee." The offering should then be placed upon the altar.

The Hymnal contains four "Offertory Sentences." Should the congregation of a small church have no Hymnals, a stanza from a proper hymn may be sung, or the minister may offer a brief prayer.

The singing or prayer should not precede, but accompany the presentation before the Lord on his altar of the offering. It is the altar that sanctifies the gift. In such a form the presentation of the united offering is worship. The individual may offer his prayer as he lays aside his offering before coming to church, or as placed on the plate, or unitedly with the congregation.

A beautiful service in the presentation of gifts and offerings is recorded in I Chronicles 29:1-30. "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord."

Your face is a book where men may read strange matters.—Shakespeare.

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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

Christianity involves not one obligation but two, equally imperative and mutually sustaining. If morality be the fruit of religion—the service of one's fellows growing out of the worship of God—religion is the fruit of morality, the worship of God growing out of the service of one's fellows.—Arthur Cushman McGiffert.

## THE PRAYER-ROOM TODAY

Grant, O Lord, that this great love of Thine may not be made known to me in vain. Let the knowledge of what Thou didst give and suffer for me show forth in me also its transforming power. Let Thy love conquer my pride and self-will, and subdue every impulse within me that is contrary to its own pure nature, until in me shines forth Thy lowly and loving mind. Amen.

Rev J B Cain  
Oct 14

## Good Will Toward Men

"God pity us indeed, for we are human,  
And do not always see  
The vision when it comes, the shining change,  
Or, if we see it, do not follow it  
Because it is too hard, too strange, too new. . .

"Life is not lost by dying! Life is lost  
Minute by minute, day by dragging day,  
In all the thousand, small uncaring ways,  
The smooth appeasing compromises of time,  
Which are King Herod and King Herod's men,  
Always and always. Life can be  
Lost without vision but not lost by death,  
Lost by not caring, willing, going on  
Beyond the ragged edge of fortitude  
To something more. . . something no man has  
seen."

—Author Unknown to us.





# WALLET OF THE WEEK



THE DUCKBILL PLATYPUS is a flat-footed, duck-billed, fur-bearing, egg-laying mammal which suckles its young, lives in the ground, and feeds in the water. It is one of two varieties of this low order of life found in Australia and Tasmania. It is one of the queerest of all the creatures of the down-under continent. When it was first introduced (a stuffed specimen) into England, about a century and a half ago, there was suspicion that it was a fabricated dummy and not a real animal, but there is no doubt about its being a real animal now.

\* \* \*

MEXICO'S INDEBTEDNESS to citizens of the United States is said to aggregate forty million dollars and to go back one hundred years. Ambassador Francisco Castillo Najero recently handed over to Secretary of State Cordell Hull the sum of two and one-half million dollars toward the liquidation of those obligations. It appears that Mexico has definitely launched a program of paying its debts, and the rising tide of industrial development in the Republic to the south of us indicates speedy realization of such a dream.

\* \* \*

THE WORLD'S INDUSTRIAL OUTPUT is shared in by the United States from thirty to forty per cent, and it is estimated that after the war it will be increased to fifty per cent. This prospect for United States influence is backed up by the fact that we possess three-fourths of the world's gold reserve and the country produces the food that it needs. In addition, the American raw material situation is better than that of any other industrial power except Russia. It is believed that the general increase in industrial output in the countries at war will greatly accelerate reconstruction when the war is over.

\* \* \*

RESISTANCE AND SABOTAGE in France appear to be on the increase, or to be much greater than is generally known. The response to compulsory labor drafts by Laval indicates that in ten cities one thousand six hundred were called for labor duty and two hundred and sixty—sixteen per cent—responded. This draft was for the period from May 8 to May 21. From April 15 to June 1, three hundred and thirty-six acts of sabotage were reported. These ranged from train derailments and attacks upon the enemy to liberation of prisoners and the assassination of policemen.

\* \* \*

THE MEN'S BROTHERHOOD was organized in England fifty years ago. It was an organization of laymen, a kind of men and religion movement, which grew with remarkable rapidity until World War I drew away so many of the men and made the congregational meetings on Sunday afternoon difficult. It then began to decline and now only a few scattered units of the movement which promised so much survive. It held the possibility of great good, but like most organizations without a ministry set apart for its promotion, it succumbed before its promise was fulfilled.

MODERN CHINA seems to be looking to the future of the world after the war as offering her a role which she has never played in world trade. Because of this anticipation, China is desirous of securing for herself a merchant marine for the marketing of her own products and for bringing in imports from other lands in order to raise the standard of living of the Chinese people. It is perhaps the manifestation of a new national consciousness born of the heroic struggle which has won world recognition for the great Republic of the East.

\* \* \*

CHURCHES IN BECHUANALAND, Africa, recently sent an offering of something more than four hundred dollars to aid in the reconstruction of the bombed churches of Britain. The people of those churches are small farmers who have little beyond what is necessary to provide the bare necessities of life, but in their poverty they remembered the churches that had succored them in a day of spiritual darkness and want. It is the collection for the Jerusalem church repeated almost without a change of cultural scenery.

\* \* \*

MOTHER THOMPSON, who was a daughter of Ohio's Governor Allen Trimble (1822), organized a group of militant prohibitionists in 1873, and invaded the taverns of Hillsboro, Ohio, to conduct worship services. She is credited with being the first crusader to offer up a prayer in a saloon. Her band was known as "Mother Thompson's Crusaders," and on November 21, Mrs. Margaret Rider, the last of that famous group, went to her eternal reward. She was one hundred and one years old. The W. C. T. U. erected a memorial fountain in her honor on the village square of Leesburg in 1922.

\* \* \*

DR. HARLEY L. LUTZ, professor of public finance at Princeton University, writes in the *Tax Review*: "The small-income group is so vague as to size and location as to be almost an abstract statistical concept. . . . If an adjustment of some sort be necessary on the basis of need, by all means let it be made. But it should be confined to those who need it, and determination of the cases should be a responsibility of the local welfare department." This he said in comment upon the Treasury's objection that a sales tax would fall most heavily on low incomes.

\* \* \*

ARMISTICE DAY, November 11, was a glad day twenty-five years ago, for it marked the end of a great war. It was, however, not the only anniversary of interest to the world. On that day one hundred and fifty years ago, William Carey landed in India for his great forty years of service in the land. The day before, November 10, is the anniversary of the enthronement of the "Goddess of Reason" on the high altar of Notre Dame in Paris. The revolutionists imagined that they had dethroned God. William Carey preached the lowly Nazarene. The triumph of the Goddess of Reason was brief. Carey's work abides.



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## EDITORIAL

### CHRISTMAS

A few days ago a friend of ours remarked upon the difficulty of getting Christmas toys and other things for his three-year-old son. In reply, we told him that his problem was small compared with those whose children were older and whose ideas of Christmas joy had been formed in times of peace and plenty. Christmas is the time when generosity and expectation chafe at restraint. It is a season which the ages have saturated with such universal gladness as to cause its absence to seem to be an unpardonable desecration.

By the calendar, it is Christmas. The fact is emphasized by shops and sales pressure, but it is not easy for many of us to catch the thrill of expectation, and the feel of other Christmas seasons seem to have gone from us. After all, the Christmas experience did not begin in any noisy demonstration, but in an atmosphere of privation, lowliness, the unexpected and the unwanted. If we might get away from our selfish loves and interests, it would cause a lessening of our irritation at the limited store of things with which to satisfy our devotion to conventions and customs alien to the real meaning of Christmas.

To many, the subdued tone and the repressive privations of tinsel and noise will reflect the absorption of our stock of materials and our industrial potential in the war effort. For a great many others it will symbolize the pall which drapes hearts strangely out of tune with the spirit of abandon and the revelry which has become the accompaniment of the season. Even with those who have not shared in the disaster incident to war, there will be a vacant chair and a gnawing anxiety for those who, instead of Christmas carols, listen to the scream of bursting shells and the moans of wounded men. Such will be their part in the celebration of the advent of the Prince of Peace.

Above the din of battle and the petulance for minor disappointments, let us listen for the angel song. Let us remember that Christ is more than an incident of the Christmas season, and that He is not the occasion for our hilarious joy and shameless desecration. May the glad announcement made to the shepherds on the slopes about Bethlehem echo in our troubled hearts: "Peace on earth and good will to men." That alone can lift us above the spirit which has changed this holy celebration into a period of unhallowed revelry and wicked dissipation. Only the angel song can make bearable the tragedies of war and bring to troubled hearts a sense of peace.

### HUMAN LEVEL RELIGION

No discriminating student of social and religious life today should be deceived as to the trends or the emphases of religion. The programs of political and church life are largely centered upon human aspects. The effect of such emphasis is to eliminate religion as a necessary and motivating factor in the determination of human affairs. To state it differently, it is a way of abolishing God without saying so.

The world is now engaged in a desperate struggle to save itself, a struggle which so occupies its emotional, mental, and physical powers as to leave little time for fitting the fast-moving events into the divine pattern of history—a synthesis without "beginning of days nor end of life." The urge of the immediate has naturally created an abnormal interest in the temporal, social, and economic adjustments which appear to be necessary as fortifications against disaster, and a return to the rule of tooth and claw.

It is not to protest against legitimate reforms that we say this, but to point out the seductive implications of our course. Reforms may be perfectly legitimate and just, but if religion does not survive to secure continuity and universality, the achievement then becomes a boon to be maintained by might. Right vanishes as a vain fiction of the benevolent emotions. The net result of the developments to which we refer would be to destroy everything of more than human significance in Christianity. Christianity would thereby be reduced to the level of a philosophy of conduct based upon indicated necessities or present aspirations—a moral philosophy without the eternal and undivided source of authority undergirding Christian morality. Thereby civilization would be robbed of its pole star of incentive, hope, and purpose.

This would mean that human relations would sink to the level of pagan cults and would reflect the variations of pagan morality. It might measure up to the moral standards of Confucius, but it could scarcely be other than a code of moral options based upon worldly wisdom. At the present time it is reasonably certain that the expression of life would assume the form of a self-sufficient scientific infidelity. Under such a concept the laboratory would constitute the womb in which life would be developed, and the destiny of every being would be to beat itself out against the ramparts of physical disaster. Soul with its horizon of immortality would simply disappear until the night of intellectual atheism might be ended.

It might be well for us to recall at this time the fate of anti-God movements in history. The cross vibrated to such jeering denials, but the crucified Christ lives on.



Robespierre found it necessary to recant his blasphemy. There is the re-enthronement of religion in Russia. "Mein Kamp" and its brazen efforts to clothe a bloody-handed man with divine power is at this time a swift courser riding into the sunset with its predecessor atheisms. Whatever removes God from the head of the table in our thinking and planning robs religion and the Church of power, no matter what social end it may seem to promote. In the long run, every human level religion will fail.

### SOCIALIZED MEDICINE

Senate Bill 1161, introduced by Senator Robert F. Wagner of New York, proposes the extension of the Social Security Act to include the care of the sick—the Federal control of the medical profession. It clothes the proposition in the sweeping generalities of the humanitarianism (?) which is now used to ride down the liberties of the American people. What it does not reveal is that it tethers the noblest and the most self-sacrificing profession of American life to the Federal footstool, and it makes public health the pawn and the chattel of the red tape and the slow-moving inefficiency of Federal administration. For ourselves, we are not interested in doctors with a Washington stamp on them, we do not want a paid-in-advance-by-taxation doctor from Washington, and we are not in the least interested in mail order medicine. We want to select our own doctor, but above everything else, we want the restoration of the initiative and the freedom which contributed so much to making America great, and a leader among the nations of the earth.

### HOWDY

By Dr. H. T. Carley

Which reminds me of the stunt the late Dr. Plato Durham pulled on Bobby Jones, the famous golf champion. Dr. Durham was a professor in the Candler School of Theology of Emory University at the same time that Bobby was a student in the law school. They were great friends, and Dr. Durham was an ardent admirer of Bobby's golf prowess. When Bobby was away from the University on one of his golf trips, Dr. Durham kept close track of his doings, and could usually give in detail the score of each championship game, which he read in the sporting sections of the Atlanta papers.

The year Bobby made the "grand slam" in golf, winning the four major championships both at home and abroad, he was absent several weeks from Emory while playing in Scotland and England. Dr. Durham, as usual, followed his every game and could tell it to you stroke by stroke. When the final victory was won, Dr. Durham was as proud of Bobby as if he had won the championship himself.

When the champion returned to Atlanta it was in a blaze of glory—he was famous all over the world, and practically every newspaper in the land was singing his praises. The first morning that Dr. Durham met him on the campus of Emory after his return, he greeted him casually—"Hello, Bobby; you must have been out of town—I haven't seen you for several days." Tradition says that Bobby replied that he had been spending a few days in the country.

So that's what's funny to me—here I am saying

"Howdy," and nobody even knows that I've been away. What I don't understand is whether the joke is on me or you. Anyway, Howdy—I'll be seeing you.

### PRAGMATISM VERSUS RELIGION

Webster defines pragmatism as a philosophy "that the meaning of conceptions is to be sought in their practical bearings, that the truth is pre-eminently to be tested by the practical consequences of belief." The term is not difficult to understand, need not frighten the reader, and



B. P. Brooks

certainly will not lead us into involved academic or theological discussions. It has reference to the practical consequences of human action. The pragmatist holds that the rightness or wrongness of acts and ideas depends upon the extent to which they work out satisfactorily in accomplishing his own purposes. To him honesty is right because honesty is the best policy. If the time ever comes when honesty doesn't seem expedient, some other policy will be justified. This idea as a philosophy of life leaves out of consideration the moral aspects involved in the act. It has its greatest drawbacks in the field of character and conduct. One can readily recognize the weakness of reducing the standard of right and wrong to mere expediency or to judging only by practical consequences. The pragmatic view of behavior suggests that any act be defended if it accomplishes desired results.

One will immediately recognize that this doctrine runs directly counter to the teachings of Holy Writ. The truths of Christ's teachings are eternal. They are far removed from the theory of expediency and "for them men would even dare to die." Tennyson wrote "because right is right, to follow right were wisdom in the scorn of consequences." On the ideal of social responsibility and justice, Christianity is built and our Democratic way of life is established.

Pragmatists are seldom, if ever, happy. They cannot adjust themselves to life in its broad social aspects. To them a thing is right if it is expedient; it is wrong if it fails to work. They do things to gain advantage for themselves but not often do they experience the security that comes from society's approval. They disregard the rights of others. They cannot understand fair play, and are not often bothered with the ideals of duty, honor, courtesy and the other qualities which characterize the socialized individual.

Christianity, on the other hand, emphasizes definite codes for dealing with ourselves and with others. It has provided man with moral rules that enable him to distinguish between right and wrong. "If the eating of meat causes my brother to offend, I shall eat no meat" is the doctrine that puts self in the background and works for the greatest good to the greatest number. When one recognizes that divine authority approves certain attributes such as honesty, tolerance, truth, reverence, gratitude, and self-control, and that lying, cheating, cursing, gambling and debauchery are definitely wrong, his philosophy of life is contrary to the concepts of the pragmatist.



Walter Lippman, in his *A Preface to Morals*, says this, "Serenity of soul requires some better organization of life than a man can attain by pursuing his casual ambitions, satisfying his hunger, and for the rest accepting destiny as an idiot's tale in which one dumb sensation succeeds another to no known end. And it is not possible for him to be wholly alive. For that depends upon his sense of being completely engaged with the world, with all his passions and all the faculties in rich harmonies with one another, and in deep rhythm with the nature of things."

"These are the gifts of a vital religion which can bring the whole of man into adjustment with the whole of his relevant experience."

B. P. B.

### WITH THE PASTORS

### THE SACRAMENT OF THE LORD'S SUPPER: THE PREPARATION

By Charles O. Ransford

There are only two sacraments used in the Methodist Church, baptism and the Lord's Supper. Baptism is the initial ceremony, when one is admitted into Christian fellowship. The Lord's Supper is the Sacrament of continuance in fellowship. When properly interpreted and used in the Methodist Church, the Sacrament of the Lord's Supper is the most beautiful and impressive ordinance we know.

The Sacrament of the Lord's Supper speaks of the crucifixion and resurrection of our Lord Christ. His body was broken on the cross and his blood was shed for the remission of our sins. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

The way of salvation is marked by two distinct steps. First, by baptism, when one makes his acknowledgment of Christ and profession of his faith. Second, by his communion with Christ, when he partakes of the Sacrament of the Lord's Supper and receives by faith Christ's new life.

Jesus said over and over again to his disciples and to the multitudes, "Verily, verily, I say unto you, except ye eat the flesh of



REV. J. W. WARD, D. S.  
Greenville, Miss.

the Son of man and drink his blood, ye have not life in yourselves." "He that eateth my flesh and drinketh my blood abideth in me, and I in him."

## Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

In the liturgical churches, baptism and the Lord's Supper are always associated. The candidate for Christian fellowship first



REV. S. S. BOGAN  
Sumnergrove Church, Shreveport

### OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

W. L. DUREN, Editor.

receives baptism, and then in a brief period, he has his confirmation in fellowship and first communion.

A few ministers in non-liturgical churches have the custom, when receiving classes of new members and on high days when a number are receiving, of immediately following their baptism and initial reception with the Sacrament of the Lord's Supper.

This is not only a beautiful, but a most practical custom. It is amazing how many people are received into our churches who seldom or never receive the Sacrament. It is continuance in fellowship that makes one a Christian.

The invitation to partake of the Lord's Supper is most significant. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this holy Sacrament to your

comfort; and devoutly kneeling make your humble confession to Almighty God."

Preparation to partake of the Lord's Supper is very important. In the liturgical churches one cannot partake of the Lord's Supper unless he goes to confession. In the early Methodist Church to partake of the Sacrament one must have attended the class meetings. In the early Church in the United States, with the announcement of the quarterly conference, when the Sacrament was administered, a day of prayer and fasting was always announced.

For the cultivation of the spirit of worship and the revival of all the people, most ministers and laymen will agree that a proper understanding and observance of the Sacrament of the Lord's Supper, will very much aid.

We must, furthermore, confess that, as Paul wrote, many of us are without understanding of the meaning and importance that one should partake of the Sacrament. It is also true that many who do partake of the Sacrament "discern not the body of our Lord."

The preacher first of all should thorough-



DR. W. W. HOLMES, D. S.  
New Orleans, La.

ly study the Scriptures in reference to the institution of the Sacrament of the Lord's Supper. He should meditate on the words

(Continued on page 16)



# CONFERENCE NEWS AND PERSONALS

## New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

### Publishing Committee:

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Rev. J. A. Biffle, retired member of the North Mississippi Conference, says that he is now making his home at 311 Herring St. Water Valley, Miss.

Rev. D. F. Anders writes that he has had an auspicious beginning for the new Conference year at Rayne, La. This is Bro. Anders' fifth year in that appointment.

Rev. A. L. Davenport reports good progress on the Vaiden-West charge in the North Mississippi Conference. Bro. Davenport is well on the way to the completion of his Advocate campaign for the year.

Rev. Van R. Landrum, district superintendent at Brookhaven, Miss., says that his son, Stanley B. Landrum, who has been located in Abilene, Texas, is now at Fort Sam Houston, Texas.

Rev. H. L. Daniels, who was appointed to Newton, Miss., at the last session of the Conference, says that he had a royal recep-

upon his return for the fourth year of service with them. He is much pleased with his charge and is looking forward to a good year.

Bishop Hoyt M. Dobbs dedicated McCoy Memorial Church in Birmingham, Ala., on Sunday morning, December 12. The church is a beautiful and well-appointed structure named in memory of the late Bishop James H. McCoy.

Col. J. H. Johnson, of Clarksdale, Miss., says that he is feeling better than he has felt for a long, long time, and that he is looking forward to being able to enjoy the holidays, although the greater part of his family will be absent at that time.

Rev. I. L. Yeager, pastor at Stone Avenue, Monroe, La., reports eight classrooms well-equipped, a plant free of debt, and people still finding God at the altar of prayer. All services are well attended and harmony prevails among his people.

Rev. L. P. Moreland has had a favorable beginning for his fourth year on the Simsboro, La., charge. He reports many sick people and as a consequence much work. The people gave Bro. Moreland and his good wife a gracious pounding and gift shower which they appreciated very greatly.

A telegram received Wednesday morning, December 15, announced the passing of Dr. G. F. Winfield in the Methodist Hospital, Hattiesburg Miss. Dr. Winfield had been seriously ill for a year and was retired. Funeral services were held from Broad Street church, Hattiesburg.

Rev. Wm. H. Wallace, Jr., pastor of First Methodist Church, Corpus Christ, Texas, says that his church led the State in contribution to the Texas A. & M. College Church Fund. The amount contributed was \$1,622. Bro. Wallace reports everything as going well in his church.

Rev. C. Y. Higginbotham writes that in a change of appointments after the recent Conference session, he was left at Eden, Miss., Rev. T. B. Winstead was assigned to Gallman, and D. W. Ulmer to the Ovette charge. These were post-Conference adjustments, of which we had no official announcement.

At the request of the Board of Directors of the Baptist Standard, Dr. F. M. McConnell, editor and general manager of that publication, will continue in his position until February 15, 1944, at which time he will have been editor for sixteen years. A merited tribute was paid to Dr. McConnell by his being elected editor emeritus for life.

Rev. Shed Hill Caffey favors us with a copy of his Christmas folder, carrying greetings and the order of service for Christmas Sunday at Clarksdale, Miss. We were pas-



REV. ROY WOLFE,  
Pearl River, McComb, Miss.

tor of that church more than 30 years ago, and in looking over the personnel of the choir containing 50 names, there were only five which we could identify with any certainty. This at least indicates the rapidity with which the human scene changes.

Rev. S. S. Bogan, Route 2, Box 322, Shreveport, La., is officially a veteran of the Louisiana Conference, but practically one of the most active men on the Conference roll. Since his retirement he has organized a charge and built a church at Rodessa and turned it over to the Conference. He is now on his way to doing the same thing at Summer Grove, and we feel sure that he will succeed in his effort.

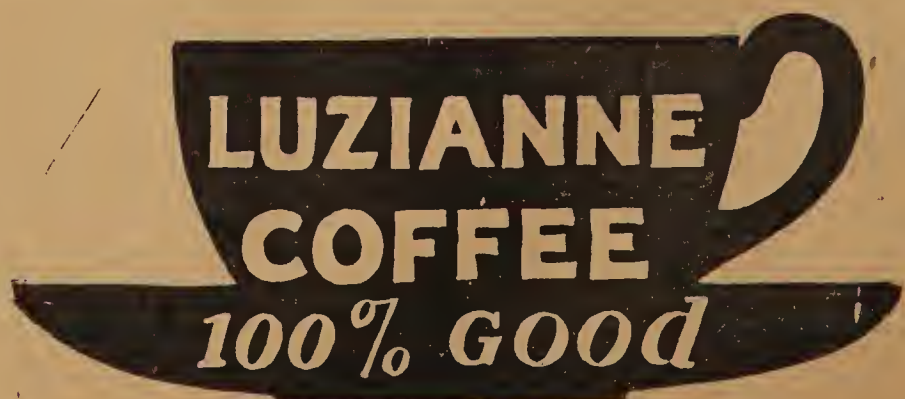
Rev. M. E. Scott, pastor at Eupora, Miss., reports a good outlook for his fourth year at that place. He says that war and war industries have taken away many of his people, and this has made his work difficult. Three years ago Bro. Scott went to Eupora and found a foundation of a church building and at the recent session in Tupelo he reported the church building completed and paid for. The building has a valuation of



REV. JEFF P. PAUL,  
Lisbon, La.

tion, the people are most kind, and he is looking forward to a great year with them.

Rev. J. H. Jolly reports a gracious reception by the people of Waynesboro, Miss.,



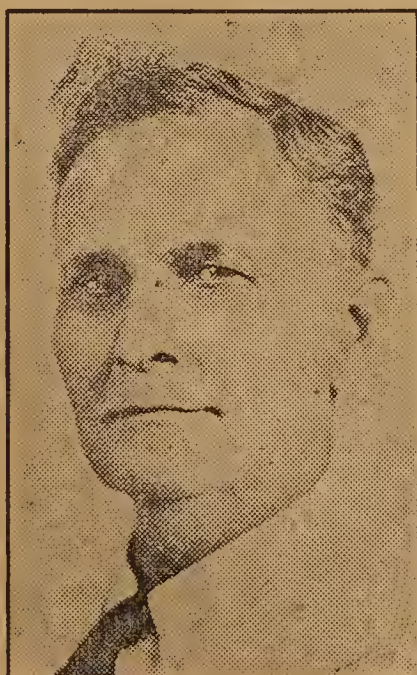


\$45,000 and will be dedicated by Bishop Peele on Sunday, January 23 next.

Rev. W. L. Blackwell, who retired at the last session of the Mississippi Conference, has bought a home and is living at Newton, Miss. He was called to the bedside of his preacher son, Durwood Blackwell, who has been seriously ill in the Methodist Hospital, Houston, Texas. He had served Epworth Church, Houston, for four years, and at the last Conference was appointed to Kilgore, Texas. At the time of our report he was reported to be somewhat better. The family requests the prayers of their friends for his recovery.

Rev. and Mrs. Ben P. Jaco were guests of honor at several functions given by the church at Raymondville, Texas, where Bro. Jaco lives. The occasion for the special honor was the fact that Bro. Jaco had "made a successful race for a place as an octogenarian." In addition to things tasteful and delicious to eat, he said there were speeches, songs, coffee, and cash. On Monday morning following the reception given by his class, Bro. Jaco said he was so thrilled that he secured a truck and a Mexican and hauled 3 cords of wood before dinner, and on December 14 he picked ten bushels of citrus fruit and packed 8 baskets. Evidently he is not 80 years old, but 80 years young.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., writes: "I think that your records will show that in the Advocate campaign this district came from 225 subscribers to 460. Only one other district in the territory made a greater gain. In this district some charges were outstanding. If the record stood on the number of homes on a charge or the membership of the charge, you would find that several charges in this district would be at the top. Belzoni, Vaiden, Tutwiler, Itta Bena, Lexington, Tchula, Webb-Sumner, are among the charges that made very high records, especially based on membership." We know, of course, that this is true of many charges, but we have no way of making the comparison which would reveal that fact.



REV. C. A. SCHULTZ,  
Forest, Miss.

"Research in recent times has shown the typical American head tends to grow longer." It is as well. Otherwise the taxpayer's face would not fit.—The Milwaukee Journal.

### REV. B. P. JACO HONORED ON 80th BIRTHDAY BY SUNDAY SCHOOL CLASS

The Boone Bible Class of the Memorial Methodist Church honored their teacher, Rev. B. P. Jaco, with a party Saturday night to honor his 80th birthday anniversary.

The class remembered him with a substantial gift.

Stanley Addington Sp. (W) 1/c, of the Naval Base at Corpus Christi, who was home on leave, sang several of Bro. Jaco's favorite songs.

A huge cake, decorated with "Happy Birthday," was cut and served with coffee to the large group of friends who wished him many more such happy occasions.

### HOLLY SPRINGS CHURCH DEDICATION

As pastor of the Hall Summitt, La., charge, I am asking you to please give space for the following announcement:

On the first Sunday in January, 1944, the



REV. T. B. THROWER,  
Kosciusko, Miss.

Holly Springs church is to be dedicated. Dr. A. M. Freeman, district superintendent of the Shreveport district, in which this church is located, will preach the dedicatory sermon.

All former pastors and district superintendents are invited. The five churches of the charge—Hall Summitt, Wesley Chapel, Carroll Creek, and East Point—will be represented. The churches are furnishing "dinner on the ground" for a good crowd and a grand day is expected.

Dedication service at 11 a.m., in which all former pastors are to take part; dinner served and first quarterly conference to be held immediately after dinner. An interesting feature on the program will be the history of the church, which is one of the oldest in the country, to be read by Hon. Mr. Fowler, Chancery Clergy, of Red River Parish, Coushatta, La., and quartets sung by Rev. and Mrs. L. A. Carrington, Messrs. Emmitt Adcock and Charlie Kennington.

One of the most beautiful churches to be found in any section of our rural district, and well located among a fine people.

We would be delighted, Dr. Duren, to have you with us. I hope in the not too far distance to be mailing you some names for the Advocate.

We are happy in the service with the fine people of the Hall Summitt charge, and covet the interest in your prayers.

H. C. NORSWORTHY, Pastor.



REV. C. S. SCHULTZ,  
Philadelphia Ct., Miss.

### DR. AND MRS. ROY H. KLEISER HONORED BY LAUREL CON- GREGATION

Dear Dr. Duren: Reports from First Church, Laurel, Miss., indicate that Dr. Roy H. Kleiser and his wife have been given a most cordial welcome in their new pastorate there. The Woman's Society of Christian Service held open house for them on Sunday afternoon, December 5. The members of the congregation, the ministers of the other churches of the city, and additional friends, were there to welcome them to Laurel. Dr. B. L. Sutherland, district superintendent, and Mrs. Sutherland, were among the guests. A musical program was rendered and refreshments were served to the large crowd attending.

L. D. HAUGHTON,

### LAKE CHARLES AREA MINIS- TERS' ASSOCIATION

The Lake Charles Area Ministerial Association met in Simpson Church, Lake Charles, La., December 14, with the following members present: J. A. Bell, W. H. Bengtson, Luman Douglas, E. P. Drake, E. R. Haug, Guy M. Hicks, A. D. Kavanaugh, C. B. Krumnow, T. D. Lipscomb, Sam Nader, C. W. Rodgers, S. H. Yockey. Elmer C. Gunn and W. H. Giles were visitors.

E. P. Drake, vice-president, presided. The meeting opened with the singing of "Amazing Grace," after which C. W. Rodgers led in prayer.

The following officers were elected to serve during the year: President, W. H. Bengtson; Vice-president, Luman Douglas; Secretary-treasurer, Sam Nader; Program Committee, the president, immediate past president, and the district superintendent.

Rev. Elmer C. Gunn spoke concerning the securing of funds for the Student Centers to be erected on the campus of the State schools. Dr. Hicks and W. H. Giles emphasized this work.

It was decided to continue meeting on the second Tuesday of each month, and the January meeting will be held in Welsh, at the invitation of W. H. Bengtson.

LUMAN DOUGLAS, Secretary.



## PERSONAL NOTES AND INCIDENTS

Miss Hattie L. Geegge, secretary of literature for Central Church, Columbus, Miss., remembers the Advocate with a list of new subscriptions as the year comes to a close. We appreciate her loyalty and interest.

The editor appreciates a Christmas greeting from Rev. H. B. Hines and family, of Grand Bay, Ala. Bro. Hines is a retired member of the Louisiana Conference, and he and his wife live with their son at the above address.

A Christmas card from Mrs. G. B. Clower and her household, at Itta Bena, Miss., brings back the memory of good friends and days fast fading into the mists of the years. We sincerely appreciate the good will which the years have not erased.

Rev. E. E. Sylvest and his family have been well received by their people at Plaquemine, La., and Bro. Sylvest reports a good response to his efforts. Naturally, he is looking ahead to substantial progress and a good year.

Rev. W. M. Campbell, now pastor at Lake Cormorant, Miss., writes that he is now rounding out his forty-fourth year of service in the Mississippi Delta. Few ministers have been more faithful, or more beloved than he. We are glad to know of his improvement in health.

Rev. Porter M. Caraway is on his new field in the goodly city of West Monroe, La., and has added to the communion service and his list of hymnals in order that his church may serve all his people in the services of worship. Evidently the people of that congregation will face the new year with Christian fervor and song.

Rev. W. V. Stokes has been cordially received by the people of the Nettleton, Miss., charge. He says that he has been engaged in a parsonage improvement program since his arrival and that he is soon to have a parsonage which will be new inside and will contain some new furniture also. The total outlay for the improvements will be between six and seven hundred dollars.



REV. VAN R. LANDRUM, D. S.  
Brookhaven, Miss.

Rev. H. D. Suydam, writing from Chicago, Ill., says that he buried his oldest brother, Sidney, at Duluth, Minn., on Tuesday, December 14. Bro. Suydam will be remem-

bered by his brethren in the sorrow which overshadows the Christmas season for him and his loved ones. Bro. Suydam reports a good outlook at Moorhead Miss., his new charge.

The General Commission on Evangelism announces its sponsorship of a period of prayer, "Our Period of Prayer," to be broadcast over the Mutual Network on New Year's Day from 1:00 to 1:15 p.m., E.W.T. The speaker for the occasion will be Dr. Ralph W. Sockman, and the Fisk Jubilee Singers' tenor will contribute to the music. This is in the nature of a consecration service for the beginning of the New Year, and a consecration service for the Methodists and other peoples in the hope that this may be a great year of revival experience for the American churches and for the whole world.

## FLAG DEDICATION AT OSYKA, MISS.

Dear Dr. Duren: I have been informed that we had a wonderful service at the Methodist church in Osyka on Sunday evening, December 12. Our pastor preached a very helpful sermon on "The Cost of Peace,"



REV. J. E. STEPHENS, D. S.  
Corinth, Miss.

and after the sermon our beautiful Christian and service flags were dedicated to our church in honor of our illustrious sons in the armed forces from our church and community here. The service was well attended and much interest shown.

I am also very happy to report that our pastor has been returned to his charge in Osyka, Fernwood, Holmesville, and Muddy Springs, and that we may look forward to another year of pleasant association and the continuation of this good work.

Sincerely,  
MRS. FLEDA McLEAN, Reporter.

## MERIDIAN DISTRICT NEWS

A very beautiful and impressive meeting was held in the Quitman Methodist Church, Quitman, Miss., Thursday, December 9, 1943, at 7:30 p.m., Rev. and Mrs. John D. Ellis being the honorees, and the occasion being the celebration of the fiftieth anniversary of Bro. Ellis' career as an itinerant Methodist minister.

Rev. V. G. Clifford, the pastor of Quitman Methodist church, and some of his parishioners, had prepared a very appropriate program for the occasion, and Bro. Clifford presided over the meeting and presented some gifts to the honorees, and paid beauti-

ful tribute to Bro. Ellis, not only as a much loved and highly honored traveling preacher, but as a neighbor, citizen, and valuable helper as a retired preacher.



REV. V. D. MORRIS,  
Homer, La.

Rev. C. H. Gunn, district superintendent of the Meridian district, and Judge J. D. Fatheree, chairman of the Board of Stewards and Charge Lay Leader of the Quitman church, both delivered very appropriate messages, after which Bro. Ellis entertained the audience in a most felicitous manner with reminiscences connected with his active itinerant ministry.

The program was interspersed with hymns and spiritual songs, in some of which the audience participated, the most effective of which was a lovely chorus rendered by the recently-organized woman's choir of the host church.

After the conclusion of the devotional part of the program, Rev. and Mrs. V. G. Clifford, Rev. and Mrs. J. D. Ellis, Rev. C. H. Gunn, and Judge J. D. Fatheree formed a receiving line at the entrance to the Assembly Hall in the Educational annex of the church. The large audience, composed of practically all the membership of the host church, many from other denominations, and several ministers from out-of-town churches, was graciously received by those constituting the receiving line, and then passed on into the dining room, where they were served orange sherbert and cookies by a group of young ladies beautifully attired in modest evening dresses, affecting the patriotic colors—red, white, and blue.

Bro. Ellis was admitted on trial in the Mississippi Annual Conference which met in Hazlehurst, Miss., Dec. 7, 1893, Bishop Joseph S. Key presiding, and Dr. C. G. Andrews, secretary, after having been a local preacher three years. His first appointment was Washington Circuit, which was composed of Washington, Kingston, and Locust Grove. He retired in 1935, after having served the Conference very efficiently for forty-two years.

T. J. O'NEIL.

## PREACHERS' MEETING OF THE LAFAYETTE AREA OF THE LAKE CHARLES DISTRICT

The preachers of the Lafayette area of the Lake Charles district assembled in their first meeting of the new year in Lafayette on December 13, at 10:30 o'clock. Rev. W.



H. Giles, pastor at Lafayette, called the meeting to order and asked Rev. Guy M. Hicks, the new district superintendent, to take the chair for election of officers. Rev. R. H. Staples, of New Iberia, was elected chairman, and Rev. D. F. Anders, of Rayne, secretary. Bro. Staples took the chair and recognized the new preachers coming into the district: A. M. Martin, Indian Bayou; Harley McCall, Jeanerette; C. E. McLean, Crowley; and Guy M. Hicks, district superintendent.

A discussion for information about the statistical tables of the Conference was helpful to all. The Fourth Sunday World Service was suggested as a good time for education on Conference Benevolences.

Bro. Hicks spoke of the importance of the missionary institutes, giving speakers, time, and places of these meetings. Dr. Warfield will be in the district and will speak at DeRidder on January 10, at 10 a.m.; Lake Charles, Jan. 10, 7:30 p.m.; and New Iberia on Jan. 11, 10 a.m. Bro. Hicks asked the pastors to try to get charge lay leaders and workers in missionary societies to these meetings, and to bring the charge lay leaders and presidents of missionary societies to the next preachers' meeting.

The attendance of the pastors at Ministers' Week in Dallas was discussed and a cooperative sharing plan will be worked out by those attending.

A very interesting discussion of plans for raising the budget in rural churches brought out several helpful suggestions. Rev. A. A. Collins, of Eunice, talked on the storehouse plan used by some churches. Rev. E. P. Drake, of Jennings, had actual experience of a similar plan used in Carolina and gave an explanation of how it should be carried out. Bros. Collins and Drake were appointed as a committee to bring the matter to the attention of the Conference Committee on Rural Churches.

At the luncheon hour, Dr. Tinsley, of Lafayette, spoke on the great need of community centers for our colleges at Lafayette, Natchitoches, Ruston, and L. S. U. Dr. Tinsley feels that as Baton Rouge and Lafayette have received money from the Church Extension Board for places of wor-

to be conducted throughout the state. It will be necessary and very essential that the Board of Stewards, or the official board of each church, designate which school their gift is for. Dr. Gunn and his wife, of New Orleans, arrived in time for lunch, and Dr. Gunn outlined the financial plan for the group. He suggested that they should begin at once on the campaign and that all donations should be sent to Dr. Tinsley, himself, or other representatives named.

All of the preachers of this section of the district were present and reported fine beginnings for the new year. The first Monday of each month will be the regular meeting time. The missionary institutes will take place at the place of the January meeting, and the next meeting will be in Eunice in February.

### DR. GEORGE FREEMAN WINFIELD

Dr. George Freeman Winfield, prominent minister and educator, died Monday, December 13, in the Methodist Hospital at Hattiesburg, Miss. He had been ill for ten months and in the hospital since May.



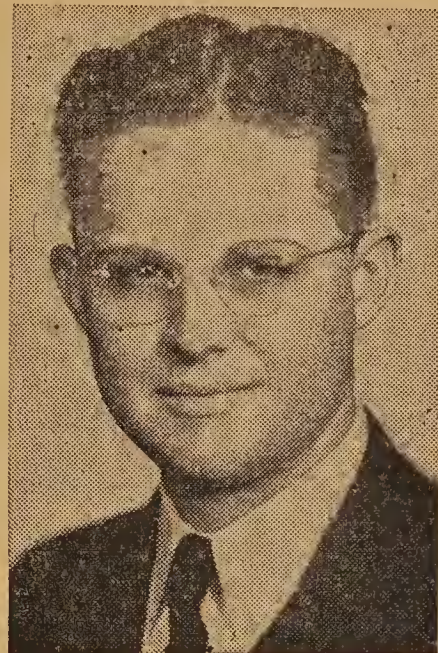
REV. I. L. YEAGER  
Stone Avenue, Monroe, La.

Funeral services were held at Broad Street Church, Hattiesburg, at 10 a.m., December 15, with Rev. Van R. Landrum, district superintendent of the Brookhaven district, officiating, assisted by Revs. J. T. Leggett, J. D. Slay, B. L. Sutherland, J. L. Neill, and Thomas Carruth. Other ministers present were: O. H. Scott, B. M. Hunt, A. M. O'Neil, F. L. Applewhite, I. H. Sells, J. B. King, W. L. Elkins, W. J. Stokes, and W. F. Meador, and the writer. Interment was in Highland Park cemetery, with Masonic rites at the grave.

Dr. Winfield was born in Gatesville, Tex., in 1879, and received his education there and in Fort Worth. He received his Master's Degree from Southern Methodist University in Dallas. The Doctor of Divinity Degree was conferred upon him by Centenary College.

Dr. Winfield served pastorates at Gatesville, Texas, and Joshua and Higgins. After many years of college supervision, he served pastorates in the Mississippi Conference at Broad Street, Hattiesburg, Magnolia, and Tylertown. He listed over 3,000 conversions in his ministry, and not a single person graduated from a college where he was president that was not a professed Christian.

Dr. Winfield was president of Meridian College, Meridian, Texas, Wesley College, Greenville, Texas, and Lon Morris College, Jacksonville, Texas. He moved to Missis-



REV. FRANK E. DEMENT, JR.  
LaBranch Street, McComb, Miss.

sippi in 1928 and was for ten years president of Whitworth College, Brookhaven, Miss. He was past-president of the Association of Methodist Colleges and the National Association of Junior Colleges. He raised \$750,000 for Methodist colleges. He was devoted to young people and had an inter-racial and international point of view.

Dr. Winfield was listed in Who's Who in America and the International Who's Who for his work in junior colleges. He was a member of the Blue Lodge, a Shriner, Knight Templar, and a Kiwanian.

He is survived by his wife, one daughter, Mrs. Joe Brown Love, Urbana, Ill.; one son, Dr. Gerald F. Winfield, who is serving with the Office of War Information in Chungking, China. Dr. Gerald Winfield returned from China in March and visited his parents in Hattiesburg. In September he returned to China. His wife and children reside in Springfield, Mo.

Other survivors are one brother, W. E. Winfield, Barstow, Calif.; one sister, Mrs. T. A. Mayberry, Yuma, Ariz.; four grandchildren, Larry Love, Urbana, Ill., and Margaret, Harriet and Nancy Ruth Winfield, Springfield, Mo.

Mrs. Winfield will make her home at West Washington Street, Urbana, Ill. It will also be the home address of the Winfield Memorial Educational Fund, which he established before his death and which his estate increases.

Sincerely,  
L. D. HAUGHTON,  
District Reporter

The greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace.—La Maclaren.



DR. B. M. HUNT  
Main Street, Hattiesburg, Miss.

ship for these college students, they are indebted to both schools for same. The motion adopted at Conference provides for all of these schools to share in the campaign

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### The Best Gift

I have no precious jewel rare  
To offer to my King,  
No frankincense, no myrrh, no gold,  
No costly gift to bring.

What shall I offer to my Lord,  
Who gave, on Calvary,  
His precious blood a sacrifice,  
Proof of His love for me?

I gaze upon the loving face  
Of Him who died for me,  
I listen to His gentle voice:  
"Thyself an offering be.

"For more than all the wealth of earth,  
Its rare and precious stones,  
I seek the gift more precious far:  
Give me thy heart alone."

—Olive Weaver Ridenour.

\* \* \*

### Christmas, 1943

A few days ago we received a greeting which read: "Best wishes for a tranquil Christmas made happier with hopes of an early peace."

"A tranquil Christmas." With so much suffering in the world today, our Christmas cannot be merry or happy, but we may have a "tranquil" one, for we may have God's peace in our hearts, helping us to meet and accept whatever comes to us.

"With hopes of an early peace." When we remember that "peace on earth" depends upon "goodwill among men," we realize our responsibility for the creating of that peace by working for goodwill among men.

With the coming of the new year, every member of the Methodist Church will have an opportunity to work for that goodwill as our Bishops lead us in a Crusade for a New World Order.

Where shall this crusade begin? In your heart and mine, for unless we are willing to accept the terms for this new world order as individual Christians, the crusade will be a failure.

As our gift to Him whose birthday we are celebrating, let us each give Him our hearts, unreservedly, and the promise to do our part in creating the goodwill among men for which He came.

\* \* \*

### Important Meetings

Recently two important meetings were held.

Our Conference president, Mrs. W. F. Mahaffey, attended a meeting of officers of the Southeastern Jurisdiction, called by Bishop Decell and held in Atlanta. Mrs. Mahaffey writes that plans were made which will mean greater activity for our women in the coming year. These plans will be given out soon.

Mrs. Paul Arrington attended the annual meeting of the National Board of Missions and Church Extension, held in Buck Hill Falls, Pennsylvania. At this meeting were present our missionaries who had just arrived on the "Gripsholm." Among them was Louise Killingsworth and Mathilde was there to meet her. We shall soon be hear-

ing from these faithful workers concerning conditions and needs in the field which they have been serving.

\* \* \*

### Anything Left?

Did your society have any money left over in the treasury—money which was given for missions? If so, it is not too late to make an "over and above" gift. It may be a Life Membership, or it may be added to the Week of Prayer and Self-Denial offering.

We shall be hearing of the increasing need for funds to meet needs in all our fields. This is one way in which we create "goodwill among men."

\* \* \*

### New Officers

If your society has not done so, have each officer send her name and address to the Conference officer with whom she will work during 1944.

If the same woman is going to serve in the same office for another year, the Conference officer would like to know it.

Immediately after Christmas, the Conference officers will begin sending out plans for the work of their departments and it is important that this information go to the women who are to serve during 1944.

\* \* \*

### Publications

Again, we call attention to the necessity for each officer subscribing to the "Methodist Woman" and the "World Outlook."

The January issue of World Outlook will be a special number launching the Crusade for a New World Order.

Among the features will be letters and statements from President Roosevelt, Vice-President Wallace, Secretary Hull, Wendell Willkie, Alf Landon, and others; articles by Bishop G. Bromley Oxnam, Bishop Arthur J. Moore, and others; a double-page map of the United States, showing the influence of war industry on the population.

Send in your subscription with the request that it begin with the January issue.

\* \* \*

### For Christmas in the Relocation Centers

We have heard of a number of societies which have sent gifts for the Japanese children in our relocation centers.

We would like to have a little "story" of (1) who had the idea, (2) how it has worked out, (3) what was sent, (4) the reaction of the women, (did it bring a real joy, etc.)

We would like to make an article combining all of the stories, so please send us yours.

Several Guilds participated, so we would like to hear from them also—and the children.

### REPEAL FACTS

(W. C. T. U. Release)

With the opening Sunday (December 5) of a new crusade to eliminate liquor, the National Woman's Christian Temperance

Union summarized the results of ten years of Repeal.

1. Crime, as measured in arrests, has increased 164 per cent since 1932, the last prohibition year. (FBI reports).

2. Arrests of teen-age girls for drunkenness and sex offenses have increased 89.5 per cent in the first six months of 1943 over the same period in 1942. (FBI reports).

3. Despite severe manpower shortages in essential industries, well over 600,000 persons are engaged in manufacturing and distributing alcoholic beverages. (Based on industry's own figures).

4. Well over 4,000,000 tons of beer and liquor are shipped by freight each year, despite overloaded rail lines. (Based on industry's own figures).

5. About 2,500,000 truckloads of beer alone are transported annually, despite shortages of gasoline, rubber and manpower. These utilize the full resources of 15,000 trucks and require about 10,000,000 gallons of gasoline. (Based on industry's own figures).

6. From one-fifth to one-third of all distilled liquor sold is illicit. (Industry's own estimates).

7. Although more than 30 billion dollars have been spent on alcoholic beverages since repeal, the per capita consumption is down 12½ per cent from 1917 levels, even after ten years of intensive sales promotion. This indicates that the prohibition period served to greatly decrease the public demand. (Also, today the common use of liquor by women vastly increases the potential market while not increasing the population upon which per capita figures are based). (U. S. Department of Revenue and industry figures).

8. With canned fruits being rationed, 2,000,000,000 pounds are being consumed during 1943 for the production of wine. (Based on industry figures).

9. Of approximately 12,000 local option elections held since repeal, more than 8,000 have resulted in dry victories.

10. One-fourth of the American people live in territory that is dry by law.

The new dry crusade will open with simultaneous prayers, in churches throughout the nation, for its early success.

### DREAMERS

By Adelaide Long Lawson

Where are they now?  
Who walked the earth,  
Who shared their mirth,  
And knew the dearth  
Of hopes long undefiled.

Do they now know  
Futile are dreams?  
That beauty gleams  
In truth, from streams  
Of duty well fulfilled?

Do they now know  
Hearth-balm for sorrow?  
And is tomorrow  
Theirs, to borrow,  
And to relive . . . today?



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Rosedale Methodist church had one of its most delightful services when it dedicated the flag presented to it by the women of the church. The High School chorus furnished the music, which consisted of patriotic songs. The Greenville district superintendent talked beautifully on "Gratitude." Miss Evelyn Pearson, in her own lovely way, presented the flag, and Bro. Hartsfield responded.

### Program

Prelude.  
Song: "America"—Congregation.  
Scripture.  
Prayer: Rev. Mr. Street, Presbyterian Minister.  
Offertory.  
Announcements.  
Song: "America the Beautiful"—Choir.  
Sermon—Rev. J. W. Ward.  
Song: "O Columbia, the Gem of the Ocean"—Choir.  
Presentation of Flag—Evelyn S. Pearson.  
Acceptance of Flag—Bro. Hartsfield.  
Instrumental—"The Star-Spangled Banner."  
Benediction.

All churches worshipped with the Methodists on this Thanksgiving Day. The day was perfect, the church appropriately decorated with ferns and a Thanksgiving cactus that seemed to put on extra blooms for this occasion. Rosedale communicants were appreciative of this opportunity for worship and an expression of their gratitude for all that church and country stand for.

\* \* \*

### Letter From Methodist Home

The following letter has gone to every church and to many homes in North Mississippi, I am sure, but some of you may not have read it or heard it read. We wish our Home to be well kept and comfortable for the children who are there, and so, like other homes, it has to have repairs. I saw many repairs going on there when I visited there in the spring. Let's help all we can. Our Dear Friend:

The operation of the Methodist Orphanage in Jackson is in charge of a board of trustees of fourteen members. This Orphanage is 50 years old. Its record is long, useful and honorable. In its history it has cared for, maintained and educated the bodies, minds and hearts of 5,000 little boys and girls who did not start out with a fair chance in this world. At present there are 175 children in the Home.

This Home for children is supported by the voluntary donations of the people of the State. The contributions have been constant, continuous and generous, and the trustees and the children thank all of you who have previously contributed to this home.

Now coming to the close of the year the Home owes something more than \$15,000. This money was spent to repair, renovate, furnish, and make more comfortable the home of these little children. We are confident that you would not want us to conclude the year's business with this obligation unpaid. We are confident that you would want us to call the situation to your attention that you might make some con-

tribution to our resolution to wind up the year with no obligation outstanding.

The Mississippi Orphans' Home has throughout its history, and does now, take children without regard to the denomination to which their parents belong—all children need food, clothing and education, and we try to supply it to the best of our judgment and ability.

And now, with Thanksgiving having gone and Christmas just a few days off, we wish to ask you to make a contribution to the Mississippi Orphans' Home. How much? We want you to be the judge. We want it to be voluntary. We want you to do what is convenient for you to do. We want you to be generous. If we may suggest, then send us a check for \$5, \$10, or \$15, or \$20, or \$25, or \$50, or \$100, and it will be used solely for the benefit of these children.

Put your check, payable to Mississippi Orphans' Home, in attached envelope; we will pay the postage. Drop it in the mail promptly so that before Christmas day we shall have a great many contributions by a great many citizens of Mississippi.

With hearts full of warm thanks for you and for your kindness, we are

J. LLOYD DECELL, Bishop;  
HOYT M. DOBBS, Bishop;  
VAUGHAN WATKINS, President,

\* \* \*

### In Memory of Mrs. Josephine Cunningham Hamilton

The gates of heaven were left ajar on the afternoon of November 11, when the sweet spirit of our beloved Josephine Cunningham Hamilton entered its portals. God has seen fit in His wisdom to call to His heavenly home this one—our long-standing and loyal member! For many years she was a faithful member of our society and the Methodist Church, and her life just closed, and its beautiful influence will ever remain with us.

The will of God was supreme in her life, and she came to a knowledge of that will, not by solving mysteries, but by loving. She gave out of the abundance of her heart to those in need, ministering to many in her gentle, sweet way.

Obedying a conscience, not an impulse, she did not know that she was a great Christian.

"She showed men God," my Lord will say,  
As she traveled along the King's highway.  
She eased the sister's troubled mind,  
She helped the blighted to be resigned;  
She showed the sky to the souls grown blind.  
She did what she could, my Lord will say,  
When they meet at the end of the King's highway."

Her association with us will ever remain a sacred memory. We desire by this means to express our bereavement in the following resolution:

Whereas, that we regret her loss as a co-worker in our society, and her willing support in our church in every cause tending to the advancement of our spiritual program, and,

Whereas, that we tender to the members of the society and to the bereaved family our heartfelt sympathy in their great sorrow, reminding all that our loss is her gain, commending her spirit to God, with the knowledge that He gave her to us, will receive her unto Himself. Therefore, be it

Resolved, that a copy of these resolutions be placed on the record book of the Society, a copy be published in the Examiner, a copy sent to the New Orleans Christian Advocate, and a copy be sent to the family.

Respectfully submitted,

MRS. JOHN BAXTER McFARLAND,  
MRS. JULIAN T. EVANS,  
MRS. BICKNELL T. EUBANKS,  
Committee.

### \$25,000 SENT FOR RELIEF IN BENGAL

A "token gift" of \$25,000 has been sent by a group of Protestant churches of the United States and Canada to the famine sufferers of Bengal Province, through the Foreign Missions Conference of North America and the National Christian Council of India. Five thousand dollars of this amount was sent by the Methodist Church through the Methodist Committee for Overseas Relief.

On receipt of a statement of the need from the Indian Council's secretary, Rajah Manikam, this amount was sent and more is promised while the famine conditions last. "This is only a drop in the bucket of the terrible need," says Miss Sue Weddell, of the Foreign Missions Conference, "but it is a gesture of concern and Christian interest in the Indian people. Their living, always meagre, has been cut to the point of starvation in many cases by war-imposed limits on transportation facilities and by recent floods. This initial gift will be followed by larger gifts."

### DECEMBER, 1943

By Adelaide Long Lawson

The moon now casts wide shadows on the snow,  
To tint the world with silver through the night,  
And poignant calm now urges a memoried flow  
Of treasured days bejewelled with delight.  
Now the tremulous stars have filled the heart  
With dreaming of a bright, uncrowded hour  
When twinkling laughter like a crystal dart  
Pierced life's high moment in a moon-lit bower.

And one now dreams again of mist-blue days,  
Before earth's tears had beaten a fragile rhyme  
Against the heart. Its chilling message flays  
The soul with its staccato overtime.  
But in a shining hour, some waiting year  
Will pulse with silver peace the sound  
"All's Clear."

Monroe, La.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

### Missionary Education

By Mrs. G. W. Dameron

As the blessed Christmas season approaches, we, who live in a part of the world that is comparatively untouched by the ravages of war, are feeling anew not only our deep gratitude for the birth of the Christ Child and the message He came to bring, but also we are feeling more than ever before our great responsibility for seeing that all people everywhere know about the coming of this Child and His gospel of peace, love, and goodwill among men. The Church has known for a long time the great good that has been accomplished by our missionaries, but today statesmen and other non-professional religionists are agreeing that the missionaries of the Christian Church are the greatest messengers of goodwill in the world today. We who are concerned about missionary education must see that this present interest in and knowledge about the Christian missionary movement is expanded and enriched and captured for the Church.

\* \* \*

Suggestions from the Conferency Study Committee are being mimeographed at this moment, to be sent to the members of the local study committees. You will find in those suggestions that we are recommending that the local societies study during the first quarter of 1944 "The Problem of Suffering," using as a textbook, "God and the Problem of Suffering," by Mary DeBardeleben. This is a splendid text, but in order to make this study most helpful additional materials should be used with it, for there will be many questions that will be raised regarding this problem, and additional resource material will be needed. Timely suggestions about this study will be found in the September, 1943, Methodist Woman. This is a real Bible study and will be most effective when the Bible is really studied with the text.

\* \* \*

The two weeks from January 1st to the 15th will be given over to the World Service Institutes. During this time the textbook for the joint study, to be used in Schools of Missions in each local church, will be introduced. You will be interested in this book and in these Schools of Missions. As members of the Woman's Society of Christian Service, you are urged to cooperate with your pastor in planning and promoting this study. The textbook is "The Church After the War," by Bishop Francis McConnell. Watch for the announcement of the World Service Institute in your district.

\* \* \*

In the spring many societies will be studying the topic, "Christian Ventures in Learning and Living." One phase of this study is devoted to the problem of illiteracy around the world. Here is a quotation from a missionary news letter which I just received: "Life is a closed book to people who cannot read. Two-thirds of the human race fall in that class. To catch a glimpse of their handicap, imagine dropping out of your life all that ability to read adds to it. Just now one of your greatest hardships

would be inability to communicate with relatives who have gone to war. This is a hardship to millions of villagers in Africa and Asia. . . .

"Those inarticulate millions in Africa, Asia, and Latin America are beginning to speak. There is a world-wide movement toward adult literacy, in which both the Christian Church and governments are active.

"Among the foremost of Christian leaders in this field is Dr. Frank C. Laubach, 'Apostle to the Illiterates.' Dr. Laubach's 'each one teach one' movement has opened the Book of Life to literally thousands of men and women around the world." His book, "The Silent Billion Speak," is the story of his work, and is "truly a tale of adventure, a demonstration of endurance, and a testament of faith." This book is one of the most important pieces of supplementary material to be used in the study of "Christian Ventures in Learning and Living."

\* \* \*

As Christmas day draws nearer, you will be busier and busier. Why not take time out now to make out your quarterly report and send it to me; then you will have that small piece of detailed work behind you.

Many of you have studied "The Church and America's Peoples," and I have nothing but the most favorable reports from this topic. It has captured the interest of the women and has, in addition, pointed out many of our weaknesses as individuals and as a nation. The classes that I have heard from all tell of real results that have come about because of this study, both in activities undertaken and in changes in attitudes.

If you studied "The Church and America's Peoples," for Special Jurisdiction Recognition and have not applied for a blank on which to report it, please do so right away, so that I can include your class in my fourth quarter's report.

\* \* \*

Henry Wallace said, "Religion must expand and take in a lot more territory and there must be a revival of the missionary crusade. It doesn't matter much what happens, if we don't do these two things."

\* \* \*

"You haven't time to make the necessary preparation for leading a study course? A deaconess in a rural area tells us that the study leader in one of her churches prepares her lessons while she is resting at the end of the cotton row."

\* \* \*

The following are excerpts from letters from Bible women in India:

"I thank the Lord, for we have water to drink now. For the last four months we hardly had any water; now three rains we have had and brought plenty of rain to our village. Famine and pestilence are traveling side by side."

"There is much poverty among our Christians in the village. Grain cannot be bought. The rich fill the grain in sacks and hide (it) up; the poor have to suffer."

\* \* \*

"This is the day when Missionary News appears in unexpected places." From the June 26th issue of the Saturday Evening

Post we quote from an article called "Foreign Devils No More." . . . "It was the missionary who saved the day for the white man—the missionary who had never harped on white superiority and the privileges of unequal treaties. He had refused to cling to the precarious safety of the treaty part and had boldly ventured into the interior, where he had met the dragon in the lair. The two got on rather well. When the great test of the Japanese invasion came along, the missionary did not run away. As city after city was engulfed in the brown flood, he stayed with his flock, performing acts of quiet heroism that earned him the praise of Christian and 'heathen Chinese' alike."

### DR. G. P. WARFIELD

The Rev. Gaither P. Warfield, an American citizen and missionary of the Methodist Church, who until the entrance of the United States into the war with Germany was superintendent of the Polish Mission of the Methodist Church with headquarters in Warsaw, will be the guest speaker at the Louisiana Conference World Service Institutes.


Dr. Warfield, together with Mrs. Warfield and their young daughter, returned from Europe on July 1, 1942, on the diplomatic exchange ship "Drottningholm." They expect to return to Poland to continue their work when the war terminates. Since the beginning of hostilities in Europe, Dr. Warfield has been imprisoned or interned by three different nations—first by the Poles for a brief period, then by the Russians, and more recently (following America's entrance into the war) by the Germans. The Germans placed him in the internment camp in Laufen, Germany, and he was there until exchanged for German internees permitted to return to Europe from America.

Dr. Warfield first went to Poland in 1924 as a missionary of the former Methodist Church, South, at the request of Bishop Beauchamp. At that time he was assistant pastor of St. Paul's Methodist Church in New York City. In Poland, he soon became superintendent of the Poznan District, an outstanding evangelist, and founder and principal of the Bible Training School which prepared a number of young men for the evangelical ministry in Poland.

Dr. Warfield is a native of Rockville, Maryland. He was educated at Dickinson College and at Drew Theological Seminary. While he was still in internment camp in June, 1942, Dickinson awarded him a degree of Doctor of Divinity in absentia.

Men may burn Bibles and bomb churches, but they cannot destroy the truth or kill the living church. Men may blackout a city; they cannot blot out God.—Basil Methews.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON DECEMBER 26, 1943

### OUR RESPONSE TO GOD'S GIFT

Lesson Text: Matthew 2:1-12.

**Golden Text:** For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John 3:16.

If a visitor from another world were to come to our planet at Christmas time, knowing nothing of our customs, he would never suspect that this is a holy season. Looking at all the Christmas shoppers, he might go away saying that it is a most profitable season; or after watching the riotous celebrators he might say it is a gay season; or hearing the carols, looking at the colorful decorations, and reading all the Christmas cards, he might think it a pretty season.



W. C. Newman

But there is mighty little about our Christmas to indicate that it is a religious festival.

### The Mood of Worship

But it is a religious festival! A holy season! Else it is nothing at all, save only an occasion and an excuse for pagan intemperance. And all the commercialization of Christmas, all the hurry and tension of buying, wrapping, and mailing gifts, preparing feasts, giving parties, or attending them, have so nearly driven us away from a worshipful spirit, and so nearly exhausted us physically, that Christ must have a difficult time even getting into our conscious thought, much less getting into our hearts.

For many of us it must be written at this Christmas, as it was written of the keepers of the inn on that first Christmas, we are too crowded, too busy, too hurried, too tired to let Christ in.

The first needful response to God's gift of his Son is one of worshipfulness, reverence, complete absorption in celebrating Christmas religiously.

### Gratitude

It may almost be said that gratitude is the one absolutely essential characteristic of a religious person. With gratitude all other characteristics may be developed; but one may possess all the other fine Christian virtues, yet if he lacks gratitude he misses the mark in the end.

There is no friendship without gratitude; no home worthy of the name without gratitude; no genuine patriotism without gratitude.

So there can be no religion that is profound and sustaining without the sense of thankfulness to God. Any religion based on less than that is frail and unsteady.

So, once again at Christmas time, we need very greatly to recall our utter dependence upon God, our unworthiness of his favor, and his matchless gift of Christ for our sakes. We need to do this consciously, deliberately and constantly that we may be possessed of that humble gratitude which is the base and body of real religion.

No lesser response can possibly be "holy and acceptable unto God."

### Commitment

Most of all, we ought to make a full and honest commitment of our love and life to God in response to his gift, Jesus.

Here is a pledge of faith wrought out years ago by a group of young people who felt the need for a new and more vital commitment. Perhaps it is an appropriate Christmas card for Christians.

"This day I commit myself anew, with all that is within me, to Christ, the Lovely. I set myself steadfastly toward God, if it may be that I shall find him and come daily into his presence. The pursuit of character shall be my life-long objective, and I shall not rest until the end. I plight my love to all men of every kind, color, class, or condition, and shall think of them as sons of God, brothers of Jesus Christ—and of me. And, as God shall help me to realize these aspirations of my soul, I shall gladly work, as he works, to create the Kingdom of God on earth."

## GUFFEY LOTTERY BILL WOULD MAKE UNCLE SAM No. 1 GAMBLER

By Dr. J. Raymond Schmidt  
Gen. Superintendent, National Civic League

Repeal of the Eighteenth Amendment resulted from the people accepting the fallacy that liquor revenues would balance the budget and banish the depression. Now they are being told that a national lottery would greatly reduce our heavy wartime taxes. To that end bills have been introduced in both the House and the Senate authorizing and encouraging "voluntary contributions to the Treasury of the United States by means of special certificates to be issued" in the denomination of \$2.00.

The most active booster of the proposed national lottery is Senator Joseph F. Guffey, who introduced S. 1560 on December 1st and asked that it be referred to the Senate Finance Committee of which Senator Walter F. George is chairman. Senator Guffey demands an early hearing on his bill, which he claims will provide a "painless method" for rolling \$5,000,000,000 of additional funds into the Federal Treasury. Some observers infer that the bill has the endorsement of high administration leaders, presumably President Roosevelt and Secretary of the Treasury, Henry Morgenthau, Jr.

Senator Guffey and other proponents of the measure lay great stress on the billions

of dollars said to be wasted annually on foreign lottery tickets, which they contend a national lottery would divert to America's war effort. However, putting the lottery scheme under direction of the Secretary of the Treasury fools no one—it remains gambling, pure and simple. Moreover, the victims of this lottery—swindled in the name of the United States Government—will be the same little fellows who are least able to spare even \$2.00 for a ticket or certificate.

Christian citizens should be opposed to making "Uncle Sam" a gambler for the same reason that they opposed making him a bartender. They believe gambling, like the manufacture and sale of alcohol beverages, should be prohibited and discouraged rather than licensed and encouraged. Many homes are being impoverished as breadwinners spend all or most of their earnings in various forms of gambling. As a consequence, children suffer, jobs are lost, careers of crime started, and relief rolls boosted. Conditions can be expected to be even worse under a national lottery because of the patriotic glamor that will surround the sale of said Treasury certificates.

Texas was among the States that legalized racetrack betting right after the recent depression. A trial of two years yielded so little revenue that Governor Allred recommended repeal of the pari-mutuel betting law by the State Legislature.

Just prior to Christmas, 1938, the cables brought the news that France had abolished her national lottery of five years' standing. Three reasons were given for this summary action: First, the revenue therefrom was inconsequential; second, money spent for lottery tickets constituted a heavy drain on business; and third, the lottery created grave moral dangers which threatened the nation's peace and prosperity. The unprofitable experience of France should be sufficient warning for Congress to defeat the Guffey and Sabath lottery bills.

The members of the Senate Finance Committee should be flooded with protests against reporting out the Guffey lottery bill (S. 1560) and placing it on the Senate calendar. Their names are listed herewith for your guidance in sending each one a letter, addressed in care of the United States Senate, Washington, D. C. The Democrats to be written are Senators Walter F. George, David I. Walsh, Alben W. Barkley, Tom Connally, Josiah W. Bailey, Bennett Champ Clark, Harry Flood Byrd, Peter G. Gerry, Joseph F. Guffey, Edwin C. Johnson, George L. Radcliffe, Scott W. Lucas; and the Republicans: Arthur H. Vandenberg, James J. Davis, Henry Cabot Lodge, Jr., John A. Danaher, Robert A. Taft, Hugh A. Butler, and Eugene D. Millikin.

From National Civic League, Inc., 1311 G Street, N. W., Washington 5, D. C.

Guided by the example and good works of others, we must rely mainly upon our own efforts.—Samuel Smiles.



# THE CHRISTIAN FIRESIDE

## OLD TOOLS

Alan Cory caught the quizzical look in Uncle Adam's eyes as he surveyed the magazine rack upon which the young man was working. He flushed a little as he said apologetically, "I know it isn't exactly straight. If I had better tools I could do a better job."

"Maybe so," Uncle Adam conceded. Then with an apparent change of subject, "Did you see that news item in yesterday's paper, about the boy with a peanut lodged in his throat?"

"No, what about it?" asked Alan, glad to talk about something else.

"It happened out west somewhere. The youngster was rushed to a hospital with a nut stuck in his windpipe. The doctor got to him just as he stopped breathing. There was no time to get the instrument he needed, if the boy's life was to be saved. He snatched out his penknife and opened the boy's trachea just below the obstruction, so the air could get into his lung; and the boy revived. Later they got the peanut out, and the boy will soon be as well as ever." Uncle Adam paused, but Alan waited, suspecting the story was not finished.

"If the doctor had said, 'I cannot do a good job of this without proper instruments,' there would be one less boy out west. Or, if he hadn't used all possible care in applying the only instrument at hand, it would have ended disastrously. As it is, the boy is alive—thanks to the doctor who did the best he could with what he had in hand."

Alan turned, and took a look at the crooked magazine rack. Then he picked up his hammer. "I'll take out that crooked end, and see if I can straighten it up. Of course, it's not a life and death matter, like the doctor's job—"

"Yes it is," interrupted Uncle Adam emphatically. "It means life or death to your habit of thoroughness; of doing the best you can on every job you undertake. If you

tools you have. Be a sport, Alan. Don't blame the tools—they can't defend themselves. You do your best, and the tools will do better work."

Alan looked at his job thoughtfully. Then a determination came over his face. "I'll make them turn out a job that I'll want to show when it's done!" And he went to work with an energy that backed up his words.

It may not be old tools in every case. It may be lack of means to get the best in education, in clothes, in training for some chosen work. It may be poor environment, or lack of friends to inspire one to do good work. Anything that hinders instead of helps may be the poor tools that we have to use. But despite their limitations, we can make up the deficiency by extra effort, extra painstaking, extra thought and care. And we gain such added skill, such deftness and expertness, that when the better tools finally come, we can make all the better use of them.—Sunshine Magazine.



REV. M. E. SCOTT,  
Eupora, Miss.

## OUR FEATHERED FORECASTERS

By Richard Dutton

Did you know that you can often tell when a storm is approaching merely by watching the actions of birds? And that you can usually predict by that same method what the nature of the storm will be? Strange as this seems it is absolutely true; your writer has tested its authenticity many times and most ornithologists will vouch for its reliability.

Before a rainstorm, for instance, hens and other barnyard fowl will "oil their feathers," a process well known to anyone who has ever lived on a farm. If it is to be a thunderstorm they will likely go to roost as they apparently believe that the darkening skies herald the approach of night.

Robins will perch on the topmost branches of trees and trill "Cheer-up, cheer-up, cheep, cheep, cheep," just before a rainstorm occurs. If, however, the storm is to be an electrical one, all songbirds will be hushed, and if it is during the nesting season most of them will fly to their nests. Swallows

will be observed swooping low over the fields.

If during the evening the parrots and canaries are wakeful and pick at their



REV. R. R. BRANTON, D. S.,  
Alexandria, La.

feathers, there will likely be a thunderstorm during the night, as birds seem to sense electricity in the air and are made restless by it. Peacocks, usually one of the quietest of birds, will cry loud and long before a rainstorm.

And probably the happiest of all the birds as the rainstorm nears, is the duck, for soon its webbed feet and water-proofed feathers will come into their own element and Mr. Duck will be "as happy as a duck in a shower."—Our Dumb Animals.

## THE REWARD FOR OUR DEEDS

By Mrs. Irvin Rowland

"And the Father which seeth in secret himself shall reward thee openly."

This scripture holds a blessed promise for those who follow the pathway of God, but a challenging rebuke for the wilful sinner. The Christian desires the approval of God more than of men; therefore, he serves in a quiet, unassuming way, not trying to be seen and heard of men. He does his duty toward God and man because it is his rightful responsibility. He does over and above that because of Christ's love in his heart. He seeks not the praise of men, for there is a deeper joy and satisfaction within his soul. He gives alms gladly in secret, and he prays in secret, but God, who has an ever-watchful eye, sees and rewards him openly, bringing wonderful things to pass in response to his pleas and righteous living. Shall we ever know how much the prayer of a righteous man availeth? Yes, those good deeds planted in secret bring forth a bountiful harvest to bless mankind.

What happens to evil seeds which sinful man plants in secret? Shall they come to maturity in secret, too? No, they also shall stand as a witness to the kind of living he indulges in. Secret things will be brought to light regardless of whether they be the wheat or tares of harvest. A sinner may hide his deeds from his fellowmen for a while, but he cannot from God, who seeth in secret. In due time both the righteous and the sinner shall receive their rewards and each determines the nature of his own. Will you and I be proud of what God brings to light as our fruits?



REV. G. ELIOT JONES,  
Pachuta, Miss.

let that crooked end stay in, you'll find it easier to let other slipshod work slide. It would be fine to have a new set of good tools, but you can do good work with the



## IN MEMORIAM— DR. PIERCE CLINE

With profound sorrow the Board of Stewards of Broadmoor Methodist Church take notice of the passing of Dr. Pierce Cline. In his death we have lost a forceful leader and teacher, a wise counselor, a kindly man and a true friend. On behalf of the entire membership of our church, we desire to express our great appreciation of these qualities and enter upon the minutes this testimony to the memory of one we can ill afford to lose.

With his magnetic personality, his rare gift of humorous expression, and his wisdom acquired through wide experience, he was a dominant figure among his contemporaries.

Dr. Cline was unusually well endowed to become such a figure. Untiring energy applied to the enlargement of this endowment made of him a man of great insight, rare force, fine tact, and a lover of culture and the beautiful. His leadership was kindly and tolerant, and his followers found it easy to become his disciples.

He was influenced by a strong religious feeling, and he brought to every decision a sense of fairness which made his counsel much sought. As a teacher, he has left the world his debtor. No true appraisal of his value to Centenary College, to his Church, to his community, to his State, and to his generation is possible. He loved them all and served them well.

Broadmoor Methodist Church was in a special way his debtor for the use of the College Chapel as a place of worship and for other services so generously given.

The cycles of time are quick in their rotations; men come and go. But the inexorable march of time can never dim the memory of a man so good and wise. His virtues will inspire us to the tasks that lie ahead. The good he has done will live after him, and we are grateful to God that we knew him and were privileged to serve with him.

Adopted by the Board of Stewards of Broadmoor Methodist Church, December 7, 1943.

R. LEONARD COOKE, Pastor;  
C. E. RAY, Chairman.

## RESOLUTIONS OF RESPECT

Whereas, by the will of a Divine Providence, there has been removed from our midst the person of Mrs. Guy Norton, and

Whereas, her going has left a great vacancy in the hearts of those who for many years have known and loved her, and

Whereas, she, through the high principles by which she lived and moved, exemplified the life of the Master, and gave an example of high, pure womanhood, and,

Whereas, her life and services meant much to the Centenary Methodist Church and to the furtherance of Christian life and living; therefore, be it

Resolved, that we, the members of the Woman's Society of Christian Service of Centenary Methodist Church, McComb, Miss., go on record as expressing our appreciation of her life and influence. Be it further

Resolved, that we express grateful appreciation for the work she did in our midst for many years; for the exemplification of upright Christian womanhood in a world beset by sin and temptation; for what she meant to her family and friends

mentally and spiritually; for the high, noble spirit of one who believed so firmly and lived so faithfully the Christian way of life. Be it further

Resolved, that these resolutions be made a part of the permanent records of this organization; that a copy be sent to the family of the deceased member, and that another copy be sent to the New Orleans Christian Advocate for publication therein.

MRS. J. O. EMMERICH, Chairman;  
MRS. RUSSELL FORMAN.

Adopted December 6, 1943, at a regular meeting of the W. S. C. S. of Centenary Methodist Church, McComb, Miss.

## FERN STANTON BENSON

Fern Stanton Benson, daughter of Mr. and Mrs. Geo. W. Benson, of Tullos, La., passed away October 19, following a lengthy illness. She was a devoted daughter, a loyal servant of Christ, and a friend of all. Through all her illness she demonstrated a courage and an indomitable will that won for her the admiration of all who knew her. She had a great faith in God, was a strict believer in tithing, and a tireless worker for good in the community.

Miss Benson, along with her mother, operated the telephone exchange and in that capacity she contacted almost all the people of the surrounding territory. Everyone who knew her loved her, as was evidenced by the large number of floral offerings. She was a member of the board of stewards and treasurer of the church as long as her health permitted. She also served as pianist for the morning worship service, remaining at home Sunday evening to operate the switchboard so that her mother might attend that service. She loved her church and wanted a part in everything that was done by it. Just a few days before she became too ill for conversation she instructed her mother to make a contribution for her toward the repair work that was being done on the church building. She was also responsible for many kind and thoughtful things that the church did for the pastor. Though only 38 years old at the time of her death it can be truthfully said that Fern did a lot of living in those few brief years.

Funeral services were conducted at the Tullos Methodist church at 10 o'clock, Oct. 21, with the following ministers in the service: Rev. Jerome Cain, Rev. F. W. Hart, Rev. W. F. Roberts, Rev. Henry Mott. Her body was laid to rest in the Greenwood cemetery at Pineville, La.

A. JEROME CAIN, Pastor.

## THOUGHTS NEAR CHRISTMAS

As I lie here recuperating from a recent operation, my mind and soul are busy with various subjects of thought. Often, as might be supposed, these thoughts are of the blessed holy days so near. Yes, thoughts of Christmas—joy, sadness; light, darkness; beauty, sordidness; truth, falseness; kindness, hatred. As beautiful as Christmas really is, when realized in its full significance, for many the experiences of it will be mingled with some of the ugliness of life. Well, what of it, we say? Why worry? We cannot stretch our bit of the real spirit of Christmas over all the world and gently change the warring, hating, miserable part of humanity into wisely understanding beings, and thus cause the whole world to observe His Christmas. No, that is true. But would we if we could? Well, will we change any part of the world, just a tiny

corner, a half-dozen souls, even, into finer, better people for His sake on His birthday this year.

Invest your money, your time, your talents in things that have eternal value. Influence those about you toward an upward way of life. We can almost hear the Savior as He made these suggestions. What better time is there than Christmas to follow His advice in putting the "influence for good" idea to work in the lives of those about us? We invest in presents for a number of people each year. Do these gifts bear witness for Him, for His way of life?

Let us not give frivolous, thoughtless gifts this Christmas. 'Tis true, the little children must have toys to brighten days of play. Even toys may be prudently selected. Will the young ones dear to you be overloaded with toys? Then give a simple, inexpensive present and invest in a real offering to a less fortunate child, to one of the numerous homes for children, or to some other cause where needy children will benefit.

Sometimes there are worldly, unsaved persons on our gift list. Too infrequently do we learn that they really appreciate the gifts which show an interest in their souls' welfare. Too infrequently, because we usually solve the problem by giving something "suitable." Yes, something suitable to a careless life.

Don't be afraid to give gay young people good books, good music, Bibles, etc. In the hearts of even the most calloused lies a desire for the best that life can offer them. And there, too, lies an even greater desire that someone will recognize this hidden quality. Let us try to uncover or help in developing these finer qualities in our youth by giving those things which bear an influence for good.

Homes are bereft; many are bereaved this year. True, many have a goodly share of money to spend. But long ago we learned that money cannot satisfy the aching heart, nor alone lift the soul closer to God who sustains. Loving care must be combined with the money we invest to insure a finer Christmas in the home. A subscription to the Church magazine, to a year-round devotional book, or some similar gift, may mean the difference between hope and despair for some family or individual during the year ahead. One line in one poem of some worthwhile book may give the needed upward pull to make some life count. Can we afford to let opportunity like this slip through our hands?

The world needs to remember Him and His great love for humanity as much—dare I say more—this year than it has ever needed to remember. And the whole world will be better after the observance of His birthday, because of the many who will truly remember and as reverently observe. Some individuals will be the worse because they do not have the wisdom yet to appreciate a Christlike season. Will our gifts, our spirit, our own observance of Christmas draw the world (our part of the world, then) a little closer to Him? Invest in eternal values by helping someone to a better life this Christmas, 1943.

A PASTOR'S WIFE.

A Hollywood producer received a story entitled "The Optimist." He called his staff together and said: "Gentlemen, the title must be changed to something simpler. We're intelligent and know what an optimist is, but how many of those morons are gonna know it's an eye doctor?"

—Detroit News.



## DISTRICT WORLD SERVICE INSTITUTES

Louisiana Conference—Dr. G. P. Warfield,  
Speaker

### Morning Program (10:00 a.m. to 1:00 p.m.)

Worship and Statement by district superintendent. (15 minutes).

Talk by Conference Missionary Secretary (20 minutes).

Presentation of Missionary Literature and Materials by District Missionary Secretary (10 minutes).

Group Meetings of 1. Education; 2. Layman; 3. Preachers (45 minutes).

Roll Call (30 minutes).

Study Book presented by District Missionary Secretary (5 minutes).

Address by Dr. G. P. Warfield (55 minutes).

### Evening Program (7:30 p.m. to 9:00 p.m.)

Devotional by host church (10 minutes).

Presentation of Study Book and Materials by D. M. S. (10 minutes).

Layman's Emphasis (20 minutes).

Address by Dr. Warfield (50 minutes).

#### Things to be Emphasized

- Local Boards of Missions (or other group for missions).
- Church-wide School of Missions.
- Meaning of "World Service."
- Full acceptance of World Service askings.
- Importance of Fourth Sunday cultivation and offering.
- Taking the "institute" back to the local church.
- The Bishops' Crusade for New World Order.

#### Suggestions as to Program

- Parts of program may be arranged as to order.
- Conference Missionary Secretary's talk to give purpose of institute and "things to be emphasized."
- The group meetings of educational workers would be presided over by Rev. G. W. Dameron or persons designated by him; the laymen's group by Judge E. L. Walker or persons designated by him; the preachers' group by the district superintendent.
- At Roll Call the district superintendent (or D. M. S. or Lay Leader) call the roll of churches giving information tabulated from cards to be sent out by Morris and Dameron. A blackboard display and a mimeographed sheet of the above data is also suggested.

#### Responsibility in Preparing for Institutes

- District Superintendent:
  - Arrange with host churches.
  - Planning and execution of institute as outlined in set-up meet.
  - Publicity and information.
  - Contacting pastors and others who should attend.
  - Tabulation of information on cards prepared by Morris (and prepare mimeographed sheets if desired).
  - Preside (or designate L.L. or D.M.S.) at Roll Call.
  - Use 45-minute group period with preachers.
  - Take offering for institute expenses.
- District Missionary Secretary:
  - Contact members of local church Board of Missions.
  - Present missionary literature and materials.
  - Present and sell study book, "The Church after the War."
  - Prepare blackboard display of data compiled by D. S.

- Assist district superintendent in planning and publicity.
  - Arranging literature display.
  - Remit for study books and pay materials.
  - Arrange for 16mm. sound movie projector (if desired).
- Conference Missionary Secretary:
    - Sending news release and "mat" to host churches for newspaper.
    - Preparation of card for Roll Call data.
    - Arranging for hotel accommodations.
    - Order missionary literature and study books.
    - Arrange transportation between institutes.
  - Conference Secretary of Education:
    - Provide leadership for groups of education workers at institutes.
    - Send out Roll Call cards to all pastors.
    - Contact education workers in local churches to attend.
  - Conference W. S. C. S. President (through district secretaries).
    - Contact district and auxiliary workers and officers.
    - Emphasize the attendance of men at institutes.
  - Conference Lay Leader (through district lay leaders):
    - Provide leadership for lay group period at institutes.
    - Contact district and local lay leaders and stewards and key men.
    - Provide speaker for layman's part on evening programs.
  - General Suggestions for Institutes Follow-up:
    - It was suggested that Bro. A. T. Law might be used by local churches to explain missionary special at his church.
    - Pastors are urged to preach sermons explaining World Service and emphasizing full acceptance of askings.
    - Each church should have a church-wide School of Missions, using "The Church After the War," by Bishop McConnell. The local Board of Missions and Church Extension is to be responsible (under the pastor) for this school; but where there is no Board of Missions the Board of Education should assume responsibility; where there is no Board of Education, some group of missionary-minded persons should co-operate with the pastor in such a church-wide school.
    - Each local church should have a Board of Missions and Church Extension (or some other group responsible for missionary education of entire congregation).
    - Emphasize importance of Fourth Sunday (World Service) education and offerings in the Church School.

## SACRAMENT OF THE LORD'S SUPPER

(Continued from page 5)

of our Lord Christ and all that occurred in the upper room in Jerusalem when Christ celebrated the Passover and instituted the Lord's Supper. He should study Paul's words which he received by revelation from his Lord and the abuses of the Sacramental service through ignorance in the Gentile churches.

He should study the ritual of the church and determine for himself what form of the service he will use. The Methodist Church has a well-prepared ritual. It will be an illumination for many Methodist preachers to know that the early converts of Methodist itinerants in the United States, unwilling

to partake of the Sacrament from the hands of clergymen whom they considered unworthy, demanded ordination for the Methodist evangelists and preachers. This was one strong reason for the organization of the Methodist Church in the American Colonies.

Unless the Sacrament is administered at regular intervals in the congregation there should always be a preliminary announcement that the people may prepare themselves for the observance.

Every pastor should preach at least once a year on the importance and the significance of the Lord's Supper. Properly to partake of the Sacrament the people should be taught and trained. Each communicant should know and understand the general invitation and in that spirit prepare himself to come before the Lord.

## GRADUATE SEMINAR FOR MINISTERS

"The Direction our Society is Moving" is the theme of an intensive graduate seminar to be held in Washington for three days, beginning Tuesday, April 11, for Methodist ministers from all sections of the United States, it was announced jointly by Dr. William K. Anderson, educational director of the General Conference Commission on Courses of Study of the Methodist Church, and President Paul F. Douglass of the American University.

Because of the nature of the program, which includes group conferences with a number of important governmental leaders and specialists in various fields, registration is being limited to 100. Applications are to be made to Dr. William K. Anderson, 810 Broadway, Nashville 2, Tenn., and are accepted in the order received.

The seminar, which opens on Tuesday morning, April 11, will end on Thursday evening, April 13. The program, covering morning, afternoon and evening sessions, include panel discussions, private interviews, and workshops. National leaders and Ambassadors from other countries will be members of the panels. Some of the themes to be discussed are: "Organizing Our World for a Just and Durable Peace," "Facing Our Economic Problems," "Personnel Problems in an Uprooted World Returning Home," "Planning Church Programs for the Period of Demobilization."

All arrangements for the accommodation of the ministers, including rooms and meals, are being cared for by the University. The inclusive fee for the Seminar, including fees, board and lodging, is \$15. Travel expenses will be borne by each individual.

In order that members may come to the seminar prepared to derive the utmost benefit, each applicant, before being finally admitted, will be requested to take a brief correspondence course of study in the fields of post-war planning, economics, and personnel problems. The course has been prepared by members of the graduate faculty of American University under the direction of Dean James J. Robbins. Applications should be accompanied by a fee of \$3, the balance (\$12) to be paid upon arrival in Washington. All Methodist ministers in active service are eligible. Applications should be sent immediately.

First Lawyer: You're a low-down cheat!

Second Lawyer: You're an unmitigated liar!

Judge (rapping): Now that the attorneys have identified each other we shall proceed with the case.—The Watchman-Examiner.



# New Orleans CHRISTIAN ADVOCATE

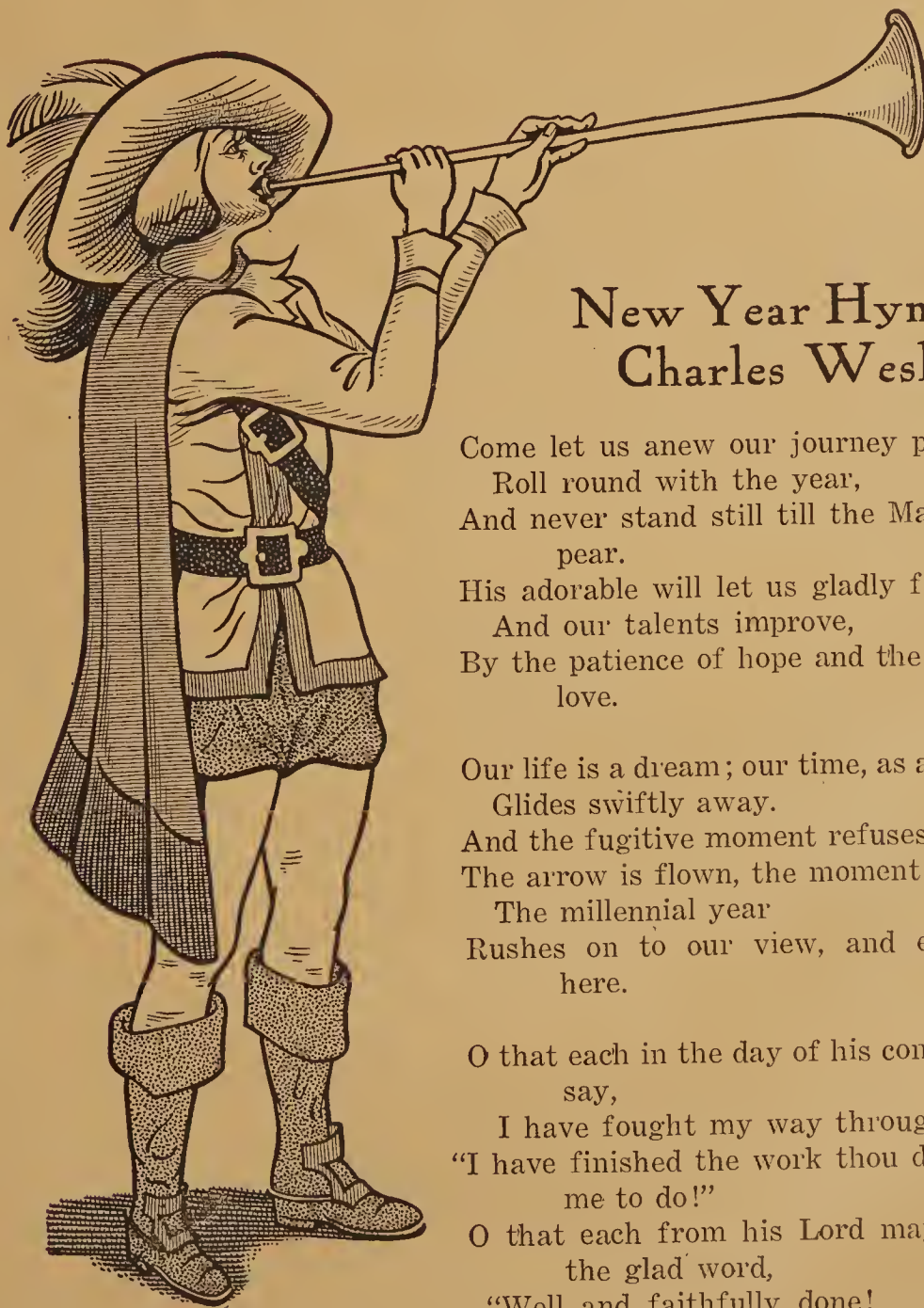


## THE LIVING CHURCH

If you in your life are carrying a cross, which is hurting you and bearing you down, then know this for an eternal certainty that Christ Himself is with you. It should be easy for you to speak to Him, since He is so near.—W. H. Elliott.

## THE PRAYER-ROOM TODAY

Grant me this grace, O Lord, that I may learn quietly to wait in Thy presence, humbly and truthfully to listen for Thy voice. Make me one of those who know, amid other voices, the voice of their true Shepherd. Take me, even now, apart into a silence where the voices of the world cannot come. Quiet this restless heart that of myself I cannot still before Thee. And then let me hear Thee speak. Let me know it is Thy voice, and let me know it is to me that Thou dost speak. Amen.



## New Year Hymn of Charles Wesley

Come let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear.

His adorable will let us gladly fulfill,  
And our talents improve,  
By the patience of hope and the labor of love.

Our life is a dream; our time, as a stream,  
Glides swiftly away.  
And the fugitive moment refuses to stay.  
The arrow is flown, the moment is gone;  
The millennial year  
Rushes on to our view, and eternity's here.

O that each in the day of his coming may say,

I have fought my way through;  
"I have finished the work thou didst give me to do!"

O that each from his Lord may receive the glad word,

"Well and faithfully done!"

Enter into my joy, and sit down on my throne!"





# WALLET OF THE WEEK



THE PRESBYTERIAN CHURCH, U. S. A., has only fifty churches with a membership of more than eighteen hundred and forty each. Eight of the group in the upper membership bracket are in Pennsylvania, seven in Illinois, six in New York, six in California, five in Ohio, and four in Michigan. Of the remaining fourteen, only one is in the South, Amarillo, Texas. None of the major congregations is in New England. This seems to indicate that the Presbyterians, U. S. A., are strongest in the North Central and Western states.

\* \* \*

GIFTS OF PROTESTANT CHURCHES, according to a report issued by Harry S. Myers, secretary of the United Stewardship Council, show an increase for nineteen major churches of more than twenty-four million dollars over 1942. The total contributions amounted to \$376,946,856, and per capita gifts for benevolences advanced from \$2.55 in 1942 to \$2.80 in 1943. There was a smaller increase in the gifts for congregational expenses. Leading the list in per capita giving are the Friends and the Church of the Nazarenes.

\* \* \*

BERYLLIUM, A BASE ALLOY, was formerly known as "rare earth" and sold as a curiosity at two hundred dollars per pound. Now the base alloy, secured from the ore beryl, diluted with copper, makes an alloy fifty per cent stronger than copper alloy. Its production rose from two thousand five hundred tons in 1941 to six thousand tons in 1943, and the whole output is being used for war purposes. The price has been frozen at seventeen dollars per pound. The pioneer producing companies are located in Ohio and Pennsylvania.

\* \* \*

THE ARKANSAS BAPTIST CONVENTION voted recently to pay the balance of a million dollar debt which had been settled upon the basis of thirty-five per cent. This means the assumption of something like six hundred thousand dollars not legally due, but still a moral obligation. This is without precedent, as far as we know, in any other group or denomination. We do know that if a Baptist church in Florida and a Methodist church in Oklahoma did likewise, the retired ministers of the Louisiana Conference would benefit to the extent of more than two thousand dollars.

\* \* \*

TEMPLE BETH ISRAEL, Houston, Texas, is said to have voted by 612 to 168 to bar from its voting membership all who do not subscribe to a stated credo of reformed Judaism. The credo prescribed is based on the platform adopted in 1855 by the Pittsburgh Conference of Reformed Jews. Its seven articles include The unity of God; The Jews neither a nation, nor a race, but a religion; A Messianic age, not a personal Messiah; The rejection of Rabbinical and Mosaic laws regulating diet, priestly purity and dress; The religious equality of women with men; Repudiation of Hebrew as the only language of prayer; and Religion as the basis of Jewish unity.

A SAVE OUR GIRLS CAMPAIGN has been launched in London. In launching the campaign, the vice-president of the Alliance of Honor said that venereal disease was assuming the scale of an epidemic. The Bishop of Chelmsford said that the decay in morals was the result of the decay in religion and that religion is hanging on a thread in England. Other speakers charged that drinking, blackouts, and the passes issued to men of the Forces were among the contributing causes to the moral debacle.

\* \* \*

THE VISIT OF MISS WU YI-FANG in America is said to have created almost as great a sensation as did the visit of the wife of the President and Generalissimo of China. Miss Wu Yi-fang is president of Ginling College for Women, formerly located in Nanking, but now "in exile" at Chengtu. In addition to being China's leading woman educator, Dr. Wu is president of the National Christian Council of China, and is chairman of the National Political Council. It is our understanding that she is also a lawyer of outstanding ability.

\* \* \*

JUVENILE DELINQUENCY, according to statistics of eighty-three reporting courts, increased from sixty-five thousand cases in 1940 to seventy-five thousand in 1942. According to Katherine F. Lenroot, Chief of the Children's Bureau, this represents an eleven per cent increase for boys and a thirty-eight per cent increase for girls. The responsibility for this lamentable condition is being passed around from the home to the church and to the government, but so far the discussion seems to be neither convincing nor remedial.

\* \* \*

THE VINEGAR BIBLE was published by John Basket, of Oxford, England, in 1716-1717. The edition takes its title from a typographical error which gave one of the parables the caption of, "The Parable of the Vinegar" instead of the Parable of the Vineyard, as should have been. There are only seven known copies of the edition in existence. One of the American-owned copies is in Shrewsbury, Monmouth County, New Jersey. Other copies are said to have been located in New England, and some others in England. Its value is in the error that escaped the notice of the publisher.

\* \* \*

A WET MOVEMENT is organizing a Women's Division in a desperate effort to counter act the rising tide of sentiment for a return to prohibition. The woman chosen for director of the new division is to meet liquor trade people, journalists and commentators and organize sentiment against the return of prohibition. Recently a sealed letter to be handed to the wives or nearest of kin of liquor people sought support for the women's organization in its fight for drink. The appeal is draped in pretty sentiment about proprieties of sale, such as to minors, intoxicated persons, service men and war workers. It is still liquor, and an effort to hide in the folds of feminine apparel.



# New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.  
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W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

## EDITORIAL

### YESTERDAY, TODAY AND TOMORROW IN AMERICAN METHODISM

With this issue of the Advocate, we come to the close of another year in the history of the publication which has ministered to this territory for more than ninety years. Its ministry include the period of disruption and strife which began in the division following the General Conference of 1844, a division which officially ended exactly a quadrennium short of a century. It took that period of living apart to discover to the descendants of staunch and stubborn sires the fact that, despite the bitterness of those years, we still had enough in common to justify us in meeting each other with the extended olive branch.

The Advocate ministry covered the period centering about the rededication of the three great bodies of Methodists in organic union—the most delicate era in Methodist history. At the moment that Union was officially consummated, we began to realize that our relation must go much deeper than a Plan and the setting up of common machinery for the operation of American Methodism if it is to be more than an empty gesture. The first discovery which we made was that, through living apart, our thinking and the gearing of our church activities raised up differences not appearing upon the surface of things and certainly not suggested by our common Methodist heritage. These differences affect our whole outlook, and our first problem is to evolve a common Methodism, polity and purpose, for groups who having gone apart grew more really apart because of the issues faced by each side.

Today this paper comes to the dawning of the centennial year of our ecclesiastical division with the conviction that the reunited hosts of Methodism have the opportunity to write a new chapter in our ecclesiastical life. If it is to be a constructive chapter, the approaching General Conference must write laws to meet the conditions now facing the formally united Church. That body will need to go to its task humbled by the tragedies of our history and inspired by a sense of divine leadership in all that affects this great brotherhood of Christians. In the fulfillment of that hope, they must necessarily respect the views and attitudes developed on both sides of our century-old controversy. It cannot be a time, we think, of rash and radical innovations if calamitous irritations are to be avoided. The political situation, which is now almost in a state of eruption, will furnish fuel for what can easily become a disastrous conflagration. Methodism must, therefore, take the role of a conservator and, remembering the past, bury its passions for the

sake of Methodism and the future of the world. We must go forward in all that the Church represents, or we shall lose our place of influence in national life and in the building of the Kingdom of God.

Before the final gavel-fall at the approaching General Conference, it is possible that we may be called upon to join in the translation of our Christian faith into a new charter for lands and peoples ruined by war. Partisanship and vindictiveness should have no place in the mighty movements which will date from the war's end. It will be a time requiring ecclesiastical statesmanship of the highest order. But more than that, it will afford the greatest opportunity since John Wesley for a great church to exhibit the spirit of Christ in behalf of a hungry and bleeding world.

Finally, let us not forget that the blossoms have fallen from the romance of Union, and the time has come when united Methodism must turn from its rejoicings to the drab task of bringing that which has flowered so splendidly to a glorious fruitage. This cannot be achieved by a return to the methods evolved for the time when America was young and its people reflected a rustic simplicity. It will not be achieved by the abandonment of that which is vital and fundamental in Methodist faith and history—a fervent evangelism and a deep personal consecration reflecting the sense of deliverance from sin and a profound sense of personal accountability to God and man. Such is the challenge which Methodism faces today and must face tomorrow.

### THE CALL TO REPENTANCE

From the days of the Hebrew prophets until now, the evangelistic message has been a call for men who have strayed from God to repent. The prophets of Israel offered no compromise with those who assumed the ability to save themselves. The symbol of certainty and divine imperative is illustrated in the attitude of Elisha toward Naaman, the leper: Go wash in Jordan or perish.

Our disposition to soft-pedal the requirement of repentance does not speak very reassuringly concerning the modern version of the prophetic message. It is no easier now than it was two thousand years ago to get the ear of sinful men and women. They do not want to confess the wickedness of their hearts, and their dream of the human reconstruction of the social order has been greatly strengthened by human triumphs in the realm of the material. In this situation, too many find it easier to invite lost men and women to come and eat together, as a preliminary to launching a moral reform program than to assert bluntly: "The soul that sinneth, it shall



die." But only such language tells the whole truth and has in it the power to awaken the conscience dead in sin. Sugar-coated methods do not enthrone God—they rather apologize for His character and demands. We still face the inexorable alternative: "Except ye repent, ye shall all likewise perish."

### GOVERNOR JOHNSON DIES

Governor Paul Burney Johnson, of Mississippi, died at his country home near Hattiesburg, on Sunday morning, December 26, following a long illness from heart trouble. He had been seriously ill for more than a month and recurrent heart attacks became more frequent and more severe until the end came. He was the forty-sixth Governor of Mississippi, and he would have completed his term of service on January 18.

Governor Johnson was born at Hillsboro, in Scott county, Miss., March 23, 1880. He was therefore only sixty-three years of age. He was graduated in Law from Millsaps College in the class of 1903. In 1910 he was appointed circuit Judge and previous to his election as Governor, he served as a member of the United States House of Representatives from 1918 to 1922. In 1939, he was elected to succeed Governor Hugh White. He was a great political campaigner and was worthy and courageous. In his administration, however, he faced many difficulties, not the least of which was his seriously impaired health. The success which he achieved as governor could hardly be taken as a true measure of his personal ability. He was a man of pronounced views, and he supported his friends staunchly and effectively. He was a member of the Methodist Church and a man of clean life.

Surviving him are his wife, the former Miss Corinne Venable; one daughter, and two sons, both of whom are serving in the Armed Forces of their country. Funeral services were held from the home near Hattiesburg, with Dr. B. M. Hunt, his pastor, officiating, assisted by Dr. J. T. Leggett and Rev. L. D. Haughton, and interment was in the city cemetery.

### I'M STARTIN' OVER

By Dr. H. T. Carley

I'm much obliged to Mr. Gregory for fixing his calendar so that 365 days would make a year. He evidently had a hard time doing it, too, for he had to arrange to put in an extra day now and then to make things come out even with the moon or sun or something. Anyway, 365 days are enough for any year—except that we can put up with 366 once in a while.

There are several advantages in having a short year. One is that we live longer. Suppose a year had 3,650 days in it and a man died when he had lived 14,600 days; he would be only four years old. Mr. Gregory fixed his calendar so that the same man would be forty years old when he died, which is quite a gain.

Another advantage is that holidays come oftener in a short year than they would in a long one. How would the banks of the country, for example, continue to do business if they had only one July 4 to close up and go fishin' in every 3650 days? And Thanksgiving Days would be so far apart that the turkeys would all be too tough to eat.

But the main advantage, as I see it right now, is that you can close your old books and start out with a brand-

new set of clean leaves without having to wait forever to do it. There are some things we want to forget just as soon as we can, and other things we want to start likewise. The end of one year and the beginning of another is a fine time to do both.

I'm startin' over by forgetting some things I don't want to remember. I've already forgot those weary weeks when I wasn't allowed to turn a hand or shake a foot. I haven't forgot by a long sight the many kindnesses that came my way during those dreary days—and I never shall forget them; but I'm blotting out of my memory that period when I wasn't allowed to walk a block to the post office to get my bills at the end of the month, or to walk a block further to see if I could find somebody with an extra nickel, a compassionate spirit, and a hankering for a cup of coffee. From now on, I'll get as many bills out of the post office as I please, and I'll buy my own coffee—if I have to.

There were several other things I wanted to forget, but I don't remember what they are.

I have just remembered, though, that there is something I want to say with all my heart: **Happy New Year!**

### CHRISTMAS

In the Christmas number of the magazine *Life*, there is an editorial "Christmas," with the sub-title: "The question is whether Christians can meet the Challenge of the Modern World."

Among other things the editor says: "Yes, Christmas is still a reminder. Yet, as a reminder, it is redolent of lavender and old rose, like some precious object dug out of the attic chest, which recalls in its dear dead way the happy days when Great Aunt Sarah was young."

Indeed, the reminder has taken the form, not of an exclamation point, but of a question mark!

And this question which Christmas raises is a momentous and haunting one: What, in modern society, is the meaning of the Christian world? Has it any possible meaning? And if there is some possible meaning, can we, who technically belong to the Christian world, seize that meaning, to realize it in our lives and in our society?

The editor goes on to answer his question above quoted in a rather hopeful and optimistic way.

He speaks of the "ecumenical movement" among Protestants. He speaks of the fact that the Church, both Catholic and Protestant in Germany, is the only force in Germany uncompromising in its resistance to the Nazis.

But how can a man born into a Christian missionary's home, who has presumably been nurtured in the Christian faith, pose the question: "Has the 'Christian world' any possible meaning?"

Any thinking person today will be very ready to admit that our civilization is largely pagan and that great numbers of Christians render no more than lip service to the faith they profess. To such people, of course, Christmas means nothing more than a holiday or a bore-some exchange of Christmas cards and gifts.

But I am willing to hazard the statement that our modern, highly sophisticated, disillusioned friends "who technically belong to the Christian World" would be sur-



Dr. A. P. Hamilton



prised if they really knew how many there are who have not "bowed the knee to Baal."

When the editor says, "Can we seize that meaning and realize it in our lives and in our society?"

That is, the inner meaning of the Christian message. There is but one answer to that question.

Whenever the conditions, laid down by the Christian religion, have been met the result has always been the same.

It is as if someone who has been reading a treatise on chemistry should say, "But how do I know that if I put two parts of hydrogen and one of oxygen together the result will be water?" The only answer to that is "Try it and see."

Christmas, then, means nothing to him for whom Christ means nothing. It is just like the law of diminishing returns.

But, on the other hand, it can have a world of meaning, even for a world such as this.

A. P. H.

### WITH THE PASTORS

### THE SACRAMENT OF THE LORD'S SUP- PER: THE AD- MINISTRATION

By Charles O. Ransford

The Methodists are not an extremely ritualistic people. There is no stiffness nor excessive formality in any of their services. They do believe in decency and order. They do have a refinement and reverence in their services. A properly taught and trained pastor always has a spirit of reverence, and in all his pulpit ministrations he endeavors to lead his congregation in spiritual devotions.

The administration of the Sacrament of the Lord's Supper is a deeply significant and spiritual service. The lessons conveyed are very impressive.

All sacraments are symbolic. In baptism, the water symbolizes the washing and renewing of the Holy Spirit. In the Lord's Supper, the bread represents the broken body and the wine the shed blood of our Lord Jesus Christ.

In administering the Lord's Supper the minister says: "The body of our Lord Jesus Christ, which was given for thee—feed on him in thy heart by faith." "The blood of our Lord Jesus Christ, which was shed for thee—drink this in remembrance that Christ's blood was shed for thee."

Receiving the bread and wine in the Sacrament is a spiritual communion with one's Lord and Savior. Only as the people are taught do they understand by faith this spiritual significance and how they may be partakers of Christ and how Christ may make his home in their hearts.

The first duty of a minister is to bring the people to Christ and to interpret his life unto them.

Only a spiritually-minded man can administer the Sacraments. Only a prepared minister can administer and properly interpret the service.

Every portion of the ritual should be studied. Early editions of the Hymnal say, "If the elder be straitened for time, he may omit any part of the service except the prayer of consecration."

Recent editions of the ritual say he may omit "any part of the service except the Invitation, the Confession, the Prayer of Consecration, the usual sentences for the distribution of the Elements, and the Benediction."

It is questionable whether, except on par-

ticular occasions, the Sacrament should ever be administered in a brief form or hurriedly.

It is possible in a well-regulated service in a small congregation a minister may preach. In a moderate-sized or even a large congregation a minister may give a communion meditation. The meditation is always appropriate. The minds of the people are better prepared for the service. Non-communicants and visitors who come to hear a sermon may be edified.

Too much time with many ministers is

### OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

W. L. DUREN, Editor.

taken up with their extemporaneous preludes, interludes, and prayers. Such remarks mar a service and in no wise aid the devotions of the communicants.

The whole service of administration of the Sacrament of the Lord's Supper is intended to be a spiritual interpretation in a real communion with one's Lord and Savior.

The pastor, according to the size of his congregation, must beforehand determine the form of the ritual he will use, what hymns and anthems shall be sung, and the regular preliminary features of his service that shall be used. The service should not except on unusual occasions, be protracted. Whether the pastor is assisted by brother pastors, deaconesses, or laymen, will be determined by the congregation. In a large congregation no pastor should attempt to conduct the entire service. When no other ministers are present, deaconesses or laymen may assist in handing the trays to the officiant and they may receive the empty glasses in trays and place them on the altar table.

Much time and even discord is introduced when the pastor presumes to extemporize a

prayer or an exhortation. It is hardly appropriate to say, "As these retire, let others come" or "Arise and go in peace." Such expressions are commonly used, but they are not in the Ritual.

On page 511 in the Methodist Hymnal one may find under "Words of Assurance and Promises of Pardon" select portions of the Scriptures that may be used. What is more beautiful and appropriate as the communicants are kneeling for the minister to say, "Hear what comfortable words our Savior, Christ, saith unto all that truly turn to Him: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'" Some ministers occasionally use stanzas of hymns appropriate to the Communion Service.

Some pastors have the choir or congregation sing at the intervals. When the pastor repeats the "Words of Assurance" or a stanza of a hymn which are much preferred instrumental music should be used.

Throughout the service the pastor should seek to impress his congregation with the spiritual significance of the Sacrament of the Lord's Supper. He should not mar the service with an abrupt closing or omission of the closing paragraphs of the ritual. Above all he should not leave the used communion glasses on the altar rail or altar table.

The ritual says in all the Hymnals, "When all have communed, the minister shall place upon the Lord's Table what remains of the Consecrated Elements, covering the same with the linen cloth."

The closing paragraphs of the ritual in which the minister and the people unite are intended to give the service in closing a spirit of devotion.

Having received Christ into his heart by faith and discerned a new meaning of his death on Calvary's Cross, every communicant should want to pray, and should go his way "intending to lead a new life, following the commandments of God, and walking from henceforth in His holy ways."

### OF THESE LAST THINGS

By Adelaide Long Lawson

Let evening bells chime over land and sea  
When my last syllable of love is sung;  
As one with sunset, let the last song be  
Merged with its chastening fire as it is flung  
To the gray gulls that wheel so gracefully,  
And in the after-glow, be Thou with me.  
Monroe, La.

## Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.



# CONFERENCE NEWS AND PERSONALS

## New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

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Rev. R. G. Moore reports a beautiful Christmas service at Amory, Miss., and a large audience present and participating in the service of "Carols and Candles."

Rev. Robert H. Jamieson writes that he is getting off well in the Denham Springs part of his work, and that Slaughter continues in a fine way. Denham Springs was added to his charge at the last Conference.

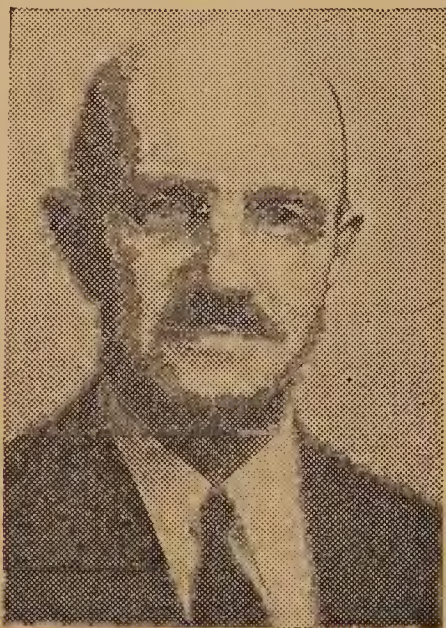
Rev. Robert Crichlow called at the office in the absence of the editor and left substantial evidence of his visit, together with a report of his activities in his work and among his people.

Chaplain James C. Whitaker, of the Louisiana Conference, writes that his wife and baby are with him at 723 Ramona St., Corona, Calif. He reports that he is delighted with his work.

The January issue of *Tidings*, the publication put out by the Commission on Evangelism and edited by Rev. George H. Jones, of the Mississippi Conference, is off the press and contains a stimulating bill of fare.

Mrs. E. M. Ennis, of the Jena, La., charge, has our thanks for her interest in the Advocate. She renews in advance of her expiration because, as she says, she does not want to miss a number.

Rev. C. J. T. Cotten, pastor at Angie, La.,



DR. ROY H. KLEISER,  
Laurel, Miss.

is beginning his new year with the energy and the systematic planning which have made him a success in his administering of the program of the church.

Rev. W. L. Watson reports a gracious reception upon his return for a second year to Grand Cane, La., charge. In addition, he says that he has been on the receiving end of a month-long shower of remembrances by his people.

Mrs. T. B. Cottrell, whose late husband was a member of the Mississippi Conference, places us in her debt by her more than generous words regarding the Advocate. Needless to say, such friends are a great inspiration to us.

Rev. J. W. Courtney, pastor on the Sartinville charge, is off to a good start, and he reports that his people have shown great kindness to him. Among the interests to receive early consideration is the Advocate cause.

The Advocate is sorry to lose from its list of readers Dr. Ruth Nuttall, who was transferred to Texas to become Educational Director for First Church, Texarkana. Her Louisiana friends are interested in her work and will follow her career with a personal as well as a church interest.

Dr. J. R. Countiss, associate pastor of Galloway Memorial Church, Jackson, Miss., is at work making pastoral visits to those in sorrow or distress and looking after the needs of the people of that splendid congregation. His residence address is 4094 Pine Hill Drive, Jackson, Miss.

**Challenger** is the name of the monthly mimeographed folder of eight pages which Rev. J. H. Cameron is issuing for the churches of the Chunky, Miss., charge. It gives detailed information about the services and other matters of interest to the churches of the charge.

Mrs. Ethel Brooks, whose husband, Dr. Henry F. Brooks, was district superintendent at Greenwood, Miss., at the time of his lamented death, says that the Advocate means much to her in her home at Jushua, Texas, since it keeps her in touch with the many friends of the three Conferences covered by this paper.

Chaplain Godfrey Graeflin, of the U. S. Army Transport Service, was an appreciated caller at the Advocate office on Thursday of last week. Chaplain Graeflin, who holds the rank of captain, is a member of the New York East Conference and is in port for a short stay. We appreciated his visit and the illuminating account of his experiences during the time he has been in the service.

Mrs. Caroline Krauss, of Sicily Island, has been seriously ill at her home for about three weeks, according to a letter from her daughter, Mrs. S. Boniel. At last report,

she was slightly better, but her extreme age makes her continued illness a matter of anxious concern to her family and friends. The Advocate shares with many the earnest



BISHOP H. LESTER SMITH

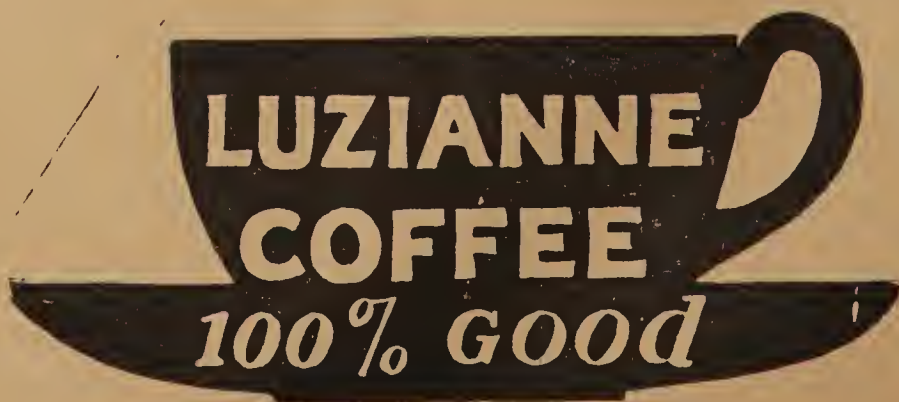
New President of the Council of Bishops

hope that she may soon be on the road to health.

The editor appreciates the hospitable invitation of Bro. E. C. Presley to spend the Christmas holidays with him at Mayersville, Miss. Bro. Presley says that his people have been wonderful to him, and the bill of fare which he offers as an inducement to accept his invitation makes it almost impossible to decline, but our situation at the office makes it necessary that we forego the pleasure.

The many friends of Chaplain James E. Reaves in Louisiana and elsewhere will be glad to know that he is home from service in the Pacific for a short visit. Before going into the chaplaincy, he served Chalmette and Eighth Street Methodist churches in New Orleans. Chaplain Reaves was in the thick of the fight in the Pacific and, as in the pastorate, he gave a good account of himself.

The editor appreciates very sincerely a Christmas card from Rev. Elmo LaBlanc, Jr., a local preacher of the Louisiana Conference. He served a charge just prior to his entering the Army as a private. Bro. LeBlanc is with the American forces overseas. The card is a special V-Mail greeting





card, with an outlined picture of the country of one of our Allies in white on a black background, bordered with holly leaves.

Carried in the bulletin of First Methodist Church, Shreveport, La., for December 19, was a statement to the effect that of the nineteen thousand dollars total indebtedness against that church, only \$8,000 remains to be collected; eleven thousand dollars cash is in hand. When this small obligation is liquidated First Church will have one of the greatest plants in Methodism all its own. Dr. Dawson and his people are to be congratulated.

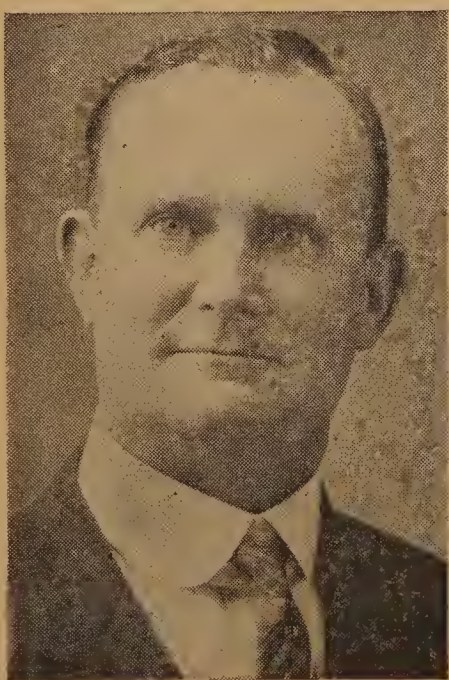
### REV. N. S. LOFTUS CLAIMED BY DEATH

It is with sincere sorrow that we record the passing of Rev. N. S. Loftus at Rush's Infirmary, in Meridian, on December 15. At the last session of the Mississippi Conference, Bro. Loftus was appointed to the Cleveland charge, and on Sunday, December 12, he seemed to have suffered a stroke, but he filled his appointment for that day. Death followed three days later. Funeral services were held at the Sartinsville church, where he lived previous to being sent to Cleveland, and burial was in Sartinsville cemetery on Saturday afternoon, December 18.

### ACTIVITIES AT ALDERSGATE, NEW ORLEANS

Dear Dr. Duren: The Aldersgate Methodist Church dedicated a Service Flag to its men in service Sunday night, December 19. Represented by stars in the flag were: Nicholas Nicosia, Otis C. Herrick, Harold S. Hall, Henry Coe and Donald Covey. A Roll of Honor, listing the names of friends and relatives of members of the church, was placed beneath the flag. The Service Flag and the Roll of Honor indicate the spirit of our people in expressing their constant concern and prayers for men in the service.

Thursday night, December 23, the Church



REV. E. H. CUNNINGHAM,  
Water Valley, Miss.

School presented their annual Christmas tree. A play, "A Child is Born," was given. Recitations by Primary and Junior children were had. The traditional candy and orange

for everyone touched off the festivity.

Christmas Eve, at 11:45, the annual service of Carols and Candles was presented. The Young People's Choir assisted in this worship. The minister brought a message on "God's Gift of Love."

Cordially,  
ROBERT CRICHLAW, P. C.

### DR. M. L. SMITH ON PROGRAM

According to the printed program of the forthcoming annual meeting of The Association of Schools and Colleges of The Methodist Church, Dr. M. L. Smith, President of Millsaps College, will have a prominent part in the discussions. He is slated to be one of a panel of three speakers discussing "A Philosophy of Education for the Postwar world."

Out of long experience first as a college dean and more recently as a college president, and out of graduate study and research and teaching experience, Dr. Smith is peculiarly qualified to discuss the specific



REV. T. R. HOLT,  
Collins, Miss.

subject assigned him, namely, "A Philosophy of Education for the Postwar World from the Standpoint of the Church and Christian Implications."

In the meetings of the Association last year and year before program topics and general discussions dealt with the colleges in the war emergency and with contributions the colleges might make to the winning of the war. Now with V12 units in operation on many campuses and with pre-flight groups and the Army Specialized Training Program functioning, the colleges are looking ahead to the cessation of hostilities.

The meeting this year will have for its central theme, "Postwar Problems in the Colleges," and will be held at the Netherland Plaza Hotel in Cincinnati on January 11, 1944.

### DILLARD UNIVERSITY SCHOOL FOR NURSES

New Orleans and the State of Louisiana have reason to be proud of the cooperative educational enterprise which has received nation-wide acclaim in which Dillard University is participating. In an article entitled, "Dillard Renders Unique Service," the author gives a detailed analysis of the cooperative

program of nursing education which has been developed. In the area having three and one-half million Negroes "there was no really good school of nursing for Negroes until



REV. E. C. DUFRESNE  
Opelousas, La.

Dillard University at New Orleans entered upon this piece of public service in September, 1942." The Dillard program, approved by the National League of Nursing Education and by the Association of Collegiate Schools of Nursing, now is providing training for 52 students from 11 states. Of equal significance is a postgraduate course for physicians which is being offered through Flint-Goodrich Hospital. Carefully worked-out graphs supplement the article.

### BUILDING A NEW WORLD

There are a great many Christians who are looking forward to the reconstruction of the world after the present global war is over and peace has been restored again. They, with many others, are looking and praying for a reconstruction program conceived in the minds of great Christian leaders, who recognize that there is no peace possible without a foundation of freedom, social justice, and goodwill toward all. Every good Christian wants economic, political, and social order with the three great freedoms we, as Americans, are privileged to enjoy today. We are in a great world war, fighting on every continent, making every sacrifice, both men and material, to protect our freedoms from eradication. We are going to win the war, but we need a complete about-face in our moral lives if we are to have a just and lasting peace—one built on a solid Christian foundation, with social righteousness toward all. Present-day living, pride, greed, hatred, and materialism must be eradicated, regardless of the kind of government set up.

All Christian men and women believe that only through Christ is it possible to build a new world free from wars and international disagreement, that it be based on personal and social righteousness, and if we, as Christians, are to have a part in the reconstruction work that must follow after peace comes, we must give much time and prayer, keeping ever present in our minds that our work must be to lead as many as possible to accept Christ as their only Savior and Teacher.



The Lord is on His throne, high and lifted up; His train did fill the temple and His glory is all around. All we need to do is look around and we can see the glory of God all about us.

We have been challenged. Let us accept it and prove our willingness to give our Lord Jesus Christ a part of our time, which is the Lord's.

D. B. B.

### PERSONAL NOTES AND INCIDENTS

A communication from Chaplain M. D. Fulkerson, of the Louisiana Conference, was received too late for inclusion in this issue because accompanying it is a photograph which we wish to use with the article. It will appear next week.

Attacks of influenza in a mild form have been so prevalent throughout this section that it is not news any more. There have been a few cases of pneumonia and some cases which were rather severe, but apparently few fatalities considering the number of cases.

Mrs. C. M. Martin, who has been superintendent of the Nursery Department in East End Church, Meridian, entertained her department with a Christmas tree and the telling of the Christmas story. Each little one received a gift and in turn gave a gift to their teacher.

Mrs. Diamond, the efficient editorial secretary, has been among the recent victims of flu, and that will account for some of the delinquencies which may appear in this issue of the Advocate. For a time she ran a rather high temperature, but seems now to be past the worst of it and will probably be fully recovered soon.

Rev. E. P. Craddock, retired member of the North Mississippi Conference, keeps young in spirit and faces in the direction of the light, as is evidenced by his card of Christmas greetings to his friends. We



REV. J. MELVIN JONES  
Ellisville, Miss.

trust that he and Mrs. Craddock may long find "Paradise Found" a place from which their joy may radiate to their many friends.

Rev. Hugh C. Castles has begun his fourth

year at Philadelphia, Miss., under favorable auspices. Among the evidences of favor were an increase in his salary, a generous shower of gifts, good attendance upon the services, and a good spirit among the people of the church.

### VICKSBURG DISTRICT STEWARDS' MEETING

The meeting was held at Crawford Street Methodist church in Vicksburg on December 8. Rev. O. S. Lewis, district superintendent, opened the meeting with a devotional and comments. Several of the laymen and preachers were heard on the progress of their respective charges. As these reports and the Minutes of the Annual Conference will show, the Vicksburg district, under the leadership of our brother and friend, O. S. Lewis, has made progress during the past year. But our leader and others responsible for this progress are not satisfied to stop at any past achievement. This ideal was shown by a unanimous vote to raise the salary of our district superintendent \$300



REV. A. L. DAVENPORT  
Vaiden-West Charge, Mississippi

at the least. Most of the charges will also accept an increase in their World Service and Benevolent askings.

The meeting was concluded with the ladies of the Crawford Street Church serving another one of those fine dinners for which they are famous. Two groups for the district were organized, one to center at Rolling Fork, with Rev. M. R. Miller, chairman, and and the other to center at Port Gibson, with Rev. J. H. Holyfield as the chairman of this group.

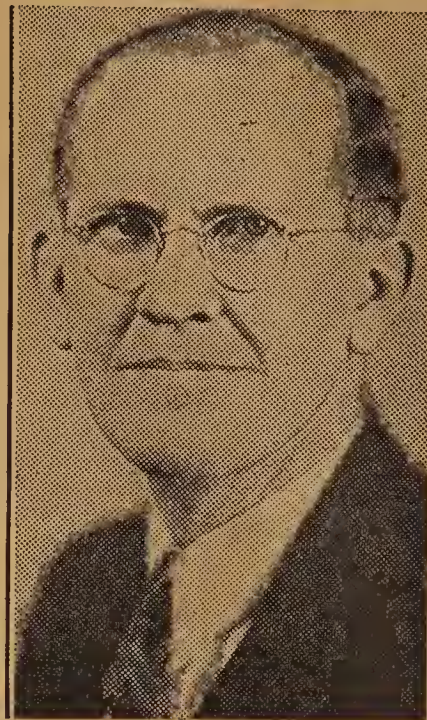
EARL C. PRESLEY,  
District Reporter.

### FITLER CHURCH ORGANIZES W. S. C. S.

The women of the Fitler community met at the home of Mrs. J. P. Heath on Saturday, December 18, 1943, to organize a Woman's Society of Christian Service. The following women were present: Mrs. T. W. Stewart, Mrs. R. D. Rodgers, Mrs. Mattie McGraw, Mrs. J. P. Heath, Mrs. W. D. Williams, and Mrs. S. V. Stuart.

Mrs. Heath acted as chairman, and called the meeting to order. The election of of-

ficers was as follows: President, Mrs. R. D. Rodgers; vice-president, Mrs. T. W. Stewart; secretary-treasurer, Mrs. S. V. Stuart; chairman of Fellowship Committee, Mrs. Mattie



REV. FRANK C. COLLINS  
Gilbert, Louisiana

McGraw. Pledges of twenty-five cents per month were made by all present, and each one promised a subscription to the *World Outlook* and the *Methodist Woman* magazines.

Mrs. Heath concluded the meeting with a scripture reading and prayer. The meeting then adjourned, to meet the first Thursday after the first Sunday of each month, the January meeting to be at the home of Mrs. S. V. Stuart. Each member promised to bring a new member to the next meeting.

MRS. S. V. STUART,  
Secretary-Treasurer.

### REV. N. S. LOFTUS

Rev. N. S. Loftus, pastor of Cleveland Circuit, in Kemper County, Miss., died in Rush's Infirmary in Meridian, Miss., December 15, 1943, after a very brief illness, and was buried at Sartinsville, Miss., December 18.

Rev. C. H. Gunn, superintendent of Meridian District, officiated at the funeral. He was assisted by T. M. Ainsworth, J. W. Courtney, W. C. M. Baggett, W. S. DuBose, M. L. McCormick, O. H. Scott, and the writer.

Bro. Loftus had been a licensed preacher about thirty years. He was admitted on trial into the Mississippi Annual Conference in 1922, and faithfully served his Church until God took him from among us.

He is survived by his widow and eleven children, the two youngest of whom are twin girls. They and their mother will make their home with the eldest son in Gloster, Miss. Four of the sons are in the service of their country. Too of them are too far away to attend the funeral of their father.

T. J. O'NEIL.

A Quaker, speaking in the open air, was opposed by a man who ridiculed the idea that there was a God who answered prayer. The Quaker stopped and asked the trouble quickly, "Friend, dost thou pray?" "No, not I," was the reply. "Then what dost thou know about it?" asked the Quaker.

—Moody Monthly.



## LINDSEY-SMITH WEDDING

Rev. J. A. Lindsey, Jr., and Mrs. Earline Mills Smith motored to Meridian, Miss., and were united in marriage, in the parsonage of Fifth Street Methodist Church, Thursday, December 23, 1943, at 3:30 p.m. Rev. T. J. O'Neil, pastor, officiating, using the double ring ceremony.

Bro. Lindsey is a son of Mr. and Mrs. J. A. Lindsey, of Pelahatchie, Miss., and is now pastor of our church at Rose Hill, Miss. His bride hails from one of our best families, and is held in high esteem by a host of friends in Rose Hill and vicinity, where she has been for several years a faithful worker in the church.

Bro. Lindsey is entering upon the second year of his pastorate at Rose Hill. The Conference year that closed in November, 1943, was one of conspicuous success. Now, with this lovely, loyal, efficient Christian lady that he has chosen and won for his life companion to aid him, we predict for him greater success.

We wish for them a merry Christmas, a happy New Year, and a life of unalloyed blessedness, and continuous prosperity.

## DR. G. F. WINFIELD DIES

By Rev. Thos. A. Carruth

Dr. George Freeman Winfield, prominent minister and educator and former pastor of the Tylertown Methodist Church, died at the Methodist Hospital in Hattiesburg after a prolonged illness.

Funeral services were held at Broad Street Methodist Church in Hattiesburg, at 10 a.m., December 15, with the Rev. Van R. Landrum, district superintendent, Brookhaven, officiating, assisted by Dr. B. L. Sutherland, the Rev. J. L. Neil, the Rev. Thos. Carruth, and other ministers. Interment was in Highland Park cemetery.

Dr. Winfield was born January 10, 1879, at Gatesville, Texas, the son of John S. and Sarah Elizabeth Winfield. He attended Texas Wesleyan College at Fort Worth where he received the degree of B. O. and Litt B, in 1903 and Ph.B. in 1906. He re-



REV. R. G. LORD, D. S.,  
Greenwood, Miss.

ceived his M. A. degree from the Southern Methodist University at Dallas in 1916 and his doctor of divinity degree at Centenary College, Shreveport, La., in 1927.

Dr. Winfield married Harriet Preston Keller June 28, 1906. They had two children—Ruth Preston Winfield, now Mrs. J. B. Love, and Dr. Gerald Winfield, who is now serving with the office of war information in Chungking, China.

Dr. Winfield was ordained a deacon in the Methodist Church November 17, 1901, and was ordained an elder in 1907. For many years he was prominent in religious education in the Methodist Church, serving as president of Meridian College, Meridian, Texas, from 1911 to 1919; Wesley College, Greenville, Texas, 1919 to 1923, and Lon Morris College, Jacksonville, Texas, 1923 to 1928.

Dr. Winfield came to Mississippi in 1928 to accept the presidency of Whitworth College, Brookhaven, where he served until 1938, when he went to Hattiesburg as pastor of the Broad Street church. He served as pastor at Magnolia two years, from 1940 to 1942, and came to Tylertown in November, 1942. He became ill in February, and was later forced to resign because he could not regain his health.

## MISSISSIPPI CONFERENCE NOTICE

Dear Dr. Duren: We would like to ask that you place in an appropriate column a notice asking that all Christmas offering for the Claimants of the Mississippi Annual Conference be mailed to the Conference Treasurer, F. Y. Whitfield, at Meridian, Miss. Would also like that it be requested that any of these offerings that may have been mailed to me for this year and receipt has not been sent, that they advise me promptly of the date of remittance and the amount of same.

Yours truly,

H. OGDEN, Treasurer,  
Miss. Annual Conference  
Board of Claimants.

Dr. Winfield was a lover of young people and a friend to young preachers. He was a great believer in Christian education and was loved by all who knew him. He was a member of the Masonic Blue Lodge, a Shriner, Knight Templar and a Kiwanian.

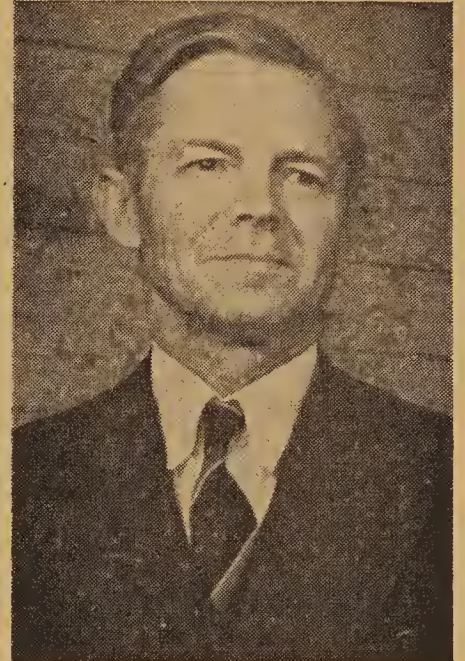
He is survived by his widow, his daughter and son, one brother, W. E. Winfield, Barstow, Calif.; one sister, Mrs. T. A. Mayberry, Yuma, Ariz., and three grandchildren.

## COUNCIL OF BISHOPS MEETS IN PRINCETON INN; BISHOP H. LESTER SMITH IS NEW PRESIDENT

Despite the cancellation of what would have been a remarkable climax to the annual meeting of the Council of Bishops, the episcopal leaders of Methodism spent satisfactory days, December 13-16, at Princeton, N. J., under the presidency of Bishop William W. Peele, in the fellowship of close application of their talents to plans for the larger program of the Church.

The Bishops, until Thursday, had planned to leave Princeton after the morning session Friday, entrain for Philadelphia, and reassemble in the beautiful chapel of First Church, Germantown. Here Lord Halifax was to have addressed them. The Council was then to have closed with the sacrament

of the Lord's Supper. Word came, however, of the sudden illness of the British ambassador. Disappointed, the Bishops cancelled this part of their program, and completed their work late Thursday.



REV. L. P. MORELAND,  
Simsboro, La.

Naturally, the Crusade for a New World Order received early attention. Bishop G. Bromley Oxnam, its chairman, reported to the Bishops the mounting indications of public interest that this timely movement is attracting. He displayed the extensive literature of the effort, the widespread newspaper, periodical, and general editorial attention that it is receiving, and indicated the interest that the coming January mass meetings are arousing. Bishop Oxnam paid special tribute to the cooperation of the boards and agencies which have made this a truly church-wide endeavor. He described the transcribed broadcasts that will be heard weekly during the next three months on scores of stations, and the plan for all Methodist ministers to preach on the Crusade theme on January 30.

The list of losses in the episcopal ranks which faced the Bishops when they took up the leaflet containing the ritual of the commemorative service was longer than usual. Bishop Flint was in charge. Tributes were paid to five Bishops, the wives of three Bishops, and to the son of Bishop and Mrs. Urban V. W. Darlington, killed in action, who bore his father's name. The late Bishop Collins Denny was eulogized by Bishop Peele; the late Bishop Matthew W. Clair by Bishop Jones; the late Bishop Edgar Blake by Bishop McConnell; the late Bishop Adna Wright Leonard by Bishop Hughes, and the late Bishop Ernest Lynn Waldorf by Bishop Keeney (a written tribute, read and expanded by Bishop Flint). Spokesmen in tribute to the widows of Bishops Warren A. Candler and William O. Shepard were Bishop Arthur J. Moore and Bishop Titus Lowe, respectively. Bishop Lowe also con-

(Continued on page 12)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

January, 1944

Installation and Pledge Service: "The Lord's Song in a Strange Land."

Study: "God and the Problem of Suffering."

Plan for participation in the Crusade for a New World Order.

\* \* \*

### "The Lord's Song in a Strange Land"

With the installation of the new officers and the pledge service, we begin our monthly series of programs for 1944: "The Lord's Song in a Strange Land."

As we prepare these programs from month to month, we shall hear the singing of the Lord's song from many lands; it is this chain of song which is the only connecting link left among the nations of the world.

"Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. . . . But if we should cease to sing the Lord's song, if we should cease to lay stress on the truths which are sacred to us, we should make a great mistake. . . . And if at any time we are tempted to falter in singing the songs of Zion, let us remember that by constant singing the actual conditions in this world become changed."

"How can we sing the Lord's song in a strange land? None of us can tell. None of us know just how to sing it, but the obligation is upon us to keep singing the songs of the ideals and the profound truths which make Christianity what it is."

So, as we begin the new year, let's you and me keep singing the Lord's song regardless of what goes on about us, regardless of those who will say that the principles which our Lord taught will not work in this world.

\* \* \*

### "God and the Problem of Suffering"

We hope to give on this page next week an outline for the study of "God and the Problem of Suffering." For those who wish to begin sooner, we suggest they study the outline given in the September, 1943, issue of the *Methodist Woman* and the helps in the back of the book.

\* \* \*

### A Message from Mrs. Fore

Natchez, Miss., Dec. 20, 1943.

Members of the Mississippi Conference.  
Dear Friends:

In just a few days now, 1943 will have passed into history. It has brought experiences into our lives which our imagination could not have conceived a short while ago. But above all the sorrow and strife, the calm voice of the Saviour bids us follow Him and send the good tidings throughout the earth.

All through the year each of you in your local society and in your zones have been praying, studying and giving in order that our great missionary program can continue to move forward. As we come to the end of the year, let us be diligent to see that everything is done to make the year's work the best possible to achieve. Have we unlocked the Seven Doors to Progress?

Every letter from the Division tells of the terrific rise in expenses to our workers. New opportunities unfold every day if only there were money enough to undertake them. The real Christian thing to do would be to empty our society treasuries to help meet the desperate need. Even if you have paid your pledge in full, why not send everything you have to the Conference treasurer and begin the new year with a clean slate and a satisfied feeling for having done more than you promised?

You have been urged to send your reports promptly, and the Conference officers are expecting yours to complete the picture of the year's work. Your district secretary has kept in touch with you, advising you of current matters and encouraging you throughout the year. Now, let her hear from you with an accurate report of membership, finances, and any activities you have promoted.

In this Christmas season our thoughts turn to the Christ who came to bring peace and good will. May this peace be in you as you face the new year and its opportunities to serve Him.

Sincerely,

MRS. T. H. FORE,

Conference Secretary.

\* \* \*

### Zone Program—First Quarter, 1944

Training Day in the Woman's Society of Christian Service.

Theme: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." (II Timothy 2:15).

Quiet music.

Worship: "The Ministry of Suffering." (See study, "God and the Problem of Suffering," and *Methodist Woman*, September, 1943).

Song: "What a Friend We Have in Jesus."

Business.

Roll Call.

Purpose of Meeting: To learn the duties of the various committees of the Woman's Society of Christian Service, so that we may contribute more and better service during the year 1944 to our Lord and Saviour, Jesus Christ.

1. Name Committees of the W. S. C. S. (both joint and standing committees).

a. Who forms the committees? (but not the duties).

b. Who serves as the connecting link on these committees between the W. S. C. S. and the local church?

c. How many members of the W. S. C. S. are to serve on the local church Board of Missions and Church Extension? (See Discipline, page 347, paragraph 1040; Revised Guide; Officers' Handbooks).

2. The Work of the Committees:

a. The Spiritual Life Committee. (Five-minute talk by a secretary of Spiritual Life, giving importance of committee and some suggested methods. Show how committee may work with pastor. See Guide and Handbook).

b. Duties of Study Committee in Local Society. (Ten-minute talk. Use Handbook on Secretary of Missionary Education and

Service and November, 1943, *Methodist Woman*, page 20).

c. Importance of C. S. R. and L. C. A. Committee in the local society and church. (Ten-minute talk on what the committee does and how it helps in the church. Give suggested activities. See October, 1943, *Methodist Woman*, page 22, and Handbook for Secretary of C. S. R. and L. C. A.)

Song: "Work for the Night is Coming."

Skit: "The Program Committee Meets." (Could be done by the three above women with the addition of a secretary of Literature and Publications and the chairman of the Program Committee, who is a vice-president). Use, or have displayed, "The Lord's Song in a Strange Land," an approved study list, the *Methodist Woman* and the *World Outlook*. Plan a year-book for the local society with these materials. (Do not give the duties of the officers, thereby repeating the above a, b, and c.)

3. Explain, or have discussion on Young Women and Girls' Work, Girls' Interest Group. (Needs stressing. Use Guide, Youth Packet, *Methodist Woman*. Contact Conference Secretary of Youth Work, Mrs. Charles Ratliffe, 1719 Devine, Jackson, Miss.)

4. What are the Specific Duties of the Committee on the Status of Women? (Five-minute talk. See Guide, *Methodist Woman*, and material from Literature Headquarters).

5. The Wesleyan Service Guild—Who and What It Is. (Five-minute talk). How is it connected to the local W. S. C. S.? (By its president and treasurer. See Guild Handbook and Revised Guide).

Song: "A Charge to Keep I Have."

Benediction.

(Note: Copies of the above program will reach the zone leaders in a few days).

\* \* \*

### Fayette W. S. C. S. Ready for 1944

The Woman's Society of Christian Service of Fayette has closed a very successful year spiritually and financially. Two mission studies and a Christian Social Relations study were taught by Mrs. A. A. Lyons. The Week of Prayer and Self-Denial and Harvest Day were observed with good offerings. All obligations were met, with an increase in the undirected pledge and two Life Memberships.

Officers who will serve during 1944 are: President, Mrs. Sidney Darsey; vice-president, Mrs. W. H. H. Lewis; recording secretary, Mrs. I. A. Newton; corresponding secretary, Mrs. John T. Shelton; treasurer, Mrs. Robert Corban; Secretary Missionary Education and Service, Mrs. A. A. Lyon; secretary C. S. R. and L. C. A., Mrs. K. N. Harrigill; Student Work, Mrs. S. D. Coleman; Young Women and Girls' Work, Mrs. M. H. Wells; Children's Work, Mrs. Gray Geoghegan; secretary Literature and Publications, Mrs. J. M. Johnson; secretary of Supplies, Mrs. J. M. Martin; secretary Spiritual Life, Mrs. L. C. Kinnison; Wesleyan Service Guild, Mrs. A. C. Puffer.

Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man a cold when he is only sad.—Henry W. Longfellow.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### The Blessedness of the Man Who Cares for the Poor

(Psalm 41:3)

Blessed is he that considereth the poor: The Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

\* \* \*

### "Christmas Come True"

Event for Methodists of Clarksdale, Sunday, December 12, 1943.

An impressive Christmas pageant entitled "Christmas Come True," was presented yesterday afternoon at 5 o'clock at the First Methodist church before a large congregation. Miss Mildred Clegg, educational director, was in charge of the program, which was participated in by a large group of young people and adults.

This event opened the series of Christmas programs to be presented in Clarksdale during the next two weeks. Churches throughout the city are planning to hold various programs of this nature, many of them scheduled to be cantatas and "carol services." Notices of these will be placed in the Register as the dates draw near. The public was cordially invited to the pageant at the Methodist church yesterday afternoon, and the same invitation is being extended for the other religious presentations to be held this Yuletide season.

The program was as follows:

Organ Prelude: "Yuletide Echoes," William Hodson.

Congregation: Hymn 106, "Silent Night."

Readers: Betty Snider and Curtis Presley.

Congregation: Hymn 100, "O Little Town of Bethlehem."

Contralto and Soprano Solos: "He Shall Feed His Flock," (from the Messiah), Handel—Miss Mary Lou Dean, Mrs. R. N. Hopson.

Girls' Chorus: "Cantuque de Noel," Adolph Adam.

Alto Solo: "My Soul Doth Magnify the Lord" (Magnificat), Heyser—Mrs. R. D. Peay.

Organ Solo: "Ave Maria"—Mrs. C. F. Baltzer.

Beginner Children—

Lullaby by Primary Choir—Director, Mrs. C. S. Crutchfield.

"Sleep, Christmas Baby."

"Away in a Manger."

"Christmas Prayer."

Choir: "The First Noel."

The Shepherds.

The Choir: "Angels from the Realms of Glory."

Junior Choir: "Hark! The Herald Angels Sing." "There's a Song in the Air," Simeon. Anna the Prophetess.

Magic Trio: "We Three Kings of Orient Are."

Choir: "Hearkin, All! What Holy Singing."

The Message—Rev. S. H. Caffey.

Offertory: "Christmas Eve," Otto Malting.

Congregation: Hymn 89, "Joy to the World."

Benediction.

Postlude: "Noel," Louis Claude d'Aquin.

The ushers for the pageant were Billy Maynard, Raymond Aust, Warren Dennis, Edgar Gaston, Vernon Hughes, Bobby Murrey, Jimmy Peterson, Johnny Abraham, and Farley Salmon.

Characters were portrayed by the following: Mary and Joseph, Perian Collier and Jim Stribling; Angels, Mamie Gage Wildberger, Dixie Hopson; Shepherds: Grady Brewer, Thomas Luster, and Harry Lee Robinson; Anna, the Prophetess: Evelyn Lacey; Simeon: Edward Moore; the Wise Men: Ben T. Collier, John Metts, Charles Cooper. Mrs. M. J. Luster, Mrs. H. G. Brewer, Mrs. S. H. Caffey, Mrs. R. M. Coleman, Mrs. T. H. Cartledge, and Mrs. B. T. Collier composed the committee on costumes.

The choir is composed of representatives from the Senior, Intermediate, and Adult departments of the church.

\* \* \*

### Malvina Community Center

Christmas at Malvina Community Center is always one of the best seasons of the year, and this year was of special meaning to the ones who come to Church School and participate in the activities there. Sunday, December 19 was crowded full of the worthwhile things of this season of the year. It was Brother West's day for regular preaching services and we were glad for his message was unusual in its adaptability to all the other programs beginning and ending the day.

When we came into the chapel we found the shades drawn, white curtains pulled across the platform and hanging high above a blue sky line dotted with silver hung a star. Reverence and beauty blended to make us ready for what was to come. The regular program of Church School with worship and lessons was to be followed by the pastors message and then the group was to go into the recreation room where a Christmas tree stood.

The worship program of the Church School opened with reading of scripture passages by Miss Glenn. Carols were sung by the group who would put on the program. The Manger Scene, The Wise Men, The Shepherds made up the first of the pageantry. Then a young girl, seated out front, pondered her lack of gifts for the Christ Child. Love, Friendship, Talent, Service, Self came to show her that she had all these and more to give. Appropriate songs were used to show the Seeker how she could respond to Love's suggestions.

The pastor's message on how God hides his power and hid it even in the birth of the Christ Child fitted into this message of the young people.

Miss Glenn's invitation to all the congregation to come into the recreation hall for the gifts sent by North Mississippi Conference women was a surprise to most of the group. The best part of this was when the

pre-school age children were told to look into a box of dolls and take the one each wanted. To the surprise of all one little boy refused a toy when told to look into the box of toys and select the one he liked. The fruit and candy and pecans he accepted quickly. Every one present had a gift and there were many left over for future use. This pre-school age group had their part on the program by singing Carols as they stood.

The women of the North Mississippi Conference would be very happy over the things sent for Christmas if they could see the little children seated around the lighted tree with their arms filled with fruit and gifts.

### MESSENGERS

By William Watkins Reid

When God had a message to send to man, he entrusted it to a tiny babe. It was a message of love, of goodwill, of peace. It did not come full-fledged and thundering into the world; it grew as the Baby grew into boyhood and manhood.

First, it warmed a mother's heart, beautified and ennobled her spirit.

Then it spread to some humble listeners: to shepherds, to wise men, to people in the Baby's family, in the little village of his birth.

In later years that message was to grow in meaning and spread far across the Judean countryside, and even come to the ears and the conscience of mighty men in Rome.

And when the Messenger was derided and crucified by men who would not listen to his words or believe that God had sent him, the message was to be taken up by others, by others who also came into the world as babes, and spread in never-ending waves until all the world was encompassed by its power.

Despite those who failed to heed the Babe, who slew the Messenger, who still turn aside from his modern disciples, that message from God is even now being told to men. Some day it will be heard and heeded by "the last man in earth's remotest corner." Some day love and goodwill and peace, the message the Christ-child carried from God, will rule supreme in the human heart, in the world's heart.

(Continued on page 16)





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Grace M. Lawson  
Conference Secretary of Wesleyan Service  
Guilds

### Guild Handbooks

The 1944 Guild Handbook is in the hands of the printers. Each Guild member should own a copy. Send your order with ten cents for each copy to Literature Headquarters at once.

\* \* \*

### Christian Social Relations

A recent letter from Miss Thelma Stevens and Miss Ruby Van Hooser at Division Headquarters calls our attention to the following action of the Woman's Division in annual meeting at Buck Hill Falls, Pennsylvania, December 6, 1943:

"Since overwhelming public opinion is needed at once to assure the passage of Senate Resolution No. 100 and House Resolution No. 117 to feed the starving children in the occupied countries of Europe, we recommend:

1. That all members of the Woman's Society of Christian Service be urged by the Division to write at once to the President of the United States and their Senators and Representatives, urging the passage of these bills.

Dr. Howard E. Kershner's recent radio address, "Strategy and Humanity of Rescuing Dying Children in Europe," shows clearly that the future of Europe depends on saving the lives of these starving children. Copies of his address may be secured free of charge from The National Committee on Food for the Small Democracies, at 420 Lexington Avenue, New York, N. Y.

\* \* \*

### Guild News

The Guild at Homer recently sponsored the re-decorating of six rooms for the use of the Youth Division of their church. Their newly-elected president is Mrs. Duane Rhea.

The Guild at Leesville has almost doubled its membership during the past year and the members have had a very interesting time meeting Wesleyan Service Guild members from all over the United States, who have come to Leesville to be near their soldier husbands. The Guild is assisting the pastor in arranging social and recreational activities for the soldiers and their wives.

The new Wesleyan Service Guild offices of First Church in Welsh were installed by their pastor, Rev. W. H. Bengtson, at the morning church service on Sunday, December 19, 1943. Mrs. Hazel Chenier is the new president.

A new Guild was organized at the church in Bunkie on October 27. Mrs. Philip Stanley, the president, and her group, are making plans for an interesting year's work.

The Guild at Minden gave a Life Membership in the Woman's Society of Christian Service to their sponsor recently.

A, B, C's of reporting:

A—Accurate.

B—Before the deadline.

C—Complete.

Is your report in?

### COUNCIL OF BISHOPS

(Continued from page 9)

veyed to Bishop J. Ralph Magee the feelings of his colleagues in the recent loss of his wife.

An ordination of a recent graduate of Westminster Theological Seminary, the Rev. Edward J. Hemphill, of Newark, Dela., on Tuesday afternoon probably made Methodist history. No Bishop could recall a similar service attended by anything like the number of Bishops who surrounded this young man and lifted him in spirit by their presence and prayers. The rite was administered by Bishop Hughes in order to facilitate the candidate's admission into the Navy chaplaincy. Sharing in the unusual experience were Mr. Hemphill's wife, mother, and sister.

Concern for falling figures of church school enrollment and attendance, particularly against the background of optimistic reports in all other columns, had led the Bishops to invite Dr. J. Q. Schisler to present an analysis of the situation and suggestions for the correction of this unfortunate trend. In an impressive document of forty-odd pages, the secretary of the

The world stands out on either side,  
No wider than the heart is wide;  
Above the world is stretched the sky—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.  
But East and West will pinch the heart  
That cannot keep them pushed apart;  
And he whose soul is flat—the sky  
Will cave in on him by and by.

—Edna St. Vincent Millay.

Division of Local Church brought the facts before the Bishops. In response to a request for their leadership in turning the tide a statement will be prepared on this subject by the Bishops, to be sent to pastors and church school superintendents, an evening program at General Conference will be sought, the matter will be presented at annual and district conferences, meetings of district superintendents and Conference Executive Secretaries will be held in each Area, and the whole problem will have the full attention of the Bishops. A committee composed of Bishops Kern, Oxnam, Martin, Peele, and Magee will confer with the staff of the Editorial Division and the Division of the Local Church to do some long-time planning for increase in enrollment and attendance.

The conviction of the Commission on Evangelism of the urgent need for a concerted, unified movement by the entire church to win people to Christ was conveyed to the Bishops by Bishop Selecman and Dr. Harry Denman, chairman and executive secretary, respectively. They conveyed a resolution from their Commission calling upon the Bishops to inaugurate and direct a simultaneous, church-wide movement, following in general outline the

methods of home visitation evangelism and centering between January 1 and Easter, 1945. Naturally, the Bishops approved making this the major emphasis for 1945. They asked the Commission to draft a form and program for this effort to present in turn to the General, Jurisdictional, Central and Annual Conference.

The economic and social problems of agricultural life as related to the rural church provided the Bishops with one session's study. They had, as resource leaders, Dr. Francis D. Farrell, president emeritus of the Kansas State College; Dr. David E. Lindstrom, professor of Rural Sociology in the University of Illinois, and Dr. Floyd W. Reeves, director of the Rural Education Project of the University of Chicago. Proposals were made to the Bishops to arrange for Area Seminars on rural church problems. Included among suggestions for making the church a more positive factor in rural progress were the methods of increasing appreciation for the dignity and worth of the rural ministry, the encouragement of a specialized training for it and for adequate support of the rural ministry, which might involve a larger measure of urban support. Attention was given to the probable social changes in rural life that will take place in post-war days. The program and memoranda presented were arranged through Bishop Baker, and he will head a committee of Bishops to pursue the subject further.


Among reports heard were those of the Commission on Chaplains and the Commission on Camp Activities, both of which are under the chairmanship of Bishop Peele, and the report of Bishop Welch on the Fellowship of Suffering and Service. All of these interests are prospering. Judge Leslie J. Lyons, chairman, and Dr. Aubrey S. Moore, secretary of the Commission on Entertainment of the 1944 General Conference, were present to report the plans in progress.

Many routine matters were sifted by the two committees into which the Bishops divide themselves—General Reference, Bishop Wade, chairman; Law and Administration, Bishop Holt, chairman.

The Council, hearing a report on the Navy V-12 program for pre-theological and theological training, seconded the approval which the American Association of Theological Seminaries had given the plan, and authorized the Methodist Commission on Chaplains to cooperate with it.

Officers elected by the Council are: President, Bishop H. Lester Smith, Cincinnati; vice-president, Bishop Charles C. Selecman, Oklahoma City, Okla.; secretary, Bishop G. Bromley Oxnam, Boston; Executive Committee, these officers plus Bishop Ivan Lee Holt, Dallas; Bishop Raymond J. Wade, Detroit.

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MILLSAPS COLLEGE—1892

# CHRISTIAN EDUCATION

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Copy for this page failed to reach us.—Editor.

## JEHOVAH LIVES; REPENT; STOP HATING

By Raymond M. Hudson

The people must be made to realize that Jehovah still lives and that His is the directing hand in all the affairs of man today as it was in the days of Abraham, Moses, Nehemiah, and all the prophets. "For I lift up my hand to heaven and say I live forever."—Duet. 32:40.

It is the urgent duty of the church, in these critical days when there is so much indifference, sin and hatred abroad, to bring the world to this realization.

Today the world is as full of Jehovah's mercy, goodness, and loving kindness as when Moses, Nehemiah and Paul were writing, but we are just as sinful as the people of their day, and God has now to chasten and punish us and use rulers and individuals for that purpose and to exalt His name throughout the whole world as He did in their days.

Jehovah through Moses told pharaoh, "And in very deed for this cause have I raised thee up (or made thee stand) for to show in thee my power; and that my name may be declared throughout all the world." (Exodus 9:16).

Can anyone say either Hitler or Hirohito or Mussolini are any worse than Pharaoh, Nebuchadnezzar, and the Assyrian kings, or that Jehovah has not raised them up to declare His name "throughout all the world"—China, Japan, India, Africa and the Isles of the sea?

Paul wrote in the 9th chapter of the Romans: "14. What shall we say then? Is there unrighteousness with God? God forbid. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16. So there it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. 17. For the scripture saith unto Pharaoh. Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth. 18. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." See Nehemiah 9:17, 36, 37. Jehovah told Moses "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his hosts, upon his chariots, and upon his horsemen." Exodus 14:17. "The Lord hath made all things for himself: yea even the wicked for the day of evil." Proverbs 16:4.

Daniel told Nebuchadnezzar (2:37) "Thou O King art a King of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." Jehovah used both the Assyrians and the Babylonians to punish Israel; and both of these have dis-

appeared. Jeremiah tells us (50:17,18) "17. Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones. 18. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria." Vengeance is mine, I will repay saith the Lord.

Man must not seek vengeance. Man must not hate his brother for when he does God will hide his face from him.

Jehovah told Moses "And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods." Exodus 31:18. "And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." Jeremiah 15:4. "Who gave Jacob for a spoil, and Israel to the robbers? Did not Jehovah, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law." Isaiah 42:24.

Jehovah seemingly has hid his face from many of the nations because the peoples have turned to other gods—gold, selfishness, corruption, lewdness, drink. Nor can we rightly hate those whom God has raised up to chasten his people and to declare and honour his name "Throughout all the world."

He hardeneth the heart of Mussolini to oppress and rob the Christian nation of Ethiopia, but He has now gotten "me honour upon Mussolini (Pharaoh) and all his hosts and His name is thereby declared throughout all the world." "For I am the Lord of thy God, the Holy One of Israel: I gave Egypt for thy ransom, Ethiopia and Seba for thee." Isaiah 43:3.

God does not hate Mussolini and neither should we. True Il Duce should be punished by the Allied Nations, but neither he nor his people should be hated by Christian people. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." I John 3:15.

"If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." I John 4:20.

Dr. W. T. Ellis recently wrote in the Sunday School lesson: "We are on the march to Canaan. But, like the Israelites, we must be made fit.

"Still like Israel, we have been drilled and disciplined at the Mountain of the Law. If we have not learned that there is a God over all, then we have missed the meaning of the events through which we have lived. The guidance of God and His protection of those who seek to obey His laws is a basic truth for these times. Not without significance is the present turning of all sorts of people, from philosophers in their studies

to private soldiers on the battle field, to the fundamental truths of religion. We are gradually sensing the reality that we are engaged in business with God and for God. Our new world must be on the Kingdom of Heaven pattern. We who bear with us in our warfare the Ark of Democracy should be ever aware that its most precious content is the past providences of God toward our fathers."

"... a destruction is determined overflowing with righteousness." (Isaiah 10:22). "And the work of the righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isaiah 32:17, 18.

"I am Jehovah, and there is none else, there is no God besides me: I girded thee, though thou hast not known me." "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else." "I form the light, and create darkness. I make peace and create evil. I am Jehovah that doeth all these things."—Isaiah 45:5, 6, 7.

Washington, D. C.

A touring American go-getter noticed a lazy Indian chief lolling at the door of his wigwam somewhere out west.

"Chief," remonstrated the go-getter, "why don't you get a job in a factory?"

"Why?" grunted the chief.

"Well, you could earn a lot of money. Maybe thirty of forty dollars a week."

"Why?" insisted the chief.

"Oh, if you worked hard and saved your money you'd soon have a bank account. Wouldn't you like that?"

"Why?" again asked the chief.

"For goodness sake!" shouted the exasperated go-getter. "With a big bank account you could retire, and then you wouldn't have to work any more. . . ."

"Not working now," pointed out the chief.

—Tit-Bits.

Under the stress of war days, David Lloyd George appeared at a meeting looking rested and refreshed, when those about him bore signs of strain.

"How do you manage to keep fit under all this work and worry?" he was asked.

"Oh," replied the famous Welshman, "with me a change of trouble is as good as a vacation."—Christian Science Monitor.

### Amusin' But Confusin'

Bystander: "Look at that youngster—the one with cropped hair, the cigaret and trousers. Is it a boy or girl?"

War Worker: "It's a girl; she's my daughter."

Bystander: "My dear sir, do forgive me. I would never have been so outspoken if I'd known you were her father."

War Worker: "I'm not—I'm her mother."

—Curtis Fly Leaf.



# THE CHRISTIAN FIRESIDE

## THE BUS TOKENS

By Grace Helen Davis

Margery and Arthur liked Mr. Jenkins, their neighbor. He always smiled cheerfully and called "Hello" when he got in and out of the bus to go to work in town.

Sometimes Mr. Jenkins asked Margery or Arthur to run an errand for him.

"Please feed my hens for me, and gather the eggs, Arthur and Margery?" asked Mr. Jenkins one day. "I'll not be back from town until after dark."

Arthur and Margery knew where Mr. Jenkins kept the chicken feed, and how much to measure out. "Yes, we'll do that, Mr. Jenkins," they promised.

Mr. Jenkins reached into his pocket. "Oh, I haven't any change for you to put into your bank. I have only bus tokens," he said, and gave Arthur and Margery each one.

"Thank you, Mr. Jenkins," they said.

"Now what are you going to do with the bus tokens, Margery?" asked Arthur after Mr. Jenkins had gone. "Mr. Clark, at the store, would give us change for them, I'm sure."

"Yes, and we could buy candy," agreed Margery. But then she thought a moment. "But why should we exchange the tokens for coins and spend them, Arthur? Our piggy bank hasn't much in it, and we could put the tokens in there, as Mr. Jenkins suggested."

"All right, we'll do that," agreed Arthur.

The children's bank was a fat, white china pig with large black spots. He had a slot in his back for coins, and Arthur and Margery slipped their bus tokens, which had a hole in the middle, into the slot.

"The tokens made just as nice a jingle as the nickels we have in our bank," said Margery.

After that Mr. Jenkins gave the children more bus tokens when they helped him out. He always had some in his pockets.

Margery and Arthur put each one into the piggy bank. "Some day we'll take them out and exchange them," they said.

Then one day the children's playmate, Buddy, was hurt in a bad accident. He had to be taken to the hospital to be made well again.

"Oh, Margery, I wish we could go to see Buddy in the hospital!" said Arthur. "He would be glad to see us, too, and I know they would let us see him because he has a room all by himself."

But mother couldn't take Arthur and Margery over to town after school, because she had no one to leave with their baby brother.

"I'm sorry," she said.

Then the children learned that Miss Price, the dressmaker, was going over to the hospital every afternoon to see her aunt, who was ill.

"I'll take Arthur and Margery and look out for them, if they want to visit their friend," Miss Price promised mother. "We will go on the bus."

"Oh, goody!" cried the children, and mother was glad that they could go with pleasant Miss Price.

"Arthur, we can go to see Buddy several times with Miss Price, and pay our own fare with the bus tokens in our piggy bank," remembered Margery.

The children brought out the spotted china pig, and Arthur held him upside down over the table and shook him so that the coins and tokens would roll out of the slot



REV. F. J. MCCOY,  
Lecompte, La.

in his back. Margery happily counted, to see what was there.

"Yes, there are tokens for several trips to town and back. We won't have to ask mother for money, but can pay our own way to see Buddy," she said. "We can get him a present with the money we have, too."

"My, I'm glad now that we saved the tokens, and didn't just exchange them for money and spend it, Margery," said Arthur.

"Yes, for if we'd bought candy or something else that wouldn't have lasted," agreed Margery. "It's much nicer to save up for something like this."

Buddy would have said so, too, if he had known about it, for he certainly was glad to see Arthur and Margery when they rode over on the bus with Miss Price, proudly paying their own fare.

"Do come again, please," he begged.

"We will, Buddy," they promised.

—Story World.

We must come to feel and see that our religion of Christ is a world movement, and our Church a world community, not one thing in America and another in Asia, a single enterprise, aiming to realize in human life everywhere Jesus' ideal of the Kingdom of God.—William Pierson Merrill.

## SOMETHING NEW IN SCRAP-BOOKS

By Frances Kirkland

A scrapbook I saw the other day was made in a new way. It had finger tabs glued to some of its leaves. One of the tabs bore the word D-O-G-S. Another tab spelled C-A-T-S. Still another had three big letters like this—Z-O-O.

"Now what can be inside this scrapbook," I wondered. "May I look?" I asked the ten-year-old owner, Chimp Brandon.

Chimp's eyes danced. "You just ought to see what is inside!" he said.

And inside the book was another surprise. Instead of the animal pictures I had expected to see there were neatly pasted newspaper clippings about dogs and cats and elephants and deer, and even giraffes.

"You have no idea how much our daily paper has to tell about animals," Chimp explained. "Whenever a dog does anything brave it is right there in the paper, and when cats do queer things we find out about it in the paper. And there are no end of articles on the zoo. That is how I got my name Chimp, you know. I am so interested in animals that I am called for one of them!"

"I am going home and make a scrapbook just like yours," I said.—The Sentinel.

## WISE OR OTHERWISE

By Rev. Jas. H. Felts

Some few years ago a good woman left her bustle off, going to church without it. She caught cold.

"It must be a great disappointment to God that he didn't have some of our present-day experts on hand to help him when he planned creation!"

We are now beginning to reap the crop produced by pseudo-psychologists who outlawed "Spare the rod and spoil the child."

It is purely and wholly and only quack theory that abolishes discipline and training in childhood and youth.

And our loud talk about freedom and security is largely hot air. "No man liveth unto himself and no man dieth unto himself." We are all a part of a whole. All should "tote."

A borrowing neighbor is like a flea—hard to stop.

Honesty and courage are partners. Kindness is "head man" of the firm.

Four dreams of interest—Plato's "New Republic," Moore's "Utopia," Huey Long's "Every Man a King," and Roosevelt's "New Deal."

Freedom, like "the image of God" is priceless. An occasional blood-bath seems necessary to maintain it.

When you take the fun out of work you have slavery. When you take work out of fun you have degeneracy.

When individual initiative dies and enthusiasm fails, incentive passes into the discard, and nothing is left but a vague and plaintive hope of eternal life.

True or false? A D. S. may get important information from the most ordinary member of the church.

Make a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, or a little happier, or at least a little better this day." You will find it easier than you think and pleasanter.

—Charles Kingsley.

## How to Promptly Relieve MUSCULAR ACHES-PAINS Soreness and Stiffness

You need to rub on a powerfully soothing "counter-irritant" like Musterole for quick relief. Musterole is better than an old-fashioned mustard plaster—it actually helps break up painful local congestion!

# MUSTEROLE



## BOOKS

"The Return of Silver Chief," by Jack O'Brien. Illustrated by Kurt Wiese. The John C. Winston Company, Philadelphia, pp. 211. Price \$2.

This story of adventure in the North Country has a thrill on every page. Silver Chief is a wolf dog leader of a pack of huskies in the service of the Canadian government and of Jim Thorne, a sergeant of the Canadian Mounted Police, in particular. The scene is laid during the winter at Cameron River Post in the Hudson Bay country, and the story is made up of trading post people and life, mingled with sorrow, jealousy, crime, and its detection, and is made current by the inter-weaving of the story of two escaped Nazi war prisoners, and a French-Canadian accomplice who aided them in their desperate dash for freedom. The police sergeant was sent upon the mission of apprehending the escaped Nazi prisoners without even an intimation of what his quarry was expected to be, and step by step he unravels the mystery of a crime unknown to the eagle-eyed trappers of that wild country. At last Silver Chief plays the hero role in the capture of the escaped war prisoners and their accomplice, and Jim Thorne, the veteran sergeant of the Royal Mounted Police is advanced to the rank of Inspector in recognition of his efficiency and faithfulness in the service. He left the trails over the snow-clad North for the comforts of a desk, his home, and the pleasure of making happy and giving a chance in life to little eight-year-old Patricia Blaine, whose father the war prisoners had murdered, and whose mother had died on the eve of leaving the hardships and privations of gold prospecting for civilization and a real home.

"The Beginning of Christianity," by Clarence Tucker Craig. Abingdon-Cokesbury Press, New York, Nashville, pp. 336, with Appendices and Index. Price \$2.75.

The author of this volume has an impressive educational background and his previous writings indicate a reassuring familiarity with the theme which he has undertaken to develop. In addition to a bibliography which includes contemporary as well as classic sources, at the end of each chapter are Biblical citations dealing with the facts discussed in the chapter. This documentation of the author's statements gives the reader a chance to check for himself the reasons for the statements that have been made, and also provides real ground for reader assent or dissent as the case may be.

It is needless to say that the treatment of so great a theme is too voluminous and detailed to make it possible to enter into an analysis of its various aspects. In the brief "Epilogue" will be found a compressed statement of the philosophy of the book. In the view of the author, the gospel is not the epitome of religion, but is its heart and is the unifying and abiding factor which makes into one the complex formed by additions of many alien strains of life acquired by the expansion of the Christian movement. The "Greeks contributed the philosophical framework for both dogma and social ethics. Romans developed institutional organization and disciplinary procedure. Down through the centuries new peoples have made their contributions as they have accepted the gospel." He holds that the gospel is a message in which Jesus Christ climaxes God's

search for men, and in His sacrificial death "The Father expressed His love by a dynamic act in history," and this in turn involves on the part of the Christian a response in kind as an infinite debt for the love revealed in Christ.

"The Relevance of the Bible," by H. H. Rowley. James Clarke & Co., Ltd., London, and The Macmillan Company, New York, pp. 192. Price \$1.75.

In this little volume the ordinary reader will find a practical evaluation of the Bible in language that is free from the technicalities of theological interpretation. There may be those who will not agree with every statement because of the absence of the theological emphasis. But when one reads thoughtfully the eight brief chapters, he will gain a fair knowledge of the place and ministry of the Word. It will, we think, be evident to a careful reader that back of what the author does say in a practical way is a deep and personal theological loyalty not expressed in the study itself.

Perhaps the best understanding of the author's design is to be found in the preface, from which we quote: "I have selected a few subjects to illustrate my main thesis, and within the subjects selected I have confined myself to but a few aspects. My purpose has not been to produce a text-book of Biblical Theology, but to expound the importance of an attitude of mind to the Bible that is both scholarly and spiritual. Many subjects are entirely untreated, not because I desired to burk any issues, but because a voluminous work would only defeat its own purpose. Moreover, the discerning reader will readily perceive how I should treat those issues. My approach throughout has been non-technical, because I have not written for theologians, but for plain men and women."

"The Bayous of Louisiana," by Harnett T. Kane. (Illustrated). William Morrow & Company, New York, pp. 334, with acknowledgments and Bibliography. Price \$3.50.

At least one factor of merit for this story of Louisiana development is that it is by a man who belongs to the atmosphere and the land which he undertakes to describe. In addition, he is a man of real literary insight and research ability. Just as his "Louisiana Hayride" focused attention upon the political life of the state, so this new volume will rivet attention upon the bayou-checked section of Southwest Louisiana, with its rich store of Acadian legends and its bequest of alien type and tongue to that section.

This book deals with the all too little known story of the history and development of the industries of Southwest Louisiana. The story of the discovery of the beds of rock salt, the rice and sugar development, the story of Donaldsonville as the one-time capital of Louisiana, and Bayou Lafourche as a winding street more than a hundred miles long, leading through the most densely populated rural section in the world, is something worth telling. And when all this is interspersed with the tragic story of Acadian relocation, and the story of the section as the last market for the long-displaced buggy, it offers a field worthy of the genius of the distinguished author. Any person interested in the romantic story of Southwest Louisiana will find in these pages a volume of facts well digested and well told.

"The Church and Psychotherapy," by Karl R. Stolz, with an introduction by Elmer G. Homrighausen. Abingdon-Cokesbury Press, New York, Nashville, pp. 289, with a Glossary of Psychological Terms. Price \$2.50.

Dr. Stolz is well known as a writer whose books have sought to relate psychology to the various phases of worship and religious living. It is likely that he has delved into this field more seriously and more elaborately than most students in the field of religious education. In his opinion, the fundamentals of Christianity, as hygienic and therapeutic, are effective factors in church life and work. This philosophy he founds upon Christ's ministry of healing. He finds there a clue to relationships which greatly affect moral and physical well-being. It is, thinks Dr. Stolz, that the Church can meet its whole responsibility and do its best work by relating the total man to his total environment. He holds that active participation of mankind in religious life banishes many of the neuroses which plague the race. This is a book for study and not for casual reading. Its pages will discover to the person disposed to dabble in psycho-therapy the fact that he is at once dealing with the most intricate and involved mysteries of life, and also the profoundest social and spiritual responsibilities. One does not have to be committed to psycho-therapy in religion in order to see in these pages the vast field to which they point.

## WINGS

By Mrs. A. D. George

Wings! The air is filled with wings:  
Silvery wings,  
Beautiful things.  
Like diamond studs on breastplate of gold,  
As gossamer curtains of dawn unfold.  
Shining wings,  
Beautiful things.

Black wings!  
Dreadful things.  
Bearing aloft through the starry night,  
Their burdens of death, and hurt and blight.  
Bombers' wings,  
Terrible things.

Angels' wings,  
Hush! The hour again draws near.  
Listen! You have ears to hear:  
There's a gentle rustle of angels' wings,  
And a heavenly choir begins to sing,  
Of peace on earth, goodwill to men,  
Proclaiming the birth of Christ again.

Who rises from prayer a better man, his  
prayer is answered.—Geo. Meredith.

## How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
for Coughs, Chest Colds, Bronchitis



## MESSENGERS

(Continued from page 11)

God still sends messages to help and cheer and guide man. And God always uses babes as his messengers. When he wants to speak to man he does not "tune in" on some great international broadcast, or suspend the laws of nature to write in smoke upon the skies, or engrave his message upon massive slabs of stone; instead he puts it into the heart and mind and soul of some new babe, and sends it out into the world of men.

In fact, there are those who believe that God sends a message to man by every child that comes into the world. By one it may be a simple message of love; by another a message of service to lift humankind out of the bog and unto the mountain; by another it may be a message of song, or of invention, or of discovery; but every message is from God and meant to help man in his way through life.

But, far too often, men reject these babes even as they rejected the Babe of two thousand years ago. They build into infant lives fears and taboos; they wrack their bodies by cruelties and hunger; they confine their spirits in the narrow cells of labor, of neglect, of misunderstanding; they crush them into conformity of mind and soul; they place upon them the price of the sins of past generations; they deny them the invigorating air of God's beautiful world. And the message that God sent into the world to ennoble man becomes warped or lost.

The World Service agencies of the Methodist Church—its educational, philanthropic and missionary arms—are concerned with the development, the unfolding, of boys and girls the world over. They aim to prepare a wholesome environment for the babes who today and tomorrow come into the world and move among men and women. They aim so to nurture their bodies and spirits that the message given them from God can grow and flower and mature and become of beauty and service to mankind.

Every Christian service you help give a babe, every child you help grow to normal healthy manhood, reveals some message from God. It is these messages that must remake the world.

## THE SOLDIER MEETS THE MISSIONARY

By Mabel H. Brown, Foreign Missions Conference of North America

"What will you do first when you get back to the States?" This was one of the questions in some games in a missionary home in China at a Washington's birthday dinner party for Americans in uniform.

Among the replies were these: "I shall get down on my knees and kiss the ground." "I shall go to the first telephone, call up the folks, have a malted milk and a hamburger—and then back to the farm and help dad."

Such homesick Americans 14,000 miles away are finding Christian hospitality in the most unexpected places. A visit to the mission—a chance to talk with homefolks in a "home away from home"—is a sure cure for soldiers' blues! Everywhere missionaries are keeping open house for the armed forces; making over large rooms and putting in games, magazines, victrolas; establishing canteens; talking over personal problems; providing kitchen privileges; having picnic suppers for sailors in port. One guest book recently held 386 names of soldiers.

"A bit of Tennessee transplanted to the

heart of Persia!" says an American soldier, a former school teacher. "This missionary's home has been an oasis for the soldiers who have visited there. He and his family are the greatest morale builders in this part of the world. He is doing a wonderful piece of work which only a man with extraordinary ability and a strong and lovable personality could accomplish; and this under most difficult conditions."

A service man passing through Gauhati, Assam, wrote in the missionary guest book. "One of the times I nearly forgot my rank and number and was almost human again."

From "Somewhere in Africa" a lad addresses his pastor at home as "Dear Reverend," describes the bachelor-missionary "open house" he visits near camp and the magnificent work being done among the natives. He closes thus: "Sir, I would like to know if there are any more of our missionaries down here in Africa. If there are I would sure like to meet them."

"We can get pretty close to 500 into our chapel, and sometimes there is standing room only," writes a missionary in Iran. "And when that fine congregation of men unite on 'How Firm a Foundation' you really feel the foundations are firm."

From India: "We had about fifty soldiers in our homes at Thanksgiving dinner, and again at Christmas." "Their wisecracks have helped us grow younger." "We have a hard time keeping the cookie jar filled." "They express their gratitude in many ways. Sometimes they bring luxury items as gifts to us." "The boys invariably stay till nearly midnight—and it takes a half-hour anyway to get them going."

But the boys are discovering more than home atmosphere. They are discovering the world-wide Christian church—where they hardly knew it existed. What do they say when this happens? "Well, Mom, more miracles have happened than seemed possible. Believe me, there are a lot of fellows out here that didn't have religion but sure do now." I have had to abolish from my mind the ideas that I had picked up about mission work when at home."

A minister in Milwaukee is adjured thus: "The next time you have a missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful. I got into a clan of them at one of my stations and really had my eyes opened, both at the religious work they do and the splendid attention they are giving to medical and educational advancement. Right now much of their time is taken in improving their homes into USO's for American and British soldiers, and the entertainment they provide is only shadowed by their food. It isn't a bad life, that of a missionary. They are forgetting all that petty rivalry which we sometimes find at home!"

A captain writes: "We may not have wanted to come to India, but it has meant that many thousands of men who would have cherished throughout their lives a wrong conception of missionary work have been able to see Christian work at first hand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a 'little sanctuary' where they may find God, and finding him can feel again with their loved ones, quiet in mind, strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget."

"I take it all back," is the message of a soldier to his mother, after an enthusiastic recital of the influence of Christianity on

the lives of natives. He had criticized missionaries but after seeing them in action said, "They are doing a grand job." Another wrote: "Dear Mom: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village." A chaplain in New Caledonia says, "None of my sturdy men will ever say 'I don't believe in missions.' They are all for it." Others write: "If this is missionary work, it's an eye-opener to me." "I have been giving pennies to missions, but I am going to teach my son to give dimes."

One officer says he will return home after the war, take his medical degree and return to serve where once he was a soldier. An army nurse declares she will become a missionary nurse. Another officer, a man of science, not a member of any church, writes: "People would feel a lot better about the money that goes to these missionaries if they could see what they have done. It is a lot different from the idea that they are 'cramming religion' into them and teaching them hymns. The people they work with were head-hunters not long ago. Now they are an industrious, honest group on the whole, who may have to come over and evangelize our civilized western world after a bit."

The oft-termed "impractical" missionary work of the church has produced one of the most practical surprises of the war—invaluable assistance to Allied service men by islanders of the fever-infested South Pacific. Voluntarily, one-time savages daily risk their lives to carry ammunition to the front lines. Many hundreds of wrecked and wounded aviators and sailors have discovered that the reason they were carried tenderly on stretchers for days across the Owen Stanley Range by "fuzzy-wuzzy angels," instead of being eaten forthwith or being turned over to the enemy for reward, was that Christian missionaries had been at work among those tribes for only fifty years.

An American airman made a crash landing. "You are burnt. We must take you to Darwin," said the head man he encountered in the bush. The wounded man was thereupon installed as comfortably as possible in the bottom of the dugout canoe while the aboriginal Good Samaritans battled over the long trek of 35 miles to the military hospital.

"One might have expected," says the Bishop of New Guinea, "that these brown people who have but recently emerged from savagery and the stone age would have seen Christ in the Australian. Perhaps they have—but the fact is, many Australian soldiers who perhaps had never seen the likeness of Christ in their own home life have seen Him in the faces and lives of those brown 'fuzzy-wuzzy angels.'"

Spontaneous and generous gifts on the spot are reported—100 pounds here and 65 pounds there; \$200 to the Anglican bishop "toward making more angels;" \$200 by a co-pilot to his mother in America, to be given to the church, three-quarters of it for missions. A graduate of an American college made a remarkable record as an ace in the Pacific. When he finally gave his life in combat he had willed all of his earthly possessions amounting to several thousand dollars "to build up the people of Japan."

Again quoting the Bishop of New Guinea, "Christian missions do not as a rule receive credit from more than a few discerning persons; but this time a faintly and conventionally Christian society wakes up and sees the triumph of missions written across the sky in letters of flame."